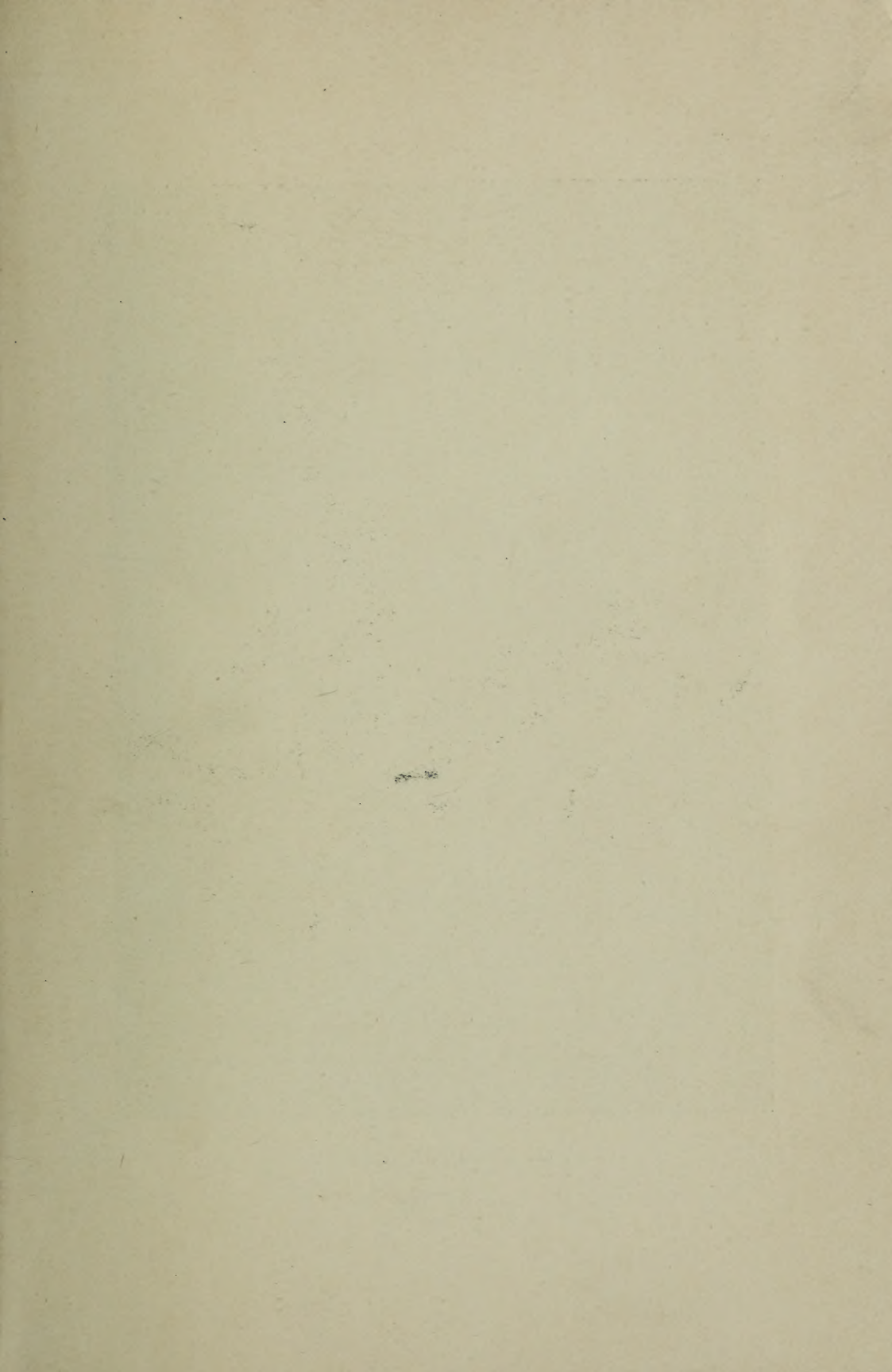
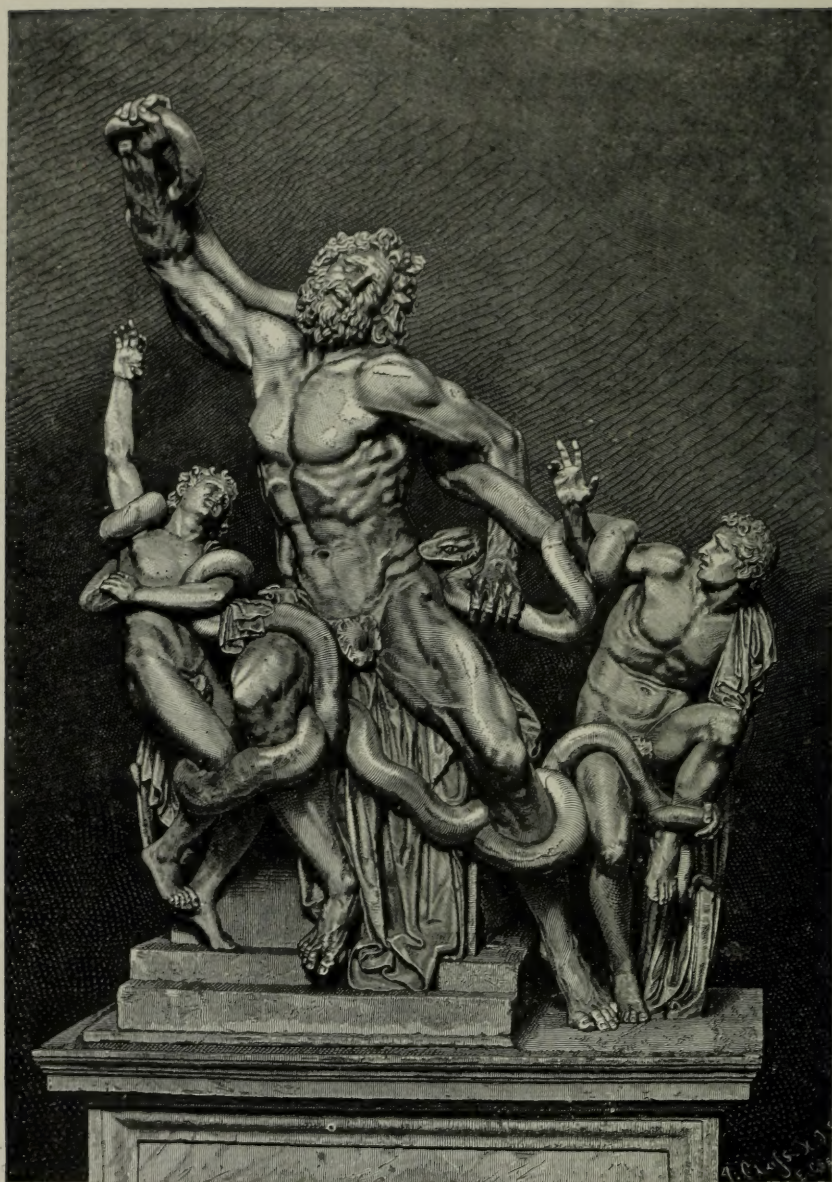


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THE LAOCOON GROUP.

A
HISTORY OF GREECE

FROM THE
EARLIEST PERIOD TO THE CLOSE OF THE
GENERATION CONTEMPORARY WITH
ALEXANDER THE GREAT.

BY
GEORGE GROTE.

IN FOUR VOLUMES---VOL. I.



NEW YORK:
W. L. ALLISON CO.,
PUBLISHERS.

HISTORY OF GREECE

THE INSTITUTE OF MEDIAEVAL STUDIES
10 ELMSLEY PLACE
TORONTO 5, CANADA

FEB 20 1932

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New York:
W. D. ALDRIDGE CO.,
Publishers.

PREFACE.

THE first idea of this history was conceived many years ago, at a time when ancient Hellas was known to the English public chiefly through the pages of Mitford; and my purpose in writing it was to rectify the erroneous statements as to matter of fact which that history contained, as well as to present the general phenomena of the Grecian world under what I thought a juster and more comprehensive point of view. My leisure, however, was not at that time equal to the execution of any large literary undertaking; nor is it until within the last three or four years that I have been able to devote to the work that continuous and exclusive labor, without which, though much may be done to illustrate detached points, no entire or complicated subject can ever be set forth in a manner worthy to meet the public eye.

Meanwhile the state of the English literary world, in reference to ancient Hellas, has been materially changed in more ways than one. If my early friend Dr. Thirlwall's History of Greece had appeared a few years sooner, I should probably never have conceived the design of the present work at all; I should certainly not have been prompted to the task by any deficiencies, such as those which I felt and regretted in Mitford. The comparison of the two authors affords, indeed, a striking proof of the progress of sound and enlarged views respecting the ancient world during the present generation. Having studied of course the same evidences as Dr. Thirlwall, I am better enabled than others to bear testimony to the learning, the sagacity, and the candor which pervade his excellent work; and it is the more incumbent on me to give expression to this sentiment, since the particular points on which I shall have occasion to advert to it will unavoidably be points of dissent oftener than of coincidence.

The liberal spirit of criticism, in which Dr. Thirlwall stands so much distinguished from Mitford, is his own: there are other features of superiority which belong to him conjointly with his age. For during the generation since Mitford's work, philological studies have been prosecuted in Germany with remarkable success: the stock of facts and documents, comparatively scanty, handed down from the ancient world, has been combined, and illustrated in a thousand different ways: and if our witnesses cannot be multiplied, we at least have numerous interpreters to catch, repeat, amplify and explain their broken and half-inaudible depositions. Some of the best writers

in this department—Boeckh, Niebuhr, O. Müller—have been translated into our language; so that the English public has been enabled to form some idea of the new lights thrown upon many subjects of antiquity by the inestimable aid of German erudition. The poets, historians, orators and philosophers of Greece, have thus been all rendered both more intelligible and more instructive than they were to a student in the last century; and the general picture of the Grecian world may now be conceived with a degree of fidelity, which, considering our imperfect materials, it is curious to contemplate.

It is that general picture which an historian of Greece is required first to embody in his own mind, and next to lay out before his readers;—a picture not merely such as to delight the imagination by brilliancy of coloring and depth of sentiment, but also suggestive and improving to the reason. Not omitting the points of resemblance as well as of contrast with the better-known forms of modern society, he will especially study to exhibit the spontaneous movement of Grecian intellect, sometimes aided but never borrowed from without, and lighting up a small portion of a world otherwise clouded and stationary. He will develop the action of that social system, which, while insuring to the mass of freemen a degree of protection elsewhere unknown, acted as a stimulus to the creative impulses of genius, and left the superior minds sufficiently unshackled to soar above religious and political routine, to overshoot their own age, and to become the teachers of posterity.

To set forth the history of a people by whom the first spark was set to the dormant intellectual capacities of our nature—Hellenic phenomena as illustrative of the Hellenic mind and character—is the task which I propose to myself in the present work; not without a painful consciousness how much the deed falls short of the will, and a yet more painful conviction, that full success is rendered impossible by an obstacle which no human ability can now remedy—the insufficiency of original evidence. For in spite of the valuable expositions of so many able commentators, our stock of information respecting the ancient world still remains lamentably inadequate to the demands of an enlightened curiosity. We possess only what has drifted ashore from the wreck of a stranded vessel; and though this includes some of the most precious articles among its once abundant cargo, yet if any man will cast his eyes over the citations in Diogenes Laertius, Athenæus or Plutarch, or the list of names in Vossius de Historicis Græcis, he will see with grief and surprise how much larger is the proportion which, through the enslavement of the Greeks themselves, the decline of the Roman empire, the change of religion, and the irruption of barbarian conquerors, has been irrecoverably submerged. We are thus reduced to judge of the whole Hellenic world, eminently multiform as it was, from a few compositions; excellent, indeed, in themselves, but bearing too exclusively

the stamp of Athens. Of Thucydides and Aristotle, indeed, both as inquirers into matter of fact and as free from narrow local feeling, it is impossible to speak too highly; but unfortunately that work of the latter which would have given us the most copious information regarding Grecian political life—his collection and comparison of 150 distinct town-constitutions—has not been preserved; while the brevity of Thucydides often gives us but a single word where a sentence would not have been too much, and sentences which we should be glad to see expanded into paragraphs.

Such insufficiency of original and trustworthy materials as compared with those resources which are thought hardly sufficient for the historian of any modern kingdom, is neither to be concealed nor extenuated, however much we may lament it. I advert to the point here on more grounds than one. For it not only limits the amount of information which an historian of Greece can give to his readers—compelling him to leave much of his picture an absolute blank, but it also greatly spoils the execution of the remainder. The question of credibility is perpetually obtruding itself, and requiring a decision, which, whether favorable or unfavorable, always introduces more or less of controversy; and gives to those outlines, which the interest of the picture requires to be straight and vigorous, a faint and faltering character. Expressions of qualified and hesitating affirmation are repeated until the reader is sickened; while the writer himself, to whom this restraint is more painful still, is frequently tempted to break loose from the unseen spell by which a conscientious criticism binds him down—to screw up the possible and probable into certainty, to suppress counterbalancing considerations, and to substitute a pleasing romance in place of half-known and perplexing realities. Desiring in the present work to set forth all which can be ascertained, together with such conjectures and inferences as can be reasonably deduced from it, but nothing more—I notice at the outset that faulty state of the original evidence which renders discussions of credibility, and hesitation in the language of the judge, unavoidable. Such discussions, though the reader may be assured that they will become less frequent as we advance into times better known, are tiresome enough even with the comparatively late period which I adopt as the historical beginning; much more intolerable would they have proved had I thought it my duty to start from the primitive terminus of Deukalion or Inachus, or from the unburied Pelasgi and Leleges, and to subject the heroic ages to a similar scrutiny. I really know nothing so disheartening or unrequited as the elaborate balancing of what is called evidence—the comparison of infinitesimal probabilities and conjectures all uncertified—in regard to these shadowy times and persons.

The law respecting sufficiency of evidence ought to be the same for ancient times as for modern; and the reader will find in this history an application to the former, of criteria analogous to those which

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have been long recognized in the latter. Approaching, though with a certain measure of indulgence, to this standard, I begin the real history of Greece with the first recorded Olympiad, or 776 B.C. To such as are accustomed to the habits once universal, and still not uncommon, in investigating the ancient world, I may appear to be striking off one thousand years from the scroll of history; but to those whose canon of evidence is derived from Mr. Hallam, M. Sismondi, or any other eminent historian of modern events, I am well-assured that I shall appear lax and credulous rather than exigent or sceptical. For the truth is, that historical records, properly so called, do not begin until long after this date; nor will any man, who candidly considers the extreme paucity of attested facts for two centuries after 776 B.C., be astonished to learn that the state of Greece in 900, 1000, 1100, 1200, 1300, 1400 B.C., etc.—or any earlier century which it may please chronologists to include in their computed genealogies—cannot be described to him upon anything like decent evidence. I shall hope, when I come to the lives of Socrates and Plato, to illustrate one of the most valuable of their principles—that conscious and confessed ignorance is a better state of mind, than the fancy, without the reality, of knowledge. Meanwhile, I begin by making that confession, in reference to the real world of Greece, anterior to the Olympiads; meaning the disclaimer to apply to anything like a general history—not to exclude rigorously every individual event.

The times which I thus set apart from the region of history are discernible only through a different atmosphere—that of epic poetry and legend. To confound together these disparate matters is, in my judgment, essentially unphilosophical. I describe the earlier times by themselves, as conceived by the faith and feeling of the first Greeks, and known only through their legends—without presuming to measure how much or how little of historical matter these legends may contain. If the reader blame me for not assisting him to determine this—if he ask me why I do not undraw the curtain and disclose the picture—I reply in the words of the painter Zeuxis, when the same question was addressed to him on exhibiting his masterpiece of imitative art—"The curtain *is* the picture." What we now read as poetry and legend was once accredited history, and the only genuine history which the first Greeks could conceive or relish of their past time: the curtain conceals nothing behind, and cannot by any ingenuity be withdrawn. I undertake only to show it as it stands—not to efface, still less to re-paint it.

Three-fourths of the two volumes now presented to the public are destined to elucidate this age of historical faith, as distinguished from the later age of historical reason: to exhibit its basis in the human mind—an omnipresent religious and personal interpretation of nature; to illustrate it by comparison with the like mental habit in early modern Europe; to show its immense abundance and

variety or narrative matter, with little care for consistency between one story and another: lastly, to set forth the causes which overgrew and partially supplanted the old epical sentiment, and introduced, in the room of literal faith, a variety of compromises and interpretations.

The legendary age of the Greeks receives its principal charm and dignity from the Homeric poems: to these, therefore, and to the other poems included in the ancient epic, an entire chapter is devoted, the length of which must be justified by the names of the *Iliad* and *Odyssey*. I have thought it my duty to take some notice of the Wolfian controversy as it now stands in Germany, and have even hazarded some speculations respecting the structure of the *Iliad*. The society and manners of the heroic age, considered as known in a general way from Homer's descriptions and allusions, are also described and criticised.

I next pass to the historical age, beginning at 776 B.C.; prefixing some remarks upon the geographical features of Greece. I try to make out, amidst obscure and scanty indications, what the state of Greece was at this period; and I indulge some cautious conjectures, founded upon the earliest verifiable facts, respecting the steps immediately antecedent by which that condition was brought about. In the present volumes I have only been able to include the history of Sparta and the Peloponnesian Dorians, down to the age of Peisistratus and Cræsus. I had hoped to have comprised in them the entire history of Greece down to this last-mentioned period, but I find the space insufficient.

The history of Greece falls most naturally into six compartments, of which the first may be looked at as a period of preparation for the five following, which exhaust the free life of collective Hellas.

I. Period from 776 B.C. to 560 B.C., the accession of Peisistratus at Athens and of Cræsus in Lydia.

II. From the accession of Peisistratus and Cræsus to the repulse of Xerxes from Greece.

III. From the repulse of Xerxes to the close of the Peloponnesian war and overthrow of Athens.

IV. From the close of the Peloponnesian war to the battle of Leuktra.

V. From the battle of Leuktra to that of Chæroneia.

VI. From the battle of Chæroneia to the end of the generation of Alexander.

The five periods from Peisistratus down to the death of Alexander and of his generation, present the acts of an historical drama capable of being recounted in perspicuous succession, and connected by a sensible thread of unity. I shall interweave in their proper places the important but outlying adventures of the Sicilian and Italian Greeks—introducing such occasional notices of Grecian political constitutions, philosophy, poetry, and oratory, as are requisite to

exhibit the many-sided activity of this people during their short but brilliant career.

After the generation of Alexander, the political action of Greece becomes cramped and degraded—no longer interesting to the reader, or operative on the destinies of the future world. We may, indeed, name one or two incidents, especially the revolutions of Agis and Kleomenês at Sparta, which are both instructive and affecting; but as a whole, the period between 300 B.C. and the absorption of Greece by the Romans, is of no interest in itself, and is only so far of value as it helps us to understand the preceding centuries. The dignity and value of the Greeks from that time forward belong to them only as individual philosophers, preceptors, astronomers and mathematicians, literary men and critics, medical practitioners, etc. In all these respective capacities, especially in the great schools of philosophical speculation, they still constitute the light of the Roman world; though as communities, they have lost their own orbit, and have become satellites of more powerful neighbors.

I propose to bring down the history of the Grecian communities to the year 300 B.C., or the close of the generation which takes its name from Alexander the Great, and I hope to accomplish this in eight volumes altogether. For the next two or three volumes I have already large preparations made, and I shall publish my third (perhaps my fourth) in the course of the ensuing winter.

There are great disadvantages in the publication of one portion of a history apart from the remainder; for neither the earlier nor the later phenomena can be fully comprehended without the light which each mutually casts upon the other. But the practice has become habitual, and is indeed more than justified by the well-known inadmissibility of "long hopes" into the short span of human life. Yet I cannot but fear that my first two volumes will suffer in the estimation of many readers by coming out alone—and that men who value the Greeks for their philosophy, their politics, and their oratory, may treat the early legends as not worth attention. And it must be confessed that the sentimental attributes of the Greek mind—its religious and poetical vein—here appear in disproportionate relief, as compared with its more vigorous and masculine capacities—with those powers of acting, organizing, judging, and speculating, which will be revealed in the forthcoming volumes. I venture, however, to forewarn the reader that there will occur numerous circumstances in the after political life of the Greeks which he will not comprehend unless he be initiated into the course of their legendary associations. He will not understand the frantic terror of the Athenian public during the Peloponnesian war, on the occasion of the mutilation of the statues called Hermæ, unless he enters into the way in which they connected their stability and security with the domiciliation of the gods in the soil; nor will he adequately appreciate the habit of the Spartan king on military expeditions—when he offered

his daily public sacrifices on behalf of his army and his country—"always to perform this morning service immediately before sunrise, in order that he might be beforehand in obtaining the favor of the gods," if he be not familiar with the Homeric conception of Zeus going to rest at night and awaking to rise at early dawn from the side of the "white-armed Hêrê." The occasion will, indeed, often occur for remarking how these legends illustrate and vivify the political phenomena of the succeeding times, and I have only now to urge the necessity of considering them as the beginning of a series, not as an entire work.

LONDON, March 5, 1846.

PREFACE

TO THE SECOND EDITION OF VOLUMES I. AND II.

IN preparing a second edition of the two first volumes of my history, I have profited by the remarks and corrections of various critics, contained in reviews both English and foreign. I have suppressed, or rectified, some positions which had been pointed out as erroneous, or as advanced upon inadequate evidence. I have strengthened my argument in some cases where it appeared to have been imperfectly understood—adding some new notes, partly for the purpose of enlarged illustration, partly to defend certain opinions which had been called in question. The greater number of these alterations have been made in Chapters XVI. and XXI. of Part I., and in Chapter VI. of Part II.

I trust that these three chapters, more full of speculation, and therefore more open to criticism than any of the others, will thus appear in a more complete and satisfactory form. But I must at the same time add that they remain for the most part unchanged in substance, and that I have seen no sufficient reason to modify my main conclusions even respecting the structure of the Iliad, controverted though they have been by some of my most esteemed critics.

In regard to the character and peculiarity of Grecian legend, as broadly distinguished throughout these volumes from Grecian history, I desire to notice two valuable publications with which I have only become acquainted since the date of my first edition. One of these is a short "Essay on Primeval History," by John Kenrick, M.A. (London, 1846, published just at the same time as these volumes), which illustrates with much acute reflection the general features of legend, not only in Greece, but throughout the ancient world—see especially pages 65, 84, 92, *et seq.* The other work is "Rambles and Recollections of an Indian Official," by Col. Sleeman, first made known to me through an excellent notice of my history in the Edinburgh Review for October, 1846. The description given by Col. Sleeman of the state of mind now actually prevalent among the native population of Hindostan, presents a vivid comparison, helping the modern reader to understand and appreciate the legendary

era of Greece. I have embodied in the notes of this second edition two or three passages from Col. Sleeman's instructive work; but the whole of it richly deserves perusal.

Having now finished six volumes of this history, without attaining a lower point than the peace of Nikias in the tenth year of the Peloponnesian war, I find myself compelled to retract the expectation held out in the preface to my first edition, that the entire work might be completed in eight volumes. Experience proves to me how impossible it is to measure beforehand the space which historical subjects will require. All I can now promise is, that the remainder of the work shall be executed with as much regard to brevity as is consistent with the paramount duty of rendering it fit for public acceptance.

G. G.

LONDON, April 3, 1849.

NAMES OF GODS, GODDESSES, AND HEROES.

FOLLOWING the example of Dr. Thirlwall and other excellent scholars, I call the Greek deities by their real Greek names, and not by the Latin equivalents used among the Romans. For the assistance of those readers to whom the Greek names may be less familiar, I here annex a table of the one and the other.

<i>Greek.</i>	<i>Latin.</i>
Zeus,	Jupiter.
Poseidôn,	Neptune.
Arês,	Mars.
Dionysus,	Bacchus.
Hermês,	Mercury.
Hêlios,	Sol.
Hêphæstus,	Vulkan.
Hadês,	Pluto.
Hêrê,	Juno.
Athênê,	Minerva.
Artemis,	Diana.
Aphroditê,	Venus.
Eôs,	Aurora.
Hestia,	Vesta.
Lêtô,	Latona.
Dêmêtêr,	Ceres.
Hêraklês,	Hercules.
Asklêpius,	Æsculapius.

A few words are here necessary respecting the orthography of Greek names adopted in the above table and generally throughout this history. I have approximated as nearly as I dared to the Greek letters in preference to the Latin; and on this point I venture upon an innovation which I should have little doubt of vindicating before the reason of any candid English student. For the ordinary practice of substituting, in a Greek name, the English C in place of the Greek K is, indeed, so obviously incorrect, that it admits of no rational justification. Our own K precisely and in every point coincides with the Greek K: we have thus the means of reproducing the Greek name to the eye as well as to the ear, yet we gratuitously take the

wrong letter in preference to the right. And the precedent of the Latins is here against us rather than in our favor, for their C really coincided in sound with the Greek K, whereas our C entirely departs from it, and becomes an S, before *e*, *i*, *æ*, *œ*, and *y*. Though our C has so far deviated in sound from the Latin C, yet there is some warrant for our continuing to use it in writing Latin names—because we thus reproduce the name to the eye, though not to the ear. But this is not the case when we employ our C to designate the Greek K, for we depart here not less from the visible than from the audible original; while we mar the unrivaled euphony of the Greek language by that multiplied sibilation which constitutes the least inviting feature in our own. Among German philologists, the K is now universally employed in writing Greek names, and I have adopted it pretty largely in this work, making exceptions for such names as the English reader has been so accustomed to hear with the C, that they may be considered as being almost Anglicized. I have further marked the long *e* and the long *o* (*η*, *ω*) by a circumflex (Hêrê) when they occur in the last syllable or in the penultimate of a name.

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HISTORY OF GREECE.

PART I.

LEGENDARY GREECE.

CHAPTER I.

LEGENDS RESPECTING THE GODS.

THE mythical world of the Greeks opens with the gods, anterior as well as superior to man: it gradually descends, first to heroes, and next to the human race. Along with the gods are found various monstrous natures, ultra-human and extra-human, who cannot with propriety be called gods, but who partake with gods and men in the attributes of volition, conscious agency, and susceptibility of pleasure and pain,—such as the Harpies, the Gorgons, the Grææ, the Sirens, Scylla and Charybdis, Echidna, Sphinx, Chimæra, Chrysaôr, Pegasus, the Cyclôpes, the Centaurs, etc. The first acts of what may be termed the great mythical cycle describe the proceedings of these gigantic agents—the crash and collision of certain terrific and over-boiling forces, which are ultimately reduced to obedience, or chained up, or extinguished, under the more orderly government of Zeus, who supplants his less capable predecessors, and acquires presidence and supremacy over gods and men—subject, however, to certain social restraints from the chief gods and goddesses around him, as well as to the custom of occasionally convoking and consulting the divine agora.

I recount these events briefly, but literally, treating them simply as myths springing from the same creative imagination, addressing themselves to analogous tastes and feelings, and depending upon the same authority, as the legends of Thebes and Troy. It is the inspired voice of the Muse which reveals and authenticates both, and from which Homer and Hesiod alike derive their knowledge—the one of the heroic, the other of the divine, foretime. I maintain, moreover, fully, the character of these great divine agents as persons, which is the light in which they presented themselves to the Homeric or Hesiodic audience. Uranos, Nyx, Hypnos, and Oneiros

(Heaven, Night, Sleep, and Dream) are persons, just as much as Zeus and Apollo. To resolve them into mere allegories is unsafe and unprofitable: we then depart from the point of view of the original hearers, without acquiring any consistent or philosophical point of view of our own. For although some of the attributes and actions ascribed to these persons are often explicable by allegory, the whole series and system of them never are so: the theorist who adopts this course of explanation finds that, after one or two simple and obvious steps, the path is no longer open, and he is forced to clear a way for himself by gratuitous refinements and conjectures. The allegorical persons and attributes are always found mingled with other persons and attributes not allegorical; but the two classes cannot be severed without breaking up the whole march of the mythical events, nor can any explanation which drives us to such a necessity be considered as admissible. To suppose, indeed, that these legends could be all traced by means of allegory into a coherent body of physical doctrine, would be inconsistent with all reasonable presumptions respecting the age or society in which they arose. Where the allegorical mark is clearly set upon any particular character, or attribute, or event, to that extent we may recognize it; but we can rarely venture to divine further, still less to alter the legends themselves on the faith of any such surmises. The theogony of the Greeks contains some cosmogonic ideas; but it cannot be considered as a system of cosmogony, or translated into a string of elementary, planetary, or physical changes.

In the order of legendary chronology, Zeus comes after Kronos and Uranos; but in the order of Grecian conception Zeus is the prominent person, and Kronos and Uranos are inferior and introductory precursors, set up in order to be overthrown and to serve as mementos of the prowess of their conqueror. To Homer and Hesiod, as well as to the Greeks universally, Zeus is the great and predominant god, "the father of gods and men," whose power none of the other gods can hope to resist, or even deliberately think of questioning. All the other gods have their specific potency and peculiar sphere of action and duty, with which Zeus does not usually interfere; but it is he who maintains the lineaments of a providential superintendence, as well over the phenomena of Olympus as over those of earth. Zeus and his brothers Poseidôn and Hadês have made a division of power: he has reserved the ether and the atmosphere to himself—Poseidôn has obtained the sea—and Hadês the under-world or infernal regions; while earth, and the events which pass upon earth, are common to all of them, together with free access to Olympus.

Zeus, then, with his brethren and colleagues, constitute the present gods, whom Homer and Hesiod recognize as in full dignity and efficiency. The inmates of this divine world are conceived upon the model, but not upon the scale, of the human. They are actuated by the full play and variety of those appetites, sympathies, passions,



JUPITER. (OTRICOLI MASK).

and affections, which divide the soul of man; invested with a far larger and indeterminate measure of power, and an exemption as well from death as (with some rare exceptions) from suffering and infirmity. The rich and diverse types thus conceived, full of energetic movement and contrast, each in his own province, and soaring confessedly above the limits of experience, were of all themes the most suitable for adventure and narrative, and operated with irresistible force upon the Grecian fancy. All nature was then conceived as moving and working through a number of personal agents, amongst whom the gods of Olympus were the most conspicuous; the reverential belief in Zeus and Apollo being only one branch of this omnipresent personifying faith. The attributes of all these agents had a tendency to expand themselves into illustrative legends—especially those of the gods, who were constantly invoked in the public worship. Out of the same mental source sprang both the divine and heroic myths, the former being often the more extravagant and abnormous in their incidents, in proportion as the general type of the gods was more vast and awful than that of the heroes.

As the gods have houses and wives like men, so the present dynasty of gods must have a past to repose upon; and the curious and imaginative Greek, whenever he does not find a recorded past ready to his hand, is uneasy until he has created one. Thus the Hesiodic theogony explains, with a certain degree of system and coherence, first the antecedent circumstances under which Zeus acquired the divine empire, next the number of his colleagues and descendants.

First in order of time (we are told by Hesiod) came Chaos; next Gæa, the broad, firm, and flat Earth, with deep and dark Tartarus at her base. Erôs (Love), the subduer of gods as well as men, came immediately afterwards.

From Chaos sprung Erebus and Nyx; from these latter Æthêr and Hêmëra. Gæa also gave birth to Uranos, equal in breadth to herself, in order to serve both as an overarching vault to her, and as a residence for the immortal gods; she further produced the mountains, habitations of the divine nymphs, and Pontus, the barren and bil lowy sea.

Then Gæa intermarried with Uranos, and from this union came a numerous offspring—twelve Titans and Titanides, three Cyclôpes, and three Hekatoncheires or beings with a hundred hands each. The Titans were Oceanus, Kœos, Krios, Hyperîôn, Iapetos, and Kronos; the Titanides, Theia, Rhea, Themis, Mnêmosynê, Phœbê, and Têthys. The Cyclôpes were Brontês, Steropês, and Argês,—formidable persons, equally distinguished for strength and for manual craft, so that they made the thunder which afterwards formed the irresistible artillery of Zeus. The Hekatoncheires were Kottos, Briareus, and Gygês, of prodigious bodily force.

Uranos contemplated this powerful brood with fear and horror; as

fast as any of them were born, he concealed them in cavities of the earth, and would not permit them to come out. Gæa could find no room for them, and groaned under the pressure: she produced iron, made a sickle, and implored her sons to avenge both her and themselves against the oppressive treatment of their father. But none of them, except Kronos, had courage to undertake the deed: he, the youngest and the most daring, was armed with the sickle and placed in suitable ambush by the contrivance of Gæa. Presently night arrived, and Uranos descended to the embraces of Gæa: Kronos then emerged from his concealment, cut off the genitals of his father, and cast the bleeding member behind him far away into the sea. Much of the blood was spilt upon the earth, and Gæa in consequence gave birth to the irresistible Erinnys, the vast and muscular Gigantes, and the Melian nymphs. Out of the genitals themselves, as they swam and foamed upon the sea, emerged the goddess Aphrodité, deriving her name from the foam out of which she had sprung. She first landed at Kythêra, and then went to Cyprus: the island felt her benign influence, and the green herb started up under her soft and delicate tread. Erôs immediately joined her, and partook with her the function of suggesting and directing the amorous impulses both of gods and men.

Uranos being thus dethroned and disabled, Kronos and the Titans acquired their liberty and became predominant: the Cyclôpes and the Hekatoncheires had been cast by Uranos into Tartarus, and were still allowed to remain there.

Each of the Titans had a numerous offspring: Oceanus, especially, marrying his sister Têthys, begat 3,000 daughters, the oceanic nymphs, and as many sons: the rivers and springs passed for his offspring. Hyperîôn and his sister Theia had for their children Hêlios, Selênê, and Eôs; Kœos with Phœbê begat Lêtô and Asteria: the children of Krios were Astræos, Pallas, and Persês,—from Astræos and Eôs sprang the winds Zephyrus, Boreas, and Notus. Iapetos marrying the Oceanic nymph Klymenê, counted as his progeny the celebrated Promêtheus, Epimêtheus, Menœtius, and Atlas. But the offspring of Kronos were the most powerful and transcendent of all. He married his sister Rhea, and had by her three daughters—Hestia, Dêmêtêr, and Hêrê—and three sons, Hadês, Poseidôn, and Zeus, the latter at once the youngest and the greatest.

But Kronos foreboded to himself destruction from one of his own children, and accordingly, as soon as any of them were born, he immediately swallowed them and retained them in his own belly. In this manner had the five first been treated, and Rhea was on the point of being delivered of Zeus. Grieved and indignant at the loss of her children, she applied for counsel to her father and mother, Uranos and Gæa, who aided her to conceal the birth of Zeus. They conveyed her by night to Lyktus in Crête, hid the new-born child in a woody cavern on Mount Ida, and gave to Kronos, in place of it, a

stone wrapped in swaddling clothes, which he greedily swallowed, believing it to be his child. Thus was the safety of Zeus insured. As he grew up his vast powers fully developed themselves: at the suggestion of Gæa, he induced Kronos by stratagem to vomit up, first the stone which had been given to him,—next the five children whom he had previously devoured. Hestia, Dêmêtêr, Hêrê, Poseiðôn and Hadês, were thus allowed to grow up along with Zeus; and the stone to which the latter owed his preservation was placed near the temple of Delphi, where it ever afterwards stood as a conspicuous and venerable memorial to the religious Greek.

We have not yet exhausted the catalogue of beings generated during this early period, anterior to the birth of Zeus. Nyx, alone and without any partner, gave birth to a numerous progeny: Thanatos, Hypnos and Oneiros; Mômus and Oizys (Grief); Klôthô, Lachesis, and Atropos, the three Fates; the retributive and equalizing Nemesis; Apatê and Philotês (Deceit and amorous Propensity), Geras (Old Age) and Eris (Contention). From Eris proceeded an abundant offspring, all mischievous and maleficent: Ponos (Suffering), Lêthê, Limos (Famine), Phonos and Machê (Slaughter and Battle), Dysnomia and Atê (Lawlessness and reckless Impulse) and Horkos, the everwatchful sanctioner of oaths, as well as the inexorable punisher of voluntary perjury.

Gæa, too, intermarrying with Pontus, gave birth to Nereus, the just and righteous old man of the sea; to Thaumás, Phorkys and Kêtô. From Nereus, and Doris daughter of Oceanus, proceeded the fifty Nereids or Sea-nymphs. Thaumás also married Elektra daughter of Oceanus, and had by her Iris and the two Harpies, Aellô and Okypetê,—winged and swift as the winds. From Phorkys and Kêtô sprung the Dragon of the Hesperides, and the monstrous Grææ, and Gorgons: the blood of Medusa, one of the Gorgons, when killed by Perseus, produced Chrysaôr and the horse Pegasus; Chrysaôr and Kallirhoê gave birth to Geryôn as well as to Echidna,—a creature half nymph and half serpent, unlike both to gods and to men. Other monsters arose from the union of Echidna with Typhaôn,—Orthros, the two-headed dog of Geryôn; Cerberus, the dog of Hadês, with fifty heads, and the Lernæan Hydra. From the latter proceeded the Chimæra, the Sphinx of Thêbes, and the Nemean lion.

A powerful and important progeny, also, was that of Styx, daughter of Oceanus, by Pallas; she had Zêlos and Nikê (Imperiousness and Victory), and Kratos and Bia (Strength and Force). The hearty and early co-operation of Styx and her four sons with Zeus was one of the main causes which enabled him to achieve his victory over the Titans.

Zeus had grown up not less distinguished for mental capacity than for bodily force. He and his brothers now determined to wrest the power from the hands of Kronos and the Titans, and a long and

desperate struggle commenced, in which all the gods and all the goddesses took part. Zeus convoked them to Olympus, and promised to all who would aid him against Kronos, that their functions and privileges should remain undisturbed. The first who responded to the call, came with her four sons, and embraced his cause, was Styx. Zeus took them all four as his constant attendants, and conferred upon Styx the majestic distinction of being the Horkos, or oath-sanctioner of the gods,—what Horkos was to men, Styx was to the gods.

Still further to strengthen himself, Zeus released the other Uranids who had been imprisoned in Tartarus by their father,—the Cyclôpes and the Centimanes,—and prevailed upon them to take part with him against the Titans. The former supplied him with thunder and lightning, and the latter brought into the fight their boundless muscular strength. Ten full years did the combat continue; Zeus and the Kronids occupying Olympus, and the Titans being established on the more southerly mountain-chain of Othrys. All nature was convulsed, and the distant Oceanus, though he took no part in the struggle, felt the boiling, the noise, and the shock, not less than Gæa and Pontus. The thunder of Zeus, combined with the crags and mountains torn up and hurled by the Centimanes, at length prevailed, and the Titans were defeated and thrust down into Tartarus. Iapetos, Kronos, and the remaining Titans (Oceanus excepted) were imprisoned perpetually and irrevocably, in that subterranean dungeon, a wall of brass being built around them by Poseidôn, and the three Centimanes being planted as guards.

Of the two sons of Iapetos, Menœtius was made to share this prison, while Atlas was condemned to stand forever at the extreme west, and to bear upon his shoulders the solid vault of heaven.

Thus were the Titans subdued, and the Kronids with Zeus at their head placed in possession of power. They were not, however, yet quite secure; for Gæa, intermarrying with Tartarus, gave birth to a new and still more formidable monster called Typhôeus, of such tremendous properties and promise, that, had he been allowed to grow into full development, nothing could have prevented him from vanquishing all rivals and becoming supreme. But Zeus foresaw the danger, smote him at once with a thunderbolt from Olympus, and burnt him up: he was cast along with the rest into Tartarus, and no further enemy remained to question the sovereignty of the Kronids.

With Zeus begins a new dynasty and a different order of beings. Zeus, Poseidôn, and Hadês, agree upon the distribution before noticed, of functions and localities: Zeus retaining the Æthêr and the atmosphere, together with the general presiding function; Poseidôn obtaining the sea, and administering subterranean forces generally: and Hadês ruling the under-world, or region in which the half-animated shadows of departed men reside.

It has been already stated, that in Zeus, his brothers and his sis-

ters, and his and their divine progeny, we find the *present* gods; that is, those, for the most part, whom the Homeric and Hesiodic Greeks recognized and worshiped. The wives of Zeus were numerous as well as his offspring. First he married Mêtis, the wisest and most sagacious of the goddesses; but Gæa and Uranos forewarned him that if he permitted himself to have children by her, they would be stronger than himself and dethrone him. Accordingly when Mêtis was on the point of being delivered of Athênê, he swallowed her up, and her wisdom and sagacity thus became permanently identified with his own being. His head was subsequently cut open, in order to make way for the exit and birth of the goddess Athênê. By Themis, Zeus begat the Hôræ; by Eurynomê, the three Charities or Graces; by Mnêmosynê, the Muses; by Lêtô (Latona), Apollo and Artemis; and by Dêmêtêr, Persephonê. Last of all he took for his wife Hêrê, who maintained permanently the dignity of queen of the gods; by her he had Hêbê, Arês, and Eileithyia. Hermês also was born to him by Maia, the daughter of Atlas; Hêphæstos was born to Hêrê, according to some accounts by Zeus; according to others, by her own unaided generative force. He was born lame, and Hêrê was ashamed of him; she wished to secrete him away, but he made his escape into the sea, and found shelter under the maternal care of the Nereids, Thetis, and Eurynomê.

Our enumeration of the divine race, under the presidency of Zeus, will thus give us:

1. The twelve great gods and goddesses of Olympus—Zeus, Poseidôn, Apollo, Arês, Hêphæstos, Hermês, Hêrê, Athênê, Artemis, Aphroditê, Hestia, Dêmêtêr.

2. An indefinite number of other deities, not included among the Olympic, seemingly because the number *twelve* was complete without them, but some of them not inferior in power and dignity to many of the twelve:—Hadês, Hêlios, Hekatê, Dionysos, Lêtô, Diônê, Persephonê, Selênê, Themis, Eôs, Harmonia, the Charities, the Muses, the Eileithyia, the Moeræ, the Oceanids and the Nereids, Proteus, Eidothea, the Nymphs, Leukothea, Phorkys, Æolus, Nemesis, etc.

3. Deities who perform special services to the greater gods:—Iris, Hêbê, the Hôræ, etc.

4. Deities whose personality is more faintly and unsteadily conceived:—Atê, the Litæ, Eris, Thanatos, Hypnos, Kratos, Bia, Ossa, etc. The same name is here employed sometimes to designate the person, sometimes the attribute or event not personified—an unconscious transition of ideas, which, when consciously performed, is called Allegory.

5. Monsters, offspring of the gods:—the Harpies, the Gorgons, the Grææ, Pegasus, Chrysaôr, Echidna, Chimæra, the Dragon of the Hesperides, Cerberus, Orthros, Geryôn, the Lernæan Hydra, the Nemean lion, Scylla and Charybdis, the Centaurs, the Sphinx, Xanthos and Balios, the immortal horses, etc.

From the gods we slide down insensibly, first to heroes, and then to men; but before we proceed to this new mixture, it is necessary to say a few words on the theogony generally. I have given it briefly as it stands in the Hesiodic Theogonia, because that poem—in spite of great incoherence and confusion, arising seemingly from diversity of authorship as well as diversity of age—presents an ancient and genuine attempt to cast the divine foretime into a systematic sequence. Homer and Hesiod were the grand authorities in the Pagan world respecting theogony. But in the *Iliad* and *Odyssey* nothing is found except passing allusions and implications; and even in the hymns (which were commonly believed in antiquity to be the productions of the same author as the *Iliad* and the *Odyssey*) there are only isolated, unconnected narratives. Accordingly men habitually took their information respecting their theogonic antiquities from the Hesiodic poem, where it was ready laid out before them; and the legends consecrated in that work acquired both an extent of circulation and a firm hold on the national faith, such as independent legends could seldom or never rival. Moreover the scrupulous and sceptical Pagans, as well as the open assailants of Paganism in later times, derived their subjects of attack from the same source; so that it has been absolutely necessary to recount in their naked simplicity the Hesiodic stories, in order to know what it was that Plato deprecated and Xenophanês denounced. The strange proceedings ascribed to Uranos, Kronos, and Zeus, have been more frequently alluded to in the way of ridicule or condemnation than any other portion of the mythical world.

But though the Hesiodic theogony passed as orthodox among the later Pagans, because it stood before them as the only system anciently set forth and easily accessible, it was evidently not the only system received at the date of the poem itself. Homer knows nothing of Uranos, in the sense of an arch-god anterior to Kronos. Uranos and Gæa, like Oceanus, Téthys, and Nyx, are with him great and venerable gods, but neither the one nor the other present the character of predecessors of Kronos and Zeus. The Cylôpes, whom Hesiod ranks as sons of Uranos and fabricators of thunder, are in Homer neither one nor the other: they are not noticed in the *Iliad* at all, and in the *Odyssey* they are gross gigantic shepherds and cannibals, having nothing in common with the Hesiodic Cyclôpes except the one round central eye. Of the three Centimanes enumerated by Hesiod, Briareus only is mentioned in Homer, and, to all appearance, not as the son of Uranos, but as the son of Poseidôn; not as aiding Zeus in his combat against the Titans, but as rescuing him at a critical moment from a conspiracy formed against him by Hêrê, Poseidôn, and Athênê. Not only is the Hesiodic Uranos (with the Uranids) omitted in Homer, but the relations between Zeus and Kronos are also presented in a very different light. No mention is made of Kronos swallowing his young children: on the contrary, Zeus is

the eldest of the three brothers, instead of the youngest, and the children of Kronos live with him and Rhea: there the stolen intercourse between Zeus and Hêrê first takes place without the knowledge of their parents. When Zeus puts Kronos down into Tartarus, Rhea consigns her daughter Hêrê to the care of Oceanus: no notice do we find of any terrific battle with the Titans as accompanying that event. Kronos, Iapetos, and the remaining Titans are down in Tartarus, in the lowest depths under the earth, far removed from the genial rays of Hêlios; but they are still powerful and venerable, and Hypnos makes Hêrê swear an oath in their name, as the most inviolable that he can think of.

In Homer, then, we find nothing beyond the simple fact that Zeus thrust his father Kronos, together with the remaining Titans, into Tartarus; an event to which he affords us a tolerable parallel in certain occurrences even under the presidency of Zeus himself. For the other gods make more than one rebellious attempt against Zeus, and are only put down, partly by his unparalleled strength, partly by the presence of his ally, the Centimane Briareus. Kronos, like Laërtes or Pêleus, has become old, and has been supplanted by a force vastly superior to his own. The Homeric epic treats Zeus as present, and like all the interesting heroic characters, a father must be assigned to him: that father has once been the chief of the Titans, but has been superseded and put down into Tartarus along with the latter, so soon as Zeus and the superior breed of the Olympic gods acquired their full development.

That antithesis between Zeus and Kronos—between the Olympic gods and the Titans—which Homer has thus briefly brought to view, Hesiod has amplified into a theogony, with many things new, and some things contradictory to his predecessor; while Eumêlus or Arktinus in the poem called Titanomachia (now lost) also adopted it as their special subject. As Stasinus, Arktinus, Leschês, and others, enlarged the Legend of Troy by composing poems relating to a supposed time anterior to the commencement, or subsequent to the termination of the Iliad,—as other poets recounted adventures of Odysseus subsequent to his landing in Ithaka,—so Hesiod enlarged and systematized, at the same time that he corrupted, the skeleton theogony which we find briefly indicated in Homer. There is violence and rudeness in the Homeric gods, but the great genius of Grecian epic is no way accountable for the stories of Uranos and Kronos,—the standing reproach against Pagan legendary narrative.

How far these stories are the invention of Hesiod himself is impossible to determine. They bring us down to a cast of fancy more coarse and indelicate than the Homeric, and more nearly resembling some of the holy chapters (*ἱεροὶ λόγοι*) of the more recent mysteries, such (for example) as the tale of Dionysos Zagreus. There is evidence in the theogony itself that the author was acquainted with local legends current both at Krête and at Delphi; for he mentions

both the mountain-cave in Krête wherein the new-born Zeus was hidden, and the stone near the Delphian temple—the identical stone which Kronos had swallowed—“placed by Zeus himself as a sign and wonder to mortal men.” Both these two monuments, which the poet expressly refers to, and had probably seen, imply a whole train of accessory and explanatory local legends—current probably among the priests of Krête and Delphi, between which places, in ancient times, there was an intimate religious connection. And we may trace further in the poem—that which would be the natural feeling of Krêtan worshipers of Zeus—an effort to make out that Zeus was justified in his aggression on Kronos, by the conduct of Kronos himself both toward his father and toward his children: the treatment of Kronos by Zeus appears in Hesiod as the retribution foretold and threatened by the mutilated Uranos against the son who had outraged him. In fact, the relations of Uranos and Gæa are in almost all their particulars a mere copy and duplication of those between Kronos and Rhea, differing only in the mode whereby the final catastrophe is brought about. Now castration was a practice thoroughly abhorrent both to the feelings and to the customs of Greece; but it was seen with melancholy frequency in the domestic life as well as in the religious worship of Phrygia and other parts of Asia; and it even became the special qualification of a priest of the Great Mother Cybelê, as well as of the Ephesian Artemis. The employment of the sickle ascribed to Kronos seems to be the product of an imagination familiar with the Asiatic worship and legends, which were connected with and partially resembled the Krêtan. And this deduction becomes the more probable when we connect it with the first genesis of iron, which Hesiod mentions to have been produced for the express purpose of fabricating the fatal sickle; for metallurgy finds a place in the early legends both of the Trojan and of the Krêtan Ida, and the three Idæan Dactyls, the legendary inventors of it, are assigned sometimes to one and sometimes to the other.

As Hesiod had extended the Homeric series of gods by prefixing the dynasty of Uranos to that of Kronos, so the Orphic theogony lengthened it still further. First came Chronos, or Time, as a person, after him Æther and Chaos, out of whom Chronos produced the vast mundane egg. Hence emerged in process of time the first-born god Phanês, or Métis, or Hêrikapæos, a person of double sex, who first generated the Kosmos, or mundane system, and who carried within him the seed of the gods. He gave birth to Nyx, by whom he begat Uranos and Gæa; as well as to Hêlios and Selênê.

From Uranos and Gæa sprang the three Mœræ, or Fates, the three Centimanes, and the three Cyclôpes: these latter were cast by Uranos into Tartarus, under the foreboding that they would rob him of his dominion. In revenge for this maltreatment of her sons, Gæa produced of herself the fourteen Titans, seven male and seven female: the

former were Kœos, Krios, Phorkys, Kronos, Oceanus, Hyperîôn, and Iapetos; the latter were Themis, Têthys, Mnêmosynê, Theia, Diônê, Phœbê, and Rhea. They received the name of Titans because they avenged upon Uranos the expulsion of their elder brothers. Six of the Titans, headed by Kronos, the most powerful of them all, conspiring against Uranos, castrated and dethroned him: Oceanus alone stood aloof and took no part in the aggression. Kronos assumed the government, and fixed his seat on Olympus; while Oceanus remained apart, master of his own divine stream. The reign of Kronos was a period of tranquillity and happiness, as well as of extraordinary longevity and vigor.

Kronos and Rhea gave birth to Zeus and his brothers and sisters. The concealment and escape of the infant Zeus, and the swallowing of the stone by Kronos, are given in the Orphic theogony substantially in the same manner as by Hesiod, only in a style less simple and more mysticized. Zeus is concealed in the cave of Nyx, the seat of Phanês himself, along with Eidê and Adrasteia, who nurse and preserve him, while the armed dance and sonorous instruments of the Kurêtês prevent his infant cries from reaching the ears of Kronos. When grown up, he lays a snare for his father, intoxicates him with honey, and having surprised him in the depth of sleep, enchains and castrates him. Thus exalted to the supreme mastery, he swallowed and absorbed into himself Mêtis, or Phanês, with all the pre-existing elements of things, and then generated all things anew out of his own being and conformably to his own divine ideas. So scanty are the remains of this system, that we find it difficult to trace individually the gods and goddesses sprung from Zeus beyond Apollo, Dionysos, and Persephonê—the latter being confounded with Artemisê and Hekatê.

But there is one new personage begotten by Zeus, who stands pre-eminently marked in the Orphic theogony, and whose adventures constitute one of its peculiar features. Zagreus, "the horned child," is the son of Zeus by his own daughter Persephonê: he is the favorite of his father, a child of magnificent promise, and predestined, if he grow up, to succeed to supreme dominion, as well as to the handling of the thunderbolt. He is seated, whilst an infant, on the throne beside Zeus, guarded by Apollo and the Kurêtês. But the jealous Hêrê intercepts his career, and incites the Titans against him, who, having first smeared their faces with plaster, approach him on the throne, tempt his childish fancy with playthings, and kill him with a sword while he is contemplating his face in a mirror. They then cut up his body and boil it in a caldron, leaving only the heart, which is picked up by Athênê and carried to Zeus, who in his wrath strikes down the Titans with thunder into Tartarus; whilst Apollo is directed to collect the remains of Zagreus and bury them at the foot of Mount Parnassus. The heart is given to Semelê, and Zagreus is born again from her under the form of Dionysos.

Such is the tissue of violent fancies comprehended under the title of the Orphic theogony, and read as such, it appears, by Plato, Isokratês, and Aristotle. It will be seen that it is based upon the Hesiodic theogony, but, according to the general expansive tendency of Grecian legend, much new matter is added: Zeus has in Homer one predecessor, in Hesiod two, and in Orpheus four.

The Hesiodic theogony, though later in date than the *Iliad* and *Odyssey*, was coeval with the earliest period of what may be called Grecian history, and certainly of an age earlier than 700 B.C. It appears to have been widely circulated in Greece, and being at once ancient and short, the general public consulted it as their principal source of information respecting divine antiquity. The Orphic Theogony belongs to a later date, and contains the Hesiodic ideas and persons, enlarged and mystically disguised. Its vein of invention was less popular, adapted more to the contemplation of a sect specially prepared than to the taste of a casual audience. And it appears accordingly to have obtained currency chiefly among purely speculative men. Among the majority of these latter, however, it acquired greater veneration, and above all was supposed to be of greater antiquity than the Hesiodic. The belief in its superior antiquity (disallowed by Herodotus, and seemingly also by Aristotle), as well as the respect for its contents, increased during the Alexandrine age and through the declining centuries of Paganism, reaching its maximum among the New-Platonists of the third and fourth century after Christ. Both the Christian assailants, as well as the defenders of Paganism, treated it as the most ancient and venerable summary of the Grecian faith. Orpheus is celebrated by Pindar as the harper and companion of the Argonautic maritime heroes: Orpheus and Musæus, as well as Pamphos and Olên, the great supposed authors of theogonic, mystical, oracular, and prophetic verses and hymns, were generally considered by literary Greeks as older than either Hesiod or Homer. And such was also the common opinion of modern scholars until a period comparatively recent. But it has now been shown, on sufficient ground, that the compositions which passed under these names emanate for the most part from poets of the Alexandrine age, and subsequent to the Christian era; and that even the earliest among them, which served as the stock on which the latter additions were engrafted, belong to a period far more recent than Hesiod: probably to the century preceding Onomakritus (B.C. 610-510). It seems, however, certain that both Orpheus and Musæus were names of established reputation at the time when Onomakritus flourished; and it is distinctly stated by Pausanias that the latter was himself the author of the most remarkable and characteristic myth of the Orphic theogony—the discription of Zagreus by the Titans, and his resurrection as Dionysos.

The names of Orpheus and Musæus (as well as that of Pythagoras, looking at one side of his character) represent facts of importance in

the history of the Grecian mind—the gradual influx of Thracian, Phrygian, and Egyptian religious ceremonies and feelings, and the increasing diffusion of special mysteries, schemes for religious purification, and orgies (I venture to anglicize the Greek word, which contains in its original meaning no implication of the ideas of excess to which it was afterwards diverted), in honor of some particular god—distinct both from the public solemnities and from the gentile solemnities of primitive Greece,—celebrated apart from the citizens generally, and approachable only through a certain course of preparation and initiation—sometimes even forbidden to be talked of in the presence of the uninitiated, under the severest threats of divine judgment. Occasionally such voluntary combinations assumed the form of permanent brotherhoods, bound together by periodical solemnities as well as by vows of an ascetic character. Thus the Orphic life (as it was called), or regulation of the Orphic brotherhood, among other injunctions, partly arbitrary and partly abstinent, forbade animal food universally, and, on certain occasions, the use of woollen clothing. The great religious and political fraternity of the Pythagoreans, which acted so powerfully on the condition of the Italian cities, was one of the many manifestations of this general tendency, which stands in striking contrast with the simple, open-hearted, and demonstrative worship of the Homeric Greeks.

Festivals at seed-time and harvest—at the vintage and at the opening of the new wine—were doubtless coeval with the earliest habits of the Greeks; the latter being a period of unusual joviality. Yet in the Homeric poems, Dionysos and Dêmêter, the patrons of the vineyard and the cornfield, are seldom mentioned, and decidedly occupy little place in the imagination of the poet as compared with the other gods: nor are they of any conspicuous importance even in the Hesiodic theogony. But during the interval between Hesiod and Onomakritus, the revolution in the religious mind of Greece was such as to place both these deities in the front rank. According to the Orphic doctrine, Zagreus, son of Persephonê, is destined to be the successor of Zeus; and although the violence of the Titans intercepts this lot, yet even when he rises again from his discription under the name of Dionysos, he is the colleague and coequal of his divine father.

This remarkable change, occurring as it did during the sixth and a part of the seventh century before the Christian era, may be traced to the influence of communication with Egypt (which only became fully open to the Greeks about B.C. 660), as well as with Thrace, Phrygia, and Lydia. From hence new religious ideas and feelings were introduced, which chiefly attached themselves to the characters of Dionysos and Dêmêter. The Greeks identified these two deities with the great Egyptian Osiris and Isis, so that what was borrowed from the Egyptian worship of the two latter naturally fell to their equivalents in the Grecian system. Moreover the worship of Dionysos

(under what name cannot be certainly made out) was indigenous in Thrace, as that of the Great Mother was in Phrygia, and in Lydia—together with those violent ecstasies and manifestations of temporary frenzy, and that clashing of noisy instruments which we find afterward characterizing it in Greece. The great masters of the pipe—as well as the dithyramb, and indeed the whole musical system appropriated to the worship of Dionysos, which contrasted so pointedly with the quiet solemnity of the Pæan addressed to Apollo—were all originally Phrygian.

From all these various countries, novelties, unknown to the Homeric men, found their way into the Grecian worship: and there is one among them which deserves to be specially noticed, because it marks the generation of the new class of ideas in their theology. Homer mentions many persons guilty of private or involuntary homicide, and compelled either to go into exile or to make pecuniary satisfaction; but he never once describes any of them to have either received or required purification for the crime. Now in the times subsequent to Homer, purification for homicide comes to be considered as indispensable: the guilty person is regarded as unfit for the society of man or the worship of the gods until he has received it, and special ceremonies are prescribed whereby it is to be administered. Herodotus tells us that the ceremony of purification was the same among the Lydians and among the Greeks: we know that it formed no part of the early religion of the latter, and we may perhaps reasonably suspect that they borrowed it from the former. The oldest instance known to us of expiation for homicide was contained in the epic poem of the Milesian Arktinus, wherein Achillês is purified by Odysseus for the murder of Thersitês: several others occurred in the later or Hesiodic epic—Hêraklês, Pêleus, Bellerophôn, Alkmæôn, Amphiktyôn, Pœmander, Triopas,—from whence they probably passed through the hands of the logographers to Apollodôrus, Diodôrus, and others. The purification of the murderer was originally operated, not by the hands of any priest or specially sanctified man, but by those of a chief or king, who goes through the appropriate ceremonies in the manner recounted by Herodotus in his pathetic narrative respecting Cræsus and Adrastus.

The idea of a special taint of crime, and of the necessity as well as the sufficiency of prescribed religious ceremonies as a means of removing it, appears thus to have got footing in Grecian practice subsequent to the time of Homer. The peculiar rites or orgies, composed or put together by Onomakritus, Methapus, and other men of more than the ordinary piety, were founded upon a similar mode of thinking and adapted to the same mental exigencies. They were voluntarily religious manifestations, superinduced upon the old public sacrifices of the king or chiefs on behalf of the whole society, and of the father on his own family hearth. They marked out the details of divine service proper to appease or gratify the god to whom they

were addressed, and to procure for the believers who went through them his blessings and protection here or hereafter—the exact performance of the divine service in all its speciality was held necessary, and thus the priests or hierophants, who alone were familiar with the ritual, acquired a commanding position. Generally speaking, these peculiar orgies obtained their admission and their influence at periods of distress, disease, public calamity and danger, or religious terror and despondency, which appear to have been but too frequent in their occurrence.

The minds of men were prone to the belief that what they were suffering arose from the displeasure of some of the gods, and as they found that the ordinary sacrifices and worship were insufficient for their protection, so they grasped at new suggestions proposed to them with the view of regaining the divine favor. Such suggestions were more usually copied, either in whole or in part, from the religious rites of some foreign locality, or from some other portion of the Hellenic world; and in this manner many new sects or voluntary religious fraternities, promising to relieve the troubled conscience and to reconcile the sick or suffering with the offended gods, acquired permanent establishment as well as considerable influence. They were generally under the superintendence of hereditary families of priests, who imparted the rites of confirmation and purification to communicants generally; no one who went through the prescribed ceremonies being excluded. In many cases such ceremonies fell into the hands of jugglers, who volunteered their services to wealthy men, and degraded their profession as well by obtrusive venality as by extravagant promises. Sometimes the price was lowered to bring them within reach of the poor and even of slaves. But the wide diffusion, and the number of voluntary communicants of these solemnities, proves how much they fell in with the feeling of the time and how much respect they enjoyed—a respect which the more conspicuous establishments, such as Eleusis and Samothrace, maintained for several centuries. And the visit of the Kretan Epimenidês to Athens—in the time of Solôn, at a season of the most serious disquietude and dread of having offended the gods—illustrates the tranquillizing effect of new orgies and rites of absolution, when enjoined by a man standing high in the favor of the gods and reputed to be the son of a nymph. The supposed Erythræan sibyl, and the earliest collection of sibylline prophecies, afterward so much multiplied and interpolated, and referred (according to Grecian custom) to an age even earlier than Homer, appear to belong to a date not long posterior to Epimenidês. Other oracular verses, such as those of Bakis, were treasured up in Athens and other cities: the sixth century before the Christian era was fertile in these kinds of religious manifestations.

Among the special rites and orgies of the character just described, those which enjoyed the greatest Pan-Hellenic reputation were attached to the Idæan Zeus in Krête, to Dêmêtêr at Eleusis, to the

Kabeiri in Samothrace, and to Dionysos at Delphi and Thebes. That they were all to a great degree analogous is shown by the way in which they unconsciously run together and become confused in the minds of various authors. The ancient inquirers themselves were unable to distinguish one from the other, and we must be content to submit to the like ignorance. But we see enough to satisfy us of the general fact, that during the century and a half which elapsed between the opening of Egypt to the Greeks and the commencement of their struggle with the Persian kings, the old religion was largely adulterated by importations from Egypt, Asia Minor, and Thrace. The rites grew to be more furious and ecstatic, exhibiting the utmost excitement, bodily as well as mental: the legends became at once more coarse, more tragical, and less pathetic. The manifestations of this frenzy were strongest among the women, whose religious susceptibilities were often found extremely unmanageable, and who had everywhere congregative occasional ceremonies of their own, apart from the men—indeed, in the case of the colonists, especially of the Asiatic colonists, the women had been originally women of the country, and as such retained to a great degree their non-Hellenic manners and feelings. The god Dionysos, whom the legends described as clothed in feminine attire, and leading a troop of frenzied women, inspired a temporary ecstasy. Those who resisted the inspiration, being disposed to disobey his will, were punished either by particular judgments, or by mental terrors; while those who gave full loose to the feeling, in the appropriate season and with the received solemnities, satisfied his exigencies, and believed themselves to have procured immunity from such disquietudes for the future. Crowds of women, clothed with fawn-skins and bearing the sanctified thyrsus, flocked to the solitudes of Parnassus, or Kithærôn, or Taygetus, during the consecrated triennial period, passed the night there with torches, and abandoned themselves to demonstrations of frantic excitement, with dancing and clamorous invocation of the god. They were said to tear animals limb from limb, to devour the raw flesh, and to cut themselves without feeling the wound. The men yielded to a similar impulse by noisy revels in the streets, sounding the cymbals and tambourine, and carrying the image of the god in procession. It deserves to be remarked that the Athenian women never practiced these periodical mountain excursions, so common among the rest of the Greeks; they had their feminine solemnities of the Thesmophoria, mournful in their character and accompanied with fasting, and their separate congregations at the temples of Aphrodité, but without any extreme or unseemly demonstrations. The state festival of the Dionysia, in the city of Athens, was celebrated with dramatic entertainments, and the once rich harvest of Athenian tragedy and comedy was thrown up under its auspices. The ceremonies of the Kurêtes in Krête, originally armed dances in honor of the Idæan Zeus, seem also to have borrowed from Asia so much of

fury, of self-infliction, and of mysticism, that they became at last inextricably confounded with the Phrygian Korybantes, or worshippers of the Great Mother; though it appears that Grecian reserve always stopped short of the irreparable self-mutilation of Atys.

The influence of the Thracian religion upon that of the Greeks cannot be traced in detail, but the ceremonies contained in it were of a violent and fierce character, like the Phrygian, and acted upon Hellas in the same general direction as the latter. And the like may be said of the Egyptian religion, which was in this case the more operative, inasmuch as all the intellectual Greeks were naturally attracted to go and visit the wonders on the banks of the Nile: the powerful effect produced upon them is attested by many evidences, but especially by the interesting narrative of Herodotus. Now the Egyptian ceremonies were at once more licentious, and more profuse in the outpouring both of joy and sorrow than the Greek: but a still greater difference sprang from the extraordinary power, separate mode of life, minute observances, and elaborate organization of the priesthood. The ceremonies of Egypt were multitudinous, but the legends concerning them were framed by the priest, and, as a general rule, seemingly, known to the priests alone: at least they were not intended to be publicly talked of, even by pious men. They were "holy stories," which it was sacrilege publicly to mention, and which from this very prohibition only took firmer hold of the minds of the Greek visitors who heard them. And thus the element of secrecy and mystic silence—foreign to Homer and only faintly glanced at in Hesiod—if it was not originally derived from Egypt, at least received from thence its greatest stimulus and diffusion. The character of the legends themselves was naturally affected by this change from publicity to secrecy: the secrets when revealed would be such as to justify by their own tenor the interdict on public divulgence: instead of being adapted, like the Homeric myths, to the universal sympathies and hearty interest of a crowd of hearers, they would derive their impressiveness from the tragical, mournful, extravagant, or terror-striking character of the incidents. Such a tendency, which appears explicable and probable even on general grounds, was in this particular case rendered still more certain by the coarse taste of the Egyptian priests. That any recondite doctrine, religious or philosophical, was attached to the mysteries or contained in the holy stories, has never been shown, and is improbable, though the affirmative has been asserted by learned men.

Herodotus seems to have believed that the worship and ceremonies of Dionysos generally were derived by the Greeks from Egypt, brought over by Kadmus, and taught by him to Melampus. And the latter appears in the Hesiodic Catalogue as having cured the daughters of Prætus of the mental distemper, with which they had been smitten by Dionysos for rejecting his ritual. He cured them by introducing the Bacchic dance and fanatical excitement: this

mythical incident is the most ancient mention of the Dionysiac solemnities presented in the same character as they bear in Euripidés. It is the general tendency of Herodotus to apply the theory of derivation from Egypt far too extensively to Grecian institutions: the orgies of Dionysos were not originally borrowed from thence, though they may have been much modified by connection with Egypt as well as with Asia. The remarkable mythe composed by Onomakritus respecting the dismemberment of Zagreus was founded upon an Egyptian tale very similar respecting the body of Osiris, who was supposed to be identical with Dionysos. Nor was it unsuitable to the reckless fury of the Bacchanals during their state of temporary excitement, which found a still more awful expression in the mythe of Pentheus,—torn in pieces by his own mother Agavé at the head of her companions in the ceremony, as an intruder upon the feminine rites, as well as a scoffer at the god. A passage in the *Iliad* (the authenticity of which has been contested, but even as an interpolation it must be old) also recounts how Lykurgus was struck blind by Zeus, for having chased away with a whip, “the nurses of the mad Dionysos,” and for having frightened the god himself into the sea to take refuge in the arms of Thetis: while the fact that Dionysos is so frequently represented in his mythes as encountering opposition and punishing the refractory, seems to indicate that his worship under its ecstatic form was a late phenomenon and introduced not without difficulty. The mythical Thracian Orpheus was attached as Eponymos to a new sect, who seem to have celebrated the ceremonies of Dionysos with peculiar care, minuteness, and fervor, besides observing various rules in respect to food and clothing. It was the opinion of Herodotus, that these rules, as well as the Pythagorean, were borrowed from Egypt. But whether this be the fact or not, the Orphic brotherhood is itself both an evidence, and a cause, of the increased importance of the worship of Dionysos, which indeed is attested by the great dramatic poets of Athens.

The Homeric hymns present to us, however, the religious ideas and legends of the Greeks at an earlier period, when the enthusiastic and mystic tendencies had not yet acquired their full development. Though not referable to the same age or to the same author as either the *Iliad* or the *Odyssey*, they do to a certain extent continue the same stream of feeling, and the same mythical tone and coloring, as these poems—manifesting but little evidence of Egyptian, Asiatic, or Thracian adulterations. The difference is striking between the god Dionysos as he appears in the Homeric hymn and in the *Bacchæ* of Euripides. The hymnographer describes him as standing on the sea-shore, in the guise of a beautiful and richly clothed youth, when Tyrrhenian pirates suddenly approach: they seize and bind him and drag him on board their vessel. But the bonds which they employ burst spontaneously, and leave the god free. The steersman, perceiving this with affright, points out to his companions that they have

unwittingly laid hands on a god,—perhaps Zeus himself, or Apollo, or Poseidôn. He conjures them to desist, and to replace Dionysos respectfully on the shore, lest in his wrath he should visit the ship with wind and hurricane: but the crew deride his scruples, and Dionysos is carried prisoner out to sea with the ship under full sail. Miraculous circumstances soon attest both his presence and his power. Sweet-scented wine is seen to flow spontaneously about the ship, the sail and mast appear adorned with vine and ivy-leaves, and the oar-pegs with garlands. The terrified crew now too late entreat the helmsman to steer his course for the shore, and crowd round him for protection on the poop. But their destruction is at hand: Dionysos assumes the form of a lion—a bear is seen standing near him—this bear rushes with a loud roar upon the captain, while the crew leap overboard in their agony of fright, and are changed into dolphins. There remains none but the discreet and pious steersman, to whom Dionysos addresses words of affectionate encouragement, revealing his name, parentage, and dignity.

This hymn, perhaps produced at the Naxian festival of Dionysos, and earlier than the time when the dithyrambic chorus became the established mode of singing the praise and glory of that god, is conceived in a spirit totally different from that of the Bacchic Teletæ, or special rites which the Bacchæ of Euripidês so abundantly extol—rites introduced from Asia by Dionysos himself at the head of a thiasus or troop of enthusiastic women—inflaming with temporary frenzy the minds of the women of Thebes—not communicable except to those who approach as pious worshipers—and followed by the most tragical results to all those who fight against the god. The Bacchic Teletæ, and the Bacchic feminine frenzy, were importations from abroad, as Euripidês represents them, engrafted upon the joviality of the primitive Greek Dionysia; they were borrowed, in all probability, from more than one source, and introduced through more than one channel, the Orphic life or brotherhood being one of the varieties. Strabo ascribes to this latter a Thracian original, considering Orpheus, Musæus, and Eumolpus as having been all Thracians. It is curious to observe how, in the Bacchæ of Euripidês, the two distinct and even conflicting ideas of Dionysos come alternately forward; sometimes the old Grecian idea of the jolly and exhilarating god of wine—but more frequently the recent and important idea of the terrific and irresistible god who unseats the reason, and whose *æstrus* can only be appeased by a willing, though temporary obedience. In the fanatical impulse which inspired the votaries of the Asiatic Rhea or Cybelê, or of the Thracian Kotys, there was nothing of spontaneous joy; it was a sacred madness, during which the soul appeared to be surrendered to a stimulus from without, and accompanied by preternatural strength and temporary sense of power—altogether distinct from the unrestrained hilarity of the original Dionysia, as we see them in the rural demes of Attica, or in the gay city

of Tarentum. There was, indeed, a side on which the two bore some analogy, inasmuch as, according to the religious point of view of the Greeks, even the spontaneous joy of the vintage-feast was conferred by the favor and enlivened by the companionship of Dionysos. It was upon this analogy that the framers of the Bacchic orgies proceeded; but they did not the less disfigure the genuine character of the old Grecian Dionysia.

Dionysos is in the conception of Pindar the *Paredros* or companion in worship of *Démêtêr*. The worship and religious estimate of the latter has by that time undergone as great a change as that of the former, if we take our comparison with the brief description of Homer and Hesiod: she has acquired much of the awful and soul-disturbing attributes of the Phrygian *Cybelê*. In Homer, *Démêtêr* is the goddess of the corn-field, who becomes attached to the mortal man *Jasiôn*; an unhappy passion, since Zeus, jealous of the connection between goddesses and men, puts him to death. In the Hesiodic theogony, *Démêtêr* is the mother of *Persephonê* by Zeus, who permits *Hadês* to carry off the latter as his wife; moreover *Démêtêr* has, besides, by *Jasiôn*, a son called *Plutos*, born in *Krête*. Even from Homer to Hesiod, the legend of *Démêtêr* has been expanded and her dignity exalted; according to the usual tendency of Greek legend, the expansion goes on still further. Through *Jasiôn*, *Démêtêr* becomes connected with the mysteries of *Samothrace*; through *Persephonê*, with those of *Eleusis*. The former connection it is difficult to follow out in detail, but the latter is explained and traced to its origin in the Homeric Hymn to *Démêtêr*.

Though we find different statements respecting the date as well as the origin of the Eleusinian mysteries, yet the popular belief of the Athenians, and the story which found favor at Eleusis, ascribed them to the presence and dictation of the goddess *Démêtêr* herself; just as the Bacchic rites are, according to the *Bacchæ* of Euripidês, first communicated and enforced on the Greeks by the personal visit of Dionysos to *Thêbes*, the metropolis of the Bacchic ceremonies. In the Eleusinian legend, preserved by the author of the Homeric Hymn, she comes voluntarily and identifies herself with Eleusis; her past abode in *Krête* being briefly indicated. Her visit to Eleusis is connected with the deep sorrow caused by the loss of her daughter *Persephonê*, who had been seized by *Hadês*, while gathering flowers in a meadow along with the Oceanic Nymphs, and carried off to become his wife in the under-world. In vain did the reluctant *Persephonê* shriek and invoke the aid of her father Zeus: he had consented to give her to *Hadês*, and her cries were heard only by *Hekâtê* and *Hêlios*. *Démêtêr* was inconsolable at the disappearance of her daughter, but knew not where to look for her: she wandered for nine days and nights with torches in search of the lost maiden without success. At length *Hêlios*, the "spy of gods and men," revealed to her, in reply to her urgent prayer, the rape of *Persephonê*, and the permis-

sion given to Hadês by Zeus. Dêmêtêr was smitten with anger and despair: she renounced Zeus and the society of Olympus, abstained from nectar and ambrosia, and wandered on earth in grief and fasting until her form could no longer be known. In this condition she came to Eleusis, then governed by the prince Keleos. Sitting down by a well at the wayside in the guise of an old woman, she was found by the daughters of Keleos, who came thither with their pails of brass for water. In reply to their questions, she told them that she had been brought by pirates from Krête to Thorikos, and had made her escape; she then solicited from them succor and employment as a servant or as a nurse. The damsels prevailed upon their mother Metaneira to receive her, and to entrust her with the nursing of the young Dêmphoôn, their late-born brother, the only son of Keleos. Dêmêtêr was received into the house of Metaneira, her dignified form still borne down by grief: she sat long silent, and could not be induced either to smile or to taste food, until the maid-servant Isambê, by jests and playfulness, succeeded in amusing and rendering her cheerful. She would not taste wine, but requested a peculiar mixture of barley-meal with water and the herb mint.

The child Dêmphoôn, nursed by Dêmêtêr, thrived and grew up like a god, to the delight and astonishment of his parents: she gave him no food, but anointed him daily with ambrosia, and plunged him at night in the fire like a torch, where he remained unburnt. She would have rendered him immortal had she not been prevented by the indiscreet curiosity and alarm of Metaneira, who secretly looked in at night, and shrieked with horror at the sight of her child in the fire. The indignant goddess, setting the infant on the ground, now revealed her true character to Metaneira: her wan and aged look disappeared, and she stood confest in the genuine majesty of her divine shape, diffusing a dazzling brightness which illuminated the whole house. "Foolish mother," she said, "thy want of faith has robbed thy son of immortal life. I am the exalted Dêmêtêr, the charm and comfort both of gods and men: I was preparing for thy son exemption from death and old age; now it cannot be but he must taste of both. Yet shall he be ever honored, since he has sat upon my knee, and slept in my arms. Let the people of Eleusis erect for me a temple and altar on yonder hill above the fountain: I will myself prescribe to them the orgies which they must religiously perform in order to propitiate my favor."

The terrified Metaneira was incapable even of lifting up her child from the ground: her daughters entered at her cries, and began to embrace and tend their infant brother, but he sorrowed and could not be pacified for the loss of his divine nurse. All night they strove to appease the goddess.

Strictly executing the injunctions of Dêmêtêr, Keleos convoked the people of Eleusis, and erected the temple on the spot which she had pointed out. It was speedily completed, and Dêmêtêr took up

her abode in it, apart from the remaining gods, still pining with grief for the loss of her daughter, and withholding her beneficent aid from mortals. And thus she remained a whole year—a desperate and terrible year: in vain did the oxen draw the plough, and in vain was the barley-seed cast into the furrow—Démêtêr suffered it not to emerge from the earth. The human race would have been starved, and the gods would have been deprived of their honors and sacrifice, had not Zeus found means to conciliate her. But this was a hard task; for Démêtêr resisted the entreaties of Iris and of all the other goddesses and gods whom Zeus successively sent to her. She would be satisfied with nothing less than the recovery of her daughter. At length Zeus sent Hermès to Hadês, to bring Persephonê away: Persephonê joyfully obeyed, but Hadês prevailed upon her before she departed to swallow a grain of pomegranate, which rendered it impossible for her to remain the whole year away from him.

With transport did Démêtêr receive back her lost daughter, and the faithful Hekâtê sympathized in the delight felt by both at the reunion. It was now an easier undertaking to reconcile her with the gods. Her mother Rhea, sent down expressly by Zeus, descended from Olympus on the fertile Rharian plain, then smitten with barrenness like the rest of the earth: she succeeded in appeasing the indignation of Démêtêr, who consented again to put forth her relieving hand. The buried seed came up in abundance, and the earth was covered with fruit and flowers. She would have wished to retain Persephonê constantly with her; but this was impossible, and she was obliged to consent that her daughter should go down for one-third of each year to the house of Hadês, departing from her every spring at the time when the seed is sown. She then revisited Olympus, again to dwell with the gods; but before her departure she communicated to the daughters of Keleos, and to Keleos himself, together with Triptolemus, Dioklês, and Eumolpus, the divine service and the solemnities which she required to be observed in her honor. And thus began the venerable mysteries of Eleusis, at her special command: the lesser mysteries, celebrated in February, in honor of Persephonê; the greater in August, to the honor of Démêtêr herself. Both are jointly patronesses of the holy city and temple.

Such is a brief sketch of the temple legend of Eleusis, set forth at length in the Homeric Hymn to Démêtêr. It is interesting not less as a picture of the Mater Dolorosa (in the mouth of an Athenian, Démêtêr and Persephonê were always The Mother and Daughter, by excellence), first an agonized sufferer, and then finally glorified—the weal and woe of man being dependent upon her kindly feeling.—than as an illustration of the nature and growth of Grecian legend generally. Though we now read this hymn as pleasing poetry, to the Eleusinians, for whom it was composed, it was genuine and sacred history. They believed in the visit of Démêtêr to Eleusis, and in the Mysteries as a revelation from her, as implicitly as they

believed in her existence and power as a goddess. The Eleusinian psalmist shares this belief in common with his countrymen, and embodies it in a continuous narrative, in which the great goddesses of the place, as well as the great heroic families, figure in inseparable conjunction. Keleos is the son of the Eponymous hero, Eleusis, and his daughters, with the old epic simplicity, carry their basins to the well for water. Eumolpus, Triptolemus, Dioklès, heroic ancestors of the privileged families who continued throughout the historical times of Athens to fulfill their special hereditary functions, in the Eleusinian solemnities, are among the immediate recipients of inspiration from the goddess: but chiefly does she favor Metaneira and her infant son Dêmophoôn, for the latter of whom her greatest boon is destined, and intercepted only by the weak faith of the mother. Moreover, every incident in the hymn has a local coloring and a special reference. The well overshadowed by an olive-tree, near which Dêmêtêr had rested, the stream Kallichoros and the temple-hill, were familiar and interesting places in the eyes of every Eleusinian; the peculiar posset prepared from barley-meal with mint was always tasted by the mysts (or communicants) after a prescribed fast, as an article in the ceremony,—while it was also the custom, at a particular spot in the processional march, to permit the free interchange of personal jokes and taunts upon individuals for the general amusement. And these two customs are connected in the hymn with the incidents, that Dêmêtêr herself had chosen the posset as the first interruption of her long and melancholy fast, and that her sorrowful thoughts had been partially diverted by the coarse playfulness of the servant-maid Iambê. In the enlarged representation of the Eleusinian ceremonies, which became established after the incorporation of Eleusis with Athens, the part of Iambê herself was enacted by a woman, or man in woman's attire, of suitable wit and imagination, who was posted on the bridge over the Kephissos, and addressed to the passers-by in the procession, especially the great men of Athens, saucy jeers probably not less piercing than those of Aristophanês on the stage. The torch-bearing Hekaté received a portion of the worship in the nocturnal ceremonies of the Eleusinia: this, too, is traced in the hymn, to her kind and affectionate sympathy with the great goddesses.

Though all these incidents were sincerely believed by the Eleusinians as a true history of the past, and as having been the real initiatory cause of their own solemnities, it is not the less certain that they are simply mythes or legends, and not to be treated as history either actual or exaggerated. They do not take their start from realities of the past, but from realities of the present, combined with retrospective feeling and fancy, which fills up the blank of the aforetime in a manner at once plausible and impressive. What proportion of fact there may be in the legend, or whether there be any at all, it is impossible to ascertain and useless to inquire; for the story

did not acquire belief from its approximation to real fact, but from its perfect harmony with Eleusinian faith and feeling, and from the absence of any standard of historical credibility. The little town of Eleusis derived all its importance from the solemnity of the Dêmêtria, and the hymn which we have been considering (probably at least as old as 600 B.C.) represents the town as it stood before its absorption into the larger unity of Athens, which seems to have produced an alteration of its legends and an increase of dignity in its great festival. In the faith of an Eleusinian, the religious as well as the patriotic antiquities of his native town were connected with this capital solemnity. The divine legend of the sufferings of Dêmêtêr and her visit to Eleusis was to him that which the heroic legend of Adrastus and the siege of Thebes was to a Sikyonian, or that of Erechtheus and Athênê to an Athenian—grouping together in the same scene and story the goddess and the heroic fathers of the town. If our information were fuller, we should probably find abundance of other legends respecting the Dêmêtria: the Gephyraî of Athens, to whom belonged the celebrated Harmodios and Aristogeiton, and who possessed special Orgies of Dêmêtêr the Sorrowful, to which no man foreign to their gens was ever admitted, would doubtless have told stories not only different but contradictory; and even in other Eleusinian mythes we discover Eumôpus as king of Eleusis, son of Poseidôn, and a Thracian, completely different from the character which he bears in the hymn, before us. Neither discrepancies nor want of evidence, in reference to alleged antiquities, shocked the faith of a non-historical public. What they wanted was a picture of the past, impressive to their feelings and plausible to their imagination: and it is important to the reader to remember, while he reads either the divine legends which we are now illustrating, or the heroic legends to which we shall soon approach, that he is dealing with a past which never was present,—a region essentially mythical, neither approachable by the critic nor measurable by the chronologer.

The tale respecting the visit of Dêmêtêr, which was told by the ancient gens, called the Phthalids, in reference to another temple of Dêmêtêr between Athens and Eleusis, and also by the Megarians in reference to a Dêmêtrion near their city, acquired under the auspices of Athens still further extension. The goddess was reported to have first communicated to Triptolemus at Eleusis the art of sowing corn, which, by his intervention, was disseminated all over the earth. And thus the Athenians took credit to themselves for having been the medium of communication from the gods to man of all the inestimable blessings of agriculture which they affirmed to have been first exhibited on the fertile Rharian plain near Eleusis. Such pretensions are not to be found in the old Homeric hymn. The festival of the Thesmophoria, celebrated in honor of Dêmêtêr Thesmophoros at Athens, was alto-

gether different from the Eleusinia, in this material respect, as well as others, that all males were excluded and women only were allowed to partake in it: the surname Thesmophoros gave occasion to new legends, in which the goddess was glorified as the first authoress of laws and legal sanctions to mankind. This festival for women, apart and alone, was also celebrated at Thebes, at Paros, at Ephesus, and in many other parts of Greece.

Altogether, Dêmêtêr and Dionysos, as the Grecian counterparts of the Egyptian Isis and Osiris, seem to have been the great recipients of the new sacred rites borrowed from Egypt, before the worship of Isis in her own name was introduced into Greece; their solemnities became more frequently recluse and mysterious than those of the other deities. The importance of Dêmêtêr to the collective nationality of Greece may be gathered from the fact that her temple was erected at Thermopylæ, the spot where the Amphiktyonic assemblies were held, close to the temple of the Eponymous hero, Amphiktyôn himself, and under the surname of the Amphiktyonic Dêmêtêr.

We now pass to another and not less important celestial personage—Apollo.

The legends of Délos and Delphi, embodied in the Homeric hymn to Apollo, indicate, if not a greater dignity, at least a more widely diffused worship of that god than even of Dêmêtêr. The hymn is, in point of fact, an aggregate of two separate compositions, one emanating from an Ionic bard at Délos, the other from Delphi. The first details the birth, the second the mature divine efficiency, of Apollo; but both alike present the unaffected charm as well as the characteristic peculiarities of Grecian mythical narrative. The hymnographer sings, and his hearers accept in perfect good faith, a history of the past; but it is a past, imagined partly as an introductory explanation to the present, partly as the means of glorifying the god. The island of Délos was the accredited birthplace of Apollo, and is also the place in which he chiefly delights, where the great and brilliant Ionic festival is periodically convened in his honor. Yet it is a rock narrow, barren, and uninviting: how came so glorious a privilege to be awarded to it? This the poet takes upon himself to explain. Lêtô, pregnant with Apollo and persecuted by the jealous Hêrê, could find no spot wherein to give birth to her offspring. In vain did she address herself to numerous places in Greece, the Asiatic coast, and the intermediate islands; all were terrified at the wrath of Hêrê, and refused to harbor her. As a last resort she approached the rejected and repulsive island of Délos, and promised that if shelter were granted to her in her forlorn condition, the island should become the chosen resort of Apollo as well as the site of his temple with its rich accompanying solemnities. Délos joyfully consented, but not without many apprehensions that the potent Apollo would despise her unworthiness, and not without

exacting a formal oath from Lêtô,—who was then admitted to the desired protection, and duly accomplished her long and painful labor. Though Diône, Rhea, Themis, and Amphitritê came to soothe and succor her, yet Ilêrê kept away the goddess presiding over childbirth, Eileithyia, and thus cruelly prolonged her pangs. At length Eileithyia came, and Apollo was born. Hardly had Apollo tasted, from the hands of Themis, the immortal food, nectar and ambrosia, when he burst at once his infant bands, and displayed himself in full divine form and strength, claiming his characteristic attributes of the bow and the harp, and his privileged function of announcing beforehand to mankind the designs of Zeus. The promise made by Lêtô to Dêlos was faithfully performed: amid the numberless other temples and groves which men provided for him, he ever preferred that island as his permanent residence, and there the Ionians, with their wives and children and all their “bravery,” congregated periodically from their different cities to glorify him. Dance and song and athletic contests adorned the solemnity, while the countless ships, wealth and grace of the multitudinous Ionians had the air of an assembly of gods. The Delian maidens, servants of Apollo, sang hymns to the glory of the god, as well as of Artemis and Lêtô, intermingled with adventures of foregone men and women, to the delight of the listening crowd. The blind itinerant bard of Chios (composer of the Homeric hymn, and confounded in antiquity with the author of the *Iliad*), having found honor and acceptance at this festival, commends himself, in a touching farewell strain, to the remembrance and sympathy of the Delian maidens.

But Dêlos was not an oracular spot: Apollo did not manifest himself there as revealer of the futurities of Zeus. A place must be found where this beneficent function, without which mankind would perish under the innumerable doubts and perplexities of life, may be exercised and rendered available. Apollo himself descends from Olympus to make choice of a suitable site: the hymnographer knows a thousand other adventures of the god which he might sing, but he prefers this memorable incident, the charter and patent of consecration for the Delphian temple. Many different places did Apollo inspect: he surveyed the country of the Magnêtes and the Perrhæbians, came to Iôlkos, and passed over from thence to Eubœa and the plain of Lelanton. But even this fertile spot did not please him: he crossed the Euripus to Bœotia, passed by Teuméssus and Mykaléssus, and the then inaccessible and unoccupied forest on which the city of Thebes afterwards stood. He next proceeded to Onchêstos, but the grove of Poseidôn was already established there; next across the Kêphissus to Okalea, Haliartus, and the agreeable plain and much-frequented fountain of Delphusa, or Tilphusa. Pleased with the place, Apollo prepared to establish his oracle there, but Tilphusa was proud of the beauty of her own site, and did not choose that her glory should be eclipsed by that of the god. She alarmed him with

the apprehension that the chariots which contended in her plain, and the horses and mules which watered at her fountain, would disturb the solemnity of his oracle; and she thus induced him to proceed onward to the southern side of Parnassus, overhanging the harbor of Krissa. Here he established his oracle, in the mountainous site not frequented by chariots and horses, and near to a fountain, which, however, was guarded by a vast and terrific serpent, once the nurse of the monster Typhaôn. This serpent Apollo slew with an arrow, and suffered its body to rot in the sun: hence, the name of the place, Pythô, and the surname of the Pythian Apollo. The plan of his temple being marked out, it was built by Trophônios and Agamêdês, aided by a crowd of forward auxiliaries from the neighborhood. He now discovered with indignation, however, that Tilphusa had cheated him, and went back with swift step to resent it. "Thou shalt not thus," he said, "succeed in thy fraud and retain thy beautiful water: the glory of the place shall be mine, and not thine alone." Thus saying, he tumbled down a crag upon the fountain, and obstructed her limpid current; establishing an altar for himself in a grove hard by near another spring, where men still worship him as Apollo Tilphusios, because of his severe vengeance upon the once beautiful Tilphusa.

Apollo next stood in need of chosen ministers to take care of his temple and sacrifice, and to pronounce his responses at Pythô. Descrying a ship, "containing many and good men," bound on traffic from the Minoian Knossus in Krête, to Pylus in Peloponnêsus, he resolved to make use of the ship and her crew for his purpose. Assuming the shape of a vast dolphin, he splashed about and shook the vessel so as to strike the mariners with terror, while he sent a strong wind which impelled her along the coast of Peloponnêsus into the Corinthian gulf, and finally to the harbor of Krissa, where she ran aground. The affrighted crew did not dare to disembark; but Apollo was seen standing on the shore in the guise of a vigorous youth, and inquired who they were and what was their business. The leader of the Krêtans recounted in reply their miraculous and compulsory voyage, when Apollo revealed himself as the author and contriver of it, announcing to them the honorable function and the dignified post to which he destined them. They followed him by his orders to the rocky Pythô on Parnassus, singing the solemn Io-Paian, such as it is sung in Krête, while the god himself marched at their head, with his fine form and lofty step, playing on the harp. He showed them the temple and site of the oracle, and directed them to worship him as Apollo Delphinios, because they had first seen him in the shape of a dolphin. "But how," they inquired, "are we to live in a spot where there is neither corn, nor vine, nor pasturage?" "Ye silly mortals," answered the god, "who look only for toil and privation, know that an easier lot is yours. Ye shall live by the cattle, which crowds of pious visitor

will bring to the temple: ye shall need only the knife to be constantly ready for sacrifice. Your duty will be to guard my temple, and to officiate as ministers at my feasts: but if ye be guilty of wrong or insolence, either by word or deed, ye shall become the slaves of other men, and shall remain so forever. Take heed of the word and the warning."

Such are the legends of Délos and Delphi, according to the Homeric Hymn to Apollo. The specific functions of the god, and the chief localities of his worship, together with the surnames attached to them, are thus historically explained, being connected with his past acts and adventures. Though these are to us only interesting poetry, yet to those who heard them sung they possessed all the requisites of history, and were fully believed as such; not because they were partially founded in reality, but because they ran in complete harmony with the feelings; and, so long as that condition was fulfilled, it was not the fashion of the time to canvass truth or falsehood. The narrative is purely personal, without any discernible symbolized doctrine or allegory, to serve as a supposed ulterior purpose: the particular deeds ascribed to Apollo grow out of the general preconceptions as to his attributes, combined with the present realities of his worship. It is neither history nor allegory, but simple mythe or legend.

The worship of Apollo is among the most ancient, capital, and strongly marked facts of the Grecian world, and widely diffused over every branch of the race. It is older than the Iliad or Odyssey, in the latter of which both Pytho and Délos are noted, though Délos is not named in the former. But the ancient Apollo is different in more respects than one from the Apollo of later times. He is in a peculiar manner the god of the Trojans, unfriendly to the Greeks, and especially to Achilles; he has, moreover, only two primary attributes, his bow and his prophetic powers, without any distinct connection either with the harp, or with medicine, or with the sun, all which in later times he came to comprehend. He becomes not only, as Apollo Karneius, the chief god of the Doric race, but also (under the surname of Patrôus) the great protecting divinity of the gentile tie among the Ionians: he is, moreover, the guide and stimulus to Grecian colonization, scarcely any colony being ever sent out without encouragement and direction from the oracle at Delphi: Apollo Archêgetês is one of his great surnames. His temple lends sanctity to the meetings of the Amphiktyonic assembly, and he is always in filial subordination and harmony with his father Zeus: Delphi and Olympia are never found in conflict. In the Iliad, the warm and earnest patrons of the Greeks are Hêrê, Athênê, and Poseidôn: here too Zeus and Apollo are seen in harmony, for Zeus is decidedly well-inclined to the Trojans, and reluctantly sacrifices them to the importunity of the two great goddesses. The worship of the Sminthian Apollo, in various parts of the Troad and the

neighboring territory, dates before the earliest periods of *Æolie* colonization: hence the zealous patronage of Troy ascribed to him in the *Iliad*. Altogether, however, the distribution and partialities of the gods in that poem are different from what they become in later times,—a difference which our means of information do not enable us satisfactorily to explain. Besides the Delphian temple, Apollo had numerous temples throughout Greece, and oracles at Abæ in Phôkis, on the Mount Ptôon, and at Tegyra in Bœotia, where he was said to have been born, at Branchidæ near Milêtus, at Klarus in Asia Minor, and at Patara in Lykia. He was not the only oracular god: Zeus at Dodona and at Olympia gave responses also: the gods or heroes Trophônus, Amphiaræus, Amphiloehus, Mopsus, etc., each at his own sanctuary and in his own prescribed manner, rendered the same service.

The two legends of Delphi and Délos, above noticed, form of course a very insignificant fraction of the narratives which once existed respecting the great and venerated Apollo. They serve only as specimens, and as very early specimens, to illustrate what these divine mythes were, and what was the turn of Grecian faith and imagination. The constantly recurring festivals of the gods caused an incessant demand for new mythes respecting them, or at least for varieties and reproductions of the old mythes. Even during the third century of the Christian era, in the time of the rhêtor Menander, when the old forms of paganism were waning and when the stock of mythes in existence was extremely abundant, we see this demand in great force; but it was incomparably more operative in those earlier times when the creative vein of the Grecian mind yet retained its pristine and unfaded richness. Each god had many different surnames, temples, groves, and solemnities; with each of which was connected more or less of mythical narrative, originally hatched in the prolific and spontaneous fancy of a believing neighborhood, to be afterwards expanded, adorned, and diffused by the song of the poet. The earliest subject of competition at the great Pythian festival was the singing of a hymn in honor of Apollo: other *agones* were subsequently added, but the ode or hymn constituted the fundamental attribute of the solemnity: the Pythia at Sikyon and elsewhere were probably framed on a similar footing. So, too, at the ancient and celebrated Charitêsia, or festival of the Charites, at Orchomenos, the rivalry of the poets in their various modes of composition, both began and continued as the predominant feature: and the inestimable treasures yet remaining to us of Attic tragedy and comedy, are gleanings from the once numerous dramas exhibited at the solemnity of the Dionysia. The Ephesians gave considerable rewards for the best hymns in honor of Artemis, to be sung at her temple. And the early lyric poets of Greece, though their works have not descended to us, devoted their genius largely to similar productions, as may be seen by the titles and fragments yet remaining.

Both the Christian and the Mohammedan religions have begun during the historical age, have been propagated from one common center, and have been erected upon the ruins of a different pre-existing faith. With none of these particulars did Grecian Paganism correspond. It took rise in an age of imagination and feeling simply, without the restraints, as well as without the aid, of writing or records, of history or philosophy. It was, as a general rule, the spontaneous product of many separate tribes and localities, imitation and propagation operating as subordinate causes; it was, moreover, a primordial faith as far as our means of information enable us to discover.

These considerations explain to us two facts in the history of the early pagan mind. First, the divine mythes, the matter of their religion, constituted also the matter of their earliest history; next, these mythes harmonized with each other only in their general types, but differed incurably in respect of particular incidents. The poet who sang a new adventure of Apollo, the trace of which he might have heard in some remote locality, would take care that it should be agreeable to the general conceptions which his hearers entertained respecting the god. He would not ascribe the cestus or amorous influences to Athênê, nor armed interference and the ægis to Aphroditê; but, provided he maintained this general keeping, he might indulge his fancy without restraint in the particular events of the story. The feelings and faith of his hearers went along with him, and there were no critical scruples to hold them back: to scrutinize the alleged proceedings of the gods was repulsive, and to disbelieve them impious. And thus these divine mythes, though they had their root simply in religious feelings, and though they presented great discrepancies of fact, served, nevertheless, as primitive matter of history to an early Greek: they were the only narratives, at once publicly accredited and interesting, which he possessed. To them were aggregated the heroic mythes (to which we shall proceed presently,—indeed, the two are inseparably blended, gods, heroes, and men almost always appearing in the same picture,—analogous, both in their structure and their genesis, and differing chiefly in the circumstance that they sprang from the type of a hero instead of from that of a god.

We are not to be astonished if we find Aphroditê, in the *Iliad*, born from Zeus and Dionê, and in the *Theogony* of Hesiod, generated from the foam on the sea after the mutilation of Uranos; nor if in the *Odyssey* she appears as the wife of Hêphæstos, while in the *Theogony* the latter is married to Aglaia, and Aphroditê is described as mother of three children by Arês. The Homeric hymn to Aphroditê details the legend of Aphroditê and Anchisês, which is presupposed in the *Iliad* as the parentage of Æneas: but the author of the hymn, probably sung at one of the festivals of Aphroditê in Cyprus, represents the goddess as ashamed of her passion for a mortal, and as enjoining Anchisês under severe menaces not to

reveal who the mother of Æneas was; while in the *Iliad* she has no scruple in publicly owning him, and he passes everywhere as her acknowledged son. Aphroditê is described in the hymn as herself cold and unimpressible, but ever active and irresistible in inspiring amorous feelings to gods, to men, and to animals. Three goddesses are recorded as memorable exceptions to her universal empire,—Athênê, Artemis, and Hestia or Vesta. Aphroditê was one of the most important of all the goddesses in the mythical world: for the number of interesting, pathetic, and tragical adventures deducible from misplaced or unhappy passion was, of course, very great; and in most of these cases the intervention of Aphroditê was usually prefixed, with some legend to explain why she manifested herself. Her range of action grows wider in the latter epic and lyric and tragic poets than in Homer.

Athênê, the man-goddess, born from the head of Zeus, without a mother and without feminine sympathies, is the antithesis partly of Aphroditê, partly of the effeminate or womanized god Dionysos—the latter is an importation from Asia, but Athênê is a Greek conception—the type of composed, majestic, and unrelenting force. It appears, however, as if this goddess had been conceived in a different manner in different parts of Greece. For we find ascribed to her in some of the legends, attributes of industry and home-keeping; she is represented as the companion of Hêphæstos, patronizing handicraft, and expert at the loom and the spindle: the Athenian potters worshipped her along with Promêtheus. Such traits of character do not square with the formidable ægis and the massive and crushing spear which Homer and most of the mythes assign to her. There probably were at first at least two different types of Athênê, and their coalescence has partially obliterated the less marked of the two. Athênê is the constant and watchful protectress of Hêraklês: she is also locally identified with the soil and people of Athens, even in the *Iliad*: Erechtheus, the Athenian, is born of the earth, but Athênê brings him up, nourishes him, and lodges him in her own temple, where the Athenians annually worship him with sacrifice and solemnities. It was altogether impossible to make Erechtheus son of Athênê,—the type of the goddess forbade it; but the Athenian myth-creators, though they found this barrier impassable, strove to approach to it as near as they could, and the description which they give of the birth of Erichthonios, at once un-Homeric and unseemly, presents something like the phantom of maternity.

The huntress Artemis, in Arcadia and in Greece proper, generally exhibits a well-defined type with which the legends respecting her are tolerably consistent. But the Ephesian as well as the Tauric Artemis partakes more of the Asiatic character, and has borrowed the attributes of the Lydian Great Mother as well as of an indigenous Tauric virgin: this Ephesian Artemis passed to the colonies of Phokæa and Milêtus. The Homeric Artemis shares with her brother

Apollo in the dexterous use of the far-striking bow, and sudden death is described by the poet as inflicted by her gentle arrow. Jealousy of the gods at the withholding of honors and sacrifices, or at the presumption of mortals in contending with them,—a point of character so frequently recurring in the types of the Grecian gods,—manifests itself in the legends of Artemis. The memorable Kalydônian boar is sent by her as a visitation upon Æneus, because he had omitted to sacrifice to her, while he did honor to other gods. The Arcadian heroine Atalanta is, however, a reproduction of Artemis, with little or no difference, and the goddess is sometimes confounded even with her attendant nymphs.

The mighty Poseidôn, the earth-shaker and the ruler of the sea, is second only to Zeus in power, but has no share in those imperial and superintending capacities which the Father of Gods and men exhibits. He numbers a numerous heroic progeny, usually men of great corporeal strength, and many of them belonging to the Æolic race. The great Neleid family of Pylus trace their origin up to him; and he is also the father of Polyphêmus the Cyclôps, whose well-earned suffering he cruelly revenges upon Odysseus. His Délos is the island of Kalaureia, wherein there was held an old local Amphiktyony, for the purpose of rendering to him joint honor and sacrifice. The isthmus of Corinth, Heliké in Achaia, and Onchêstos in Bœotia, are also residences which he much affects, and where he is solemnly worshiped. But the abode which he originally and specially selected for himself was the Acropolis of Athens, where, by a blow of his trident, he produced a well of water in the rock: Athênê came afterwards and claimed the spot for herself, planting in token of possession the olive-tree which stood in the sacred grove of Pandrosos: and the decision either of the autochthonous Cecrops, or of Erechtheus, awarded to her the preference, much to the displeasure of Poseidôn. Either on this account, or on account of the death of his son Eumolpus, slain in assisting the Eleusinians against Erechtheus, the Attic mythes ascribed to Poseidôn great enmity against the Erechtheid family, which he is asserted to have ultimately overthrown: Theseus, whose glorious reign and deeds succeeded to that family, is said to have been really his son. In several other places,—in Ægina, Argos, and Naxos,—Poseidôn had disputed the privileges of patron-god with Zeus, Hêrê, and Dionysos: he was worsted in all, but bore his defeat patiently. Poseidôn endured a long slavery, in common with Apollo, gods as they were, under Laomedôn, King of Troy, at the command and condemnation of Zeus: the two gods rebuilt the walls of the city, which had been destroyed by Hêraklês. When their time was expired, the insolent Laomedôn withheld from them the stipulated reward, and even accompanied its refusal with appalling threats; and the subsequent animosity of the god against Troy was greatly determined by the sentiment of this injustice.



JUNO. (VILLA LUDOVISI).

Such periods of servitude, inflicted upon individual gods, are among the most remarkable of all the incidents in the divine legends. We find Apollo on another occasion condemned to serve Admētus, King of Pheræ, as a punishment for having killed the Cyclôpes, and Hēraklēs also is sold as a slave to Omphalē. Even the fierce Arēs, overpowered and imprisoned for a long time by the two Alōids, is ultimately liberated only by extraneous aid. Such narratives attest the discursive range of Grecian fancy in reference to the gods, as well as the perfect commingling of things and persons, divine and human, in their conceptions of the past. The god who serves is for the time degraded; but the supreme god who commands the servitude is in the like proportion exalted, while the idea of some sort of order and government among these superhuman beings was never lost sight of. Nevertheless, the mythes respecting the servitude of the gods became obnoxious afterwards, along with many others, to severe criticism on the part of philosophers.

The proud, jealous, and bitter Hêrê,—the goddess of the once wealthy Mykênæ, the *fax et focus* of the Trojan war, and the ever-present protectress of Jasôn in the Argonautic expedition,—occupies an indispensable station in the mythical world. As the daughter of Kronos and wife of Zeus, she fills a throne from whence he cannot dislodge her, and which gives her a right perpetually to grumble and to thwart him. Her unmeasured jealousy of the female favorites of Zeus, and her antipathy against his sons, especially against Hēraklēs, has been the suggesting cause of innumerable mythes: the general type of her character stands here clearly marked, as furnishing both stimulus and guide to the mythopœic fancy. The "Sacred Wedding," or marriage of Zeus and Hêrê, was familiar to epithalamic poets long before it became a theme for the spiritualizing ingenuity of critics.

Hêphæstos is the son of Hêrê without a father, and stands to her in the same relation as Athênê to Zeus: her pride and want of sympathy are manifested by her casting him out at once in consequence of his deformity. He is the god of fire—especially of fire in its practical applications to handicraft—and is indispensable as the right-hand and instrument of the gods. His skill and his deformity appear alternately as the source of mythical stories: wherever exquisite and effective fabrication is intended to be designated, Hêphæstos is announced as the maker, although in this function the type of his character is reproduced in Dædalos. In the Attic legends he appears intimately united both with Promêtheus and with Athênê, in conjunction with whom he was worshiped at Kolônus near Athens. Lêmnos was the favorite residence of Hêphæstos; and, if we possessed more knowledge of this island and its town Hêphæstias, we should doubtless find abundant legends detailing his adventures and interventions.

The chaste, still, and home-keeping Hestia, goddess of the family

hearth, is far less fruitful in mythical narratives, in spite of her very superior dignity, than the knavish, smooth-tongued, keen, and acquisitive *Hermès*. His function of messenger of the gods brings him perpetually on the stage, and affords ample scope for portraying the features of his character. The Homeric hymn to *Hermès* describes the scene and circumstances of his birth, and the almost instantaneous manifestation, even in infancy, of his peculiar attributes. It explains the friendly footing on which he stood with *Apollo*,—the interchange of gifts and functions between them,—and lastly, the inviolate security of all the wealth and offerings in the Delphian temple, exposed as they were to thieves without any visible protection. Such was the innate cleverness and talent of *Hermès*, that on the day he was born he invented the lyre, stringing the seven chords on the shell of a tortoise—and also stole the cattle of *Apollo* in *Pieria*, dragging them backwards to his cave in *Arcadia*, so that their track could not be detected. To the remonstrances of his mother *Maia*, who points out to him the danger of offending *Apollo*, *Hermès* replies, that he aspires to rival the dignity and functions of *Apollo* among the immortals, and that if his father *Zeus* refuses to grant them to him, he will employ his powers of thieving in breaking open the sanctuary at *Delphi*, and in carrying away the gold and the vestments, the precious tripods and vessels. Presently *Apollo* discovers the loss of his cattle, and after some trouble finds his way to the *Kylléniah* cavern, where he sees *Hermès* asleep in his cradle. The child denies the theft with effrontery, and even treats the surmise as a ridiculous impossibility: he persists in such denial even before *Zeus*, who, however, detects him at once, and compels him to reveal the place where the cattle are concealed. But the lyre was as yet unknown to *Apollo*, who has heard nothing except the voice of the *Muses* and the sound of the pipe. So powerfully is he fascinated by hearing the tones of the lyre from *Hermès*, and so eager to become possessed of it, that he is willing at once to pardon the past theft, and even to conciliate besides the friendship of *Hermès*. Accordingly a bargain is struck between the two gods and sanctioned by *Zeus*. *Hermès* surrenders to *Apollo* the lyre, inventing for his own use the *syrinx* or *panspipe*, and receiving from *Apollo* in exchange the golden rod of wealth, with empire over flocks and herds, as well as over horses and oxen and the wild animals of the woods. He presses to obtain the gift of prophecy, but *Apollo* is under a special vow not to impart that privilege to any god whatever. He instructs *Hermès*, however, how to draw information, to a certain extent, from the *Mœræ* or *Fates* themselves; and assigns to him, over and above, the function of messenger of the gods to *Hadēs*.

Although *Apollo* has acquired the lyre, the particular object of his wishes, he is still under apprehension that *Hermès* will steal it away from him again, together with his bow, and he exacts a formal oath by *Styx* as security promises solemnly that he will

steal none of the acquisitions, nor ever invade the sanctuary of Apollo; while the latter on his part pledges himself to recognize Hermès as his chosen friend and companion, among all the other sons of Zeus, human or divine.

So came to pass, under the sanction of Zeus, the marked favor shown by Apollo to Hermès. But Hermès (concludes the hymnographer, with frankness unusual in speaking of a god) "does very little good: he avails himself of the darkness of night to cheat without measure the tribes of mortal men."

Here the general types of Hermès and Apollo, coupled with the present fact that no thief ever approached the rich and seemingly accessible treasures of Delphi, engender a string of expository incidents; cast into a quasi-historical form, and detailing how it happened that Hermès had bound himself by especial convention to respect the Delphian temple. The types of Apollo seem to have been different in different times and parts of Greece: in some places he was worshiped as Apollo Nomios, or the patron of pasture and cattle; and this attribute, which elsewhere passed over to his son Aristæus, is by our hymnographer voluntarily surrendered to Hermès, combined with the golden rod of fruitfulness. On the other hand, the lyre did not originally belong to the Far-striking King, nor is he at all an inventor: the hymn explains both its first invention and how it came into his possession. And the value of the incidents is thus partly expository, partly illustrative, as expanding in detail the general preconceived character of the Kyllênian god.

To Zeus more amours are ascribed than to any of the other gods,—probably because the Grecian kings and chieftains were especially anxious to trace their lineage to the highest and most glorious of all,—each of these amours having its representative progeny on earth. Such subjects were among the most promising and agreeable for the interest of mythical narrative, and Zeus as a lover thus became the father of a great many legends, branching out into innumerable interferences, for which his sons, all of them distinguished individuals, and many of them persecuted by Hêrê, furnished the occasion. But besides this, the commanding functions of the Supreme God, judicial and administrative, extending both over gods and men, was a potent stimulus to the mythopœic activity. Zeus has to watch over his own dignity,—the first of all considerations with a god: moreover as Horkios, Xenios, Ktêsios, Meilichios (a small proportion of his thousand surnames), he guaranteed oaths and punished perjurers, he enforced the observance of hospitality, he guarded the family hoard and the crop realized for the year, and he granted expiation to the repentant criminal. All these different functions created a demand for mythes, as the means of translating a dim, but serious presentiment into distinct form, both self-explaining and communicable to others. In enforcing the sanctity of the oath or of the tie of hospitality, the most powerful of all arguments would be

a collections of legends respecting the judgments of Zeus, Horkios or Xenios; the more impressive and terrific such legends were, the greater would be their interest, and the less would any one dare to disbelieve them. They constituted the natural outpourings of a strong and common sentiment, probably without any deliberate ethical intention: the preconceptions of the divine agency, expanded into legend, form a product analogous to the idea of the divine features and symmetry embodied in the bronze or the marble statue.

But it was not alone the general type and attributes of the gods which contributed to put in action the mythopœic propensities. The rites and solemnities forming the worship of each god, as well as the details of his temple and its locality, were a fatal source of mythes, respecting his exploits and sufferings, which to the people who heard them served the purpose of past history. The exegetes, or local guide and interpreter, belonging to each temple, preserved and recounted to curious strangers these traditional narratives, which lent a certain dignity even to the minutiae of divine service. Out of a stock of materials thus ample, the poets extracted individual collections, such as the "Causes" (*Αἴτια*) of Kallimachus, now lost, and such as the *Fasti* of Ovid are for the Roman religious antiquities.

It was the practice to offer to the gods in sacrifice the bones of the victim only, inclosed in fat: how did this practice arise? The author of the Hesiodic theogony has a story which explains it: Promêtheus tricked Zeus into an imprudent choice, at the period when the gods and mortal men first came to an arrangement about privileges and duties (in *Mekônê*). Promêtheus, the tutelary representative of man, divided a large steer into two portions: on the one side he placed the flesh and guts, folded up in the omentum and covered over with the skin; on the other he put the bones enveloped in fat. He then invited Zeus to determine which of the two portions the gods would prefer to receive from mankind. Zeus "with both hands" decided for and took the white fat, but was highly incensed on finding that he had got nothing at the bottom except the bones. Nevertheless the choice of the gods was now irrevocably made: they were not entitled to any portion of the sacrificed animal beyond the bones and the white fat; and the standing practice is thus plausibly explained. I select this as one among a thousand instances to illustrate the genesis of legend out of religious practices. In the belief of the people, the event narrated in the legend was the real producing cause of the practice: but when we come to apply a sound criticism, we are compelled to treat the event as existing only in its narrative legend, and the legend itself as having been in the greater number of cases, engendered by the practice, —thus reversing the supposed order of production.

In dealing with Grecian mythes generally, it is convenient to distribute them into such as belong to the gods and such as belong to

the heroes, according as the one or the other are the prominent personages. The former class manifest, more palpably than the latter, their real origin as growing out of the faith and the feelings, without any necessary basis, either of matter of fact or allegory: moreover, they elucidate more directly the religion of the Greeks, so important an item in their character as a people. But in point of fact, most of the mythes present to us gods, heroes, and men, in juxtaposition one with the other. And the richness of Grecian mythical literature arises from the infinite diversity of combinations thus opened out; first by the three class-types, God, hero, and man; next by the strict keeping with which each separate class and character is handled. We shall now follow downward the stream of mythical time, which begins with the gods, to the heroic legends, or those which principally concern the heroes and heroines; for the latter were to the full as important in legend as the former.

CHAPTER II.

LEGENDS RELATING TO HEROES AND MEN.

THE Hesiodic theogony gives no account of anything like a creation of man, nor does it seem that such an idea was much entertained in the legendary vein of Grecian imagination; which commonly carried back the present men by successive generations to some primitive ancestor, himself sprung from the soil, or from a neighboring river, or mountain, or from a god, a nymph, etc. But the poet of the Hesiodic "Works and Days" has given us a narrative conceived in a very different spirit respecting the origin of the human race, more in harmony with the sober and melancholy ethical tone which reigns through that poem.

First (he tells us) the Olympic gods made the golden race,—good, perfect, and happy men, who lived from the spontaneous abundance of the earth, in ease and tranquility like the gods themselves: they suffer neither disease nor old age, and their death was like a gentle sleep. After death they became, by the award of Zeus, guardian terrestrial dæmons, who watch unseen over the proceedings of mankind—with the regal privilege of dispensing to them wealth, and taking account of good and bad deeds.

Next, the gods made the silver race,—unlike and greatly inferior, both in mind and body, to the golden. The men of this race were reckless and mischievous toward each other, and disdainful to the immortal gods, to whom they refused to offer either worship or sacrifice. Zeus in his wrath buried them in the earth; but there they still enjoy a secondary honor, as the blest of the under-world.

Thirdly, Zeus made the brazen race, quite different from the silver. They were made of hard ashwood, pugnacious and terrible: they were of immense strength and adamantine soul, neither raising nor touching bread. Their arms, their houses, and their implements were all of brass: there was then no iron. This race, eternally fighting, perished by each other's hands, died out, and descended without name or privilege to Hadēs.

Next, Zeus made a fourth race, far juster and better than the last preceding. These were the heroes or demigods, who fought at the sieges of Troy and Thêbes. But this splendid stock also became extinct: some perished in war, others were removed by Zeus to a happier state in the islands of the blest. There they dwell in peace and comfort, under the government of Kronos, reaping thrice in the year the spontaneous produce of the earth.

The fifth race, which succeeds to the heroes, is of iron: it is the race to which the poet himself belongs, and bitterly does he regret it. He finds his contemporaries mischievous, dishonest, unjust, ungrateful, given to perjury, careless both of the ties of consanguinity and of the behests of the gods: Nemesis and Ædôs (Ethical Self-reproach) have left earth and gone back to Olympus. How keenly does he wish that his lot had been cast either earlier or later! This iron race is doomed to continual guilt, care, and suffering, with a small infusion of good; but the time will come when Zeus will put an end to it. The poet does not venture to predict what sort of race will succeed.

Such is the series of distinct races of men, which Hesiod, or the author of the "Works and Days," enumerates as having existed down to his own time. I give it as it stands, without placing much confidence in the various explanations which critics have offered. It stands out in more than one respect from the general tone and sentiment of Grecian legend: moreover the sequence of races is neither natural nor homogeneous,—the heroic race not having any metallic denomination, and not occupying any legitimate place in immediate succession to the brazen. Nor is the conception of the dæmons in harmony either with Homer or with the Hesiodic theogony. In Homer, there is scarcely any distinction between gods and dæmons: farther, the gods are stated to go about and visit the cities of men in various disguises for the purpose of inspecting good and evil proceedings. But in the poem now before us, the distinction between gods and dæmons is generic. The latter are invisible tenants of earth, remnants of the once happy golden race whom the Olympic gods first made: the remnants of the second or silver race are not dæmons, nor are they tenants of earth, but they still enjoy an honorable posthumous existence as the blest of the under-world. Nevertheless the Hesiodic dæmons are in no way authors or abettors of evil; on the contrary, they form the unseen police of the gods, for the purpose of repressing wicked behavior in the world.

We may trace, I think, in this quintuple succession of earthly races, set forth by the author of the "Works and Days," the confluence of two veins of sentiment, not consistent one with the other, yet both co-existing in the author's mind. The drift of his poem is thoroughly didactic and ethical. Though deeply penetrated with the injustice and suffering which darken the face of human life, he nevertheless strives to maintain, both in himself and in others, a conviction that on the whole the just and laborious man will come off well, and he enforces in considerable detail the lessons of practical prudence and virtue. This ethical sentiment, which dictates his appreciation of the present, also guides his imagination as to the past. It is pleasing to him to bridge over the chasm between the gods and degenerate man, by the supposition of previous races,—the first altogether pure, the second worse than the first, and the third still worse than the second; and to show further how the first race passed by gentle death-sleep into glorious immortality; how the second race was sufficiently wicked to drive Zeus to bury them in the under-world, yet still leaving them a certain measure of honor; while the third was so desperately violent as to perish by its own animosities, without either name or honor of any kind. The conception of the golden race passing after death into good guardian dæmons, which some suppose to have been derived from a comparison with oriental angels, presents itself to the poet partly as approximating this race to the gods, partly as a means of constituting a triple gradation of post-obituary existence, proportioned to the character of each race whilst alive. The denominations of gold and silver, given to the two first races, justify themselves, like those given by Simonidês of Amorgos and by Phokylidês to the different characters of women, derived from the dog, the bee, the mare, the ass, and other animals; and the epithet of brazen is specially explained by reference to the material which the pugnacious third race so plentifully employed for their arms and other implements.

So far we trace intelligibly enough the moralizing vein: we find the revolutions of the past so arranged as to serve partly as an ethical lesson, partly as a suitable preface to the present. But fourth in the list comes "the divine race of Heroes;" and here a new vein of thought is opened by the poet. The symmetry of his ethical past is broken up, in order to make way for these cherished beings of the national faith. For though the author of the "Works and Days" was himself of a didactic cast of thought, like Phokylidês, or Solôn, or Theognis, yet he had present to his feelings, in common with his countrymen, the picture of Grecian foretime, as it was set forth in the current mythes, and still more in Homer and those other epical productions which were then the only existing literature and history. It was impossible for him to exclude, from his sketch of the past, either the great persons or the glorious exploits which these poems ennobled; and even if he himself could have consented to such an

exclusion, the sketch would have become repulsive to his hearers. But the chiefs who figured before Thêbes and Troy could not be well identified either with the golden, the silver, or the brazen race: moreover it was essential that they should be placed in immediate contiguity with the present race, because their descendants, real or supposed, were the most prominent and conspicuous of existing men. Hence the poet is obliged to assign to them the fourth place in the series, and to interrupt the descending ethical movement in order to interpolate them between the brazen and the iron race, with neither of which they present any analogy. The iron race, to which the poet himself unhappily belongs, is the legitimate successor, not of the heroic, but of the brazen. Instead of the fierce and self-annihilating pugnacity which characterizes the latter, the iron race manifests an aggregate of smaller and meaner vices and mischiefs. It will not perish by suicidal extinction—but it is growing worse and worse, and is gradually losing its vigor, so that Zeus will not vouchsafe to preserve much longer such a race upon the earth.

I conceive that the series of races imagined by the poet of the "Works and Days" is the product of two distinct and incongruous veins of imagination,—the didactic or ethical blending with the primitive mythical or epical. His poem is remarkable as the most ancient didactic production of the Greeks, and as one of the first symptoms of a new tone of sentiment finding its way into their literature, never afterwards to become extinct. The tendency of the "Works and Days" is antiheroic: far from seeking to inspire admiration for adventurous enterprise, the author inculcates the strictest justice, the most unremitting labor and frugality, and a sober, not to say anxious, estimate of all the minute specialties of the future. Prudence and probity are his means,—practical comfort and happiness his end. But he deeply feels, and keenly exposes, the manifold wickedness and shortcomings of his contemporaries, in reference to this capital standard. He turns with displeasure from the present men, not because they are too feeble to hurl either the spear of Achilles or some vast boundary-stone, but because they are rapacious, knavish, and unprincipled.

The dæmons first introduced into the religious atmosphere of the Grecian world by the author of the "Works and Days"—as generically different from the gods, but essentially good, and forming the intermediate agents and police between gods and men,—are deserving of attention. They are the seed of a doctrine which afterwards underwent many changes, and became of great importance, first as one of the constituent elements of pagan faith, then as one of the helps to its subversion. It will be recollected that the buried remnants of the half-wicked silver race, though they are not recognized as dæmons, are still considered as having a substantive existence, a name, and dignity, in the under-world. The step was easy, to treat them as dæmons also, but as dæmons of a defective and malignant character:

this step was made by Empedoclès and Xenocratès, and to a certain extent countenanced by Plato. There came thus to be admitted among the pagan philosophers dæmons both good and bad, in every degree: and these dæmons were found available as a means of explaining many phenomena for which it was not convenient to admit the agency of the gods. They served to relieve the gods from the odium of physical and moral evils, as well as from the necessity of constantly meddling in small affairs. The objectionable ceremonies of the pagan religion were defended upon the ground that in no other way could the exigencies of such malignant beings be appeased. The dæmons were most frequently noticed as causes of evil, and thus the name came insensibly to convey with it a bad sense,—the idea of an evil being as contrasted with the goodness of a god. So it was found by the Christian writers when they commenced their controversy with paganism. One branch of their argument led them to identify the pagan gods with dæmons in the evil sense, and the insensible change in the received meaning of the word lent them a specious assistance. For they could easily show, that not only in Homer, but in the general language of early pagans, all the gods generally were spoken of as dæmons—and therefore, verbally speaking, Clemens and Tatian seemed to affirm nothing more against Zeus or Apollo than was involved in the language of Paganism itself. Yet the audience of Homer or Sophoklès would have strenuously repudiated the proposition, if it had been put to them in the sense which the word *dæmon* bore in the age and among the circle of these Christian writers.

In the imagination of the author of the “Works and Days,” the dæmons occupy an important place, and are regarded as being of serious practical efficiency. When he is remonstrating with the rulers around him upon their gross injustice and corruption, he reminds them of the vast number of these immortal servants of Zeus who are perpetually on guard amid mankind, and through whom the visitations of the gods will descend even upon the most potent evil-doers. His supposition that the dæmons were not gods, but departed men of the golden race, allowed him to multiply their number indefinitely, without too much cheapening the divine dignity.

As this poet, enslaved by the current legends, has introduced the heroic race into a series to which they do not legitimately belong, so he has under the same influence inserted in another part of his poem the mythe of Pandôra and Promêtheus, as a means of explaining the primary diffusion, and actual abundance, of evil among mankind. Yet this mythe can in no way consist with his quintuple scale of distinct races, and is, in fact, a totally distinct theory to explain the same problem,—the transition of mankind from a supposed state of antecedent happiness to one of present toil and suffering. Such an inconsistency is not a sufficient reason for questioning the genuineness of either passage; for the two stories, though one contradicts

the other, both harmonize with that central purpose which governs the author's mind,—a querulous and didactic appreciation of the present. That such was his purpose appears not only from the whole tenor of his poem, but also from the remarkable fact that his own personality, his own adventures and kindred, and his own sufferings figure in it conspicuously. And this introduction of self imparts to it a peculiar interest. The father of Hesiod came over from the Æolic Kymê, with the view of bettering his condition, and settled at Askra, in Bœotia, at the foot of Mount Helicon. After his death his two sons divided the family inheritance: but Hesiod bitterly complains that his brother Persês cheated and went to law with him, and obtained through corrupt judges an unjust decision. He farther reproaches his brother with a preference for the suits and unprofitable bustle of the agora, at a time when he ought to be laboring for his subsistence in the field. Askra, indeed, was a miserable place, repulsive both in summer and winter. Hesiod had never crossed the sea, except once from Aulis to Eubœa, whither he went to attend the funeral-games of Amphidamas, the chief of Chalkis: he sung a hymn, and gained as prize a tripod, which he consecrated to the muses in Helicon.

These particulars, scanty as they are, possess a peculiar value, as the earliest authentic memorandum respecting the doing or suffering of any actual Greek person. There is no external testimony at all worthy of trust respecting the age of the "Works and Days:" Herodotus treats Hesiod and Homer as belonging to the same age, four hundred years before his own time; and there are other statements besides, some placing Hesiod at an earlier date than Homer, some at a later. Looking at the internal evidences, we may observe that the pervading sentiment, tone, and purpose of the poem is widely different from that of the *Iliad* and *Odyssey*, and analogous to what we read respecting the compositions of Archilochus and the Amorgian Simonidês. The author of the "Works and Days" is indeed a preacher, and not a satirist: but with this distinction, we find in him the same predominance of the present and the positive, the same disposition to turn the muse into an exponent of his own personal wrongs, the same employment of Æsopic fable by way of illustration, and the same unfavorable estimate of the female sex, all of which may be traced in the two poets above mentioned, placing both of them in contrast with the Homeric epic. Such an internal analogy, in the absence of good testimony, is the best guide which we can follow in determining the date of the "Works and Days," which we should accordingly place shortly after the year 700 B.C. The style of the poem might indeed afford a proof that the ancient and uniform hexameter, though well adapted to continuous legendary narrative or to solemn hymns, was somewhat monotonous when called upon either to serve a polemical purpose or to impress a striking moral lesson. When poets, then the only existing composers, first began to

apply their thoughts to the cut and thrust of actual life, aggressive or didactic, the verse would be seen to require a new, livelier, and smarter meter; and out of this want grew the elegiac and the iambic verse, both seemingly contemporaneous, and both intended to supplant the primitive hexameter for the short effusions then coming into vogue.

CHAPTER III.

LEGEND OF THE IAPETIDS.

THE SONS of the Titan god Iapetus, as described in the Hesiodic theogony, are Atlas, Menœtius, Promêtheus, and Epimêtheus. Of these, Atlas alone is mentioned by Homer in the *Odyssey*, and even he not as the son of Iapetus. the latter himself is named in the *Iliad* as existing in Tartarus along with Kronos. The Homeric Atlas "knows the depths of the whole sea, and keeps by himself those tall pillars which hold the heaven apart from the earth."

As the Homeric theogony generally appears much expanded in Hesiod, so also does the family of Iapetus, with their varied adventures. Atlas is here described, not as the keeper of the intermediate pillars between heaven and earth, but as himself condemned by Zeus to support the heaven on his head and hands; while the fierce Menœtius is pushed down to Erebus as a punishment for his ungovernable insolence. But the remaining two brothers, Promêtheus and Epimêtheus, are among the most interesting creations of Grecian legend, and distinguished in more than one respect from all the remainder.

First, the main battle between Zeus and the Titan gods is a contest of force purely and simply—mountains are hurled and thunder is lanced, and the victory remains to the strongest. But the competition between Zeus and Promêtheus is one of craft and stratagem: the victory does, indeed, remain to the former, but the honors of the fight belong to the latter. Secondly, Promêtheus and Epimêtheus (the fore-thinker and the after-thinker) are characters stamped at the same mint and by the same effort, the express contrast and antithesis of each other. Thirdly, mankind are here expressly brought forward, not, indeed, as active partners in the struggle, but as the grand and capital subjects interested—as gainers or sufferers by the result. Promêtheus appears in the exalted character of champion of the human race, even against the formidable superiority of Zeus.

In the primitive or Hesiodic legend, Promêtheus is not the creator or molder of man; it is only the later additions which invest him with this character. The race are supposed as existing, and Promê-

theus, a member of the dispossessed body of Titan gods, comes forward as their representative and defender. The advantageous bargain which he made with Zeus on their behalf, in respect to the partition of the sacrificial animals, has been recounted in a preceding chapter. Zeus felt that he had been outwitted, and was exceeding wroth. In his displeasure he withheld from mankind the inestimable comfort of fire, so that the race would have perished had not Promêtheus stolen fire, in defiance of the Supreme Ruler, and brought it to men in the hollow stem of the plant called giant-fennel.

Zeus was now doubly indignant, and determined to play off a still more ruinous stratagem. Hêphæstos, by his direction, molded the form of a beautiful virgin; Athênê dressed her, Aphrodîtê and the Charites bestowed upon her both ornament and fascination, while Hermês infused into her the mind of a dog, a deceitful spirit, and treacherous words. The messenger of the gods conducted this "fascinating mischief" to mankind at a time when Promêtheus was not present. Now Epimêtheus had received from his brother peremptory injunctions not to accept from the hands of Zeus any present whatever; but the beauty of Pandôra (so the newly formed female was called) was not to be resisted. She was received and admitted among men, and from that moment their comfort and tranquillity was exchanged for suffering of every kind. The evils to which mankind are liable had been before inclosed in a cask in their own keeping: Pandôra in her malice removed the lid of the cask, and out flew these thousand evils and calamities, to exercise forever their destroying force. Hope alone remained imprisoned, and therefore, without efficacy, as before—the inviolable lid being replaced before she could escape. Before this incident (says the legend) men had lived without disease or suffering; but now both earth and sea are full of mischiefs. Maladies of every description stalk abroad by day as well as by night, without any hope for man of relief to come.

The theogony gives the legend here recounted, with some variations—leaving out the part of Epimêtheus altogether, as well as the cask of evils. Pandôra is the ruin of man, simply as the mother and representative of the female sex. And the variations are thus useful, as they enable us to distinguish the essential from the accessory circumstances of the story.

"Thus," says the poet, at the conclusion of his narrative, "it is not possible to escape from the purposes of Zeus." His mythe, connecting the calamitous condition of man with the malevolence of the supreme god, shows, first, by what cause such an unfriendly feeling was raised; next, by what instrumentality its deadly results were brought about. The human race are not indeed the creation, but the protected flock of Promêtheus, one of the elder or dispossessed Titan gods. When Zeus acquires supremacy, mankind, along with the rest,

become subject to him, and are to make the best bargain they can, respecting worship and service to be yielded. By the stratagem of their advocate Promêtheus, Zeus is cheated into such a partition of the victims as is eminently unprofitable to him; whereby his wrath is so provoked that he tries to subtract from man the use of fire. Here, however, his scheme is frustrated by the theft of Promêtheus: but his second attempt is more successful, and he in his turn cheats the unthinking Epimêtheus into the acceptance of a present (in spite of the peremptory interdict of Promêtheus) by which the whole of man's happiness is wrecked. This legend grows out of two feelings; partly as to the relations of the gods with man, partly as to the relation of the female sex with the male. The present gods are unkind toward man, but the old gods, with whom man's lot was originally cast, were much kinder—and the ablest among them stands forward as the indefatigable protector of the race. Nevertheless, the mere excess of his craft proves the ultimate ruin of the cause which he espouses. He cheats Zeus out of a fair share of the sacrificial victim, so as both to provoke and justify a retaliation which he cannot be always at hand to ward off; the retaliation is, in his absence, consummated by a snare laid for Epimêtheus and voluntarily accepted. And thus, though Hesiod ascribes the calamitous condition of man to the malevolence of Zeus, his piety suggests two exculpatory pleas for the latter; mankind have been the first to defraud Zeus of his legitimate share of the sacrifice—and they have, moreover, been consenting parties to their own ruin. Such are the feelings, as to the relation between the gods and man, which have been one of the generating elements of this legend. The other element, a conviction of the vast mischief arising to man from women, whom yet they cannot dispense with, is frequently and strongly set forth in several of the Greek poets—by Simonidês of Amorgos and Phokylidês, not less than by Euripidês.

But the miseries arising from woman, however great they might be, did not reach Promêtheus himself. For him, the rash champion who had ventured "to compete in sagacity" with Zeus, a different punishment was in store. Bound by heavy chains to a pillar, he remained fast imprisoned for several generations: every day did an eagle prey upon his liver, and every night did the liver grow afresh for the next day's suffering. At length Zeus, eager to enhance the glory of his favorite son, Hêraklês, permitted the latter to kill the eagle and rescue the captive.

Such is the Promêthean mythe as it stands in the Hesiodic poems; its earliest form, as far as we can trace. Upon it was founded the sublime tragedy of Æschylus, "The Enchained Promêtheus," together with at least one more tragedy, now lost, by the same author. Æschylus has made several important alterations; describing the human race, not as having once enjoyed and subsequently lost a state of tranquillity and enjoyment, but as originally feeble and wretched.

He suppresses both the first trick played off by Promêtheus upon Zeus respecting the partition of the victim—and the final formation and sending of Pandôra—which are the two most marked portions of the Hesiodic story; while on the other hand he brings out prominently and enlarges upon the theft of fire, which in Hesiod is but slightly touched. If he has thus relinquished the antique simplicity of the story, he has rendered more than ample compensation by imparting to it a grandeur of *idéal*, a large reach of thought combined with appeals to our earnest and admiring sympathy, and a pregnancy of suggestion in regard to the relations between the gods and man, which soar far above the Hesiodic level—and which render his tragedy the most impressive, though not the most artistically composed, of all Grecian dramatic productions. Promêtheus there appears not only as the heroic champion and sufferer in the cause and for the protection of the human race, but also as the gifted teacher of all the arts, helps, and ornaments of life, amongst which fire is only one: all this against the will and in defiance of the purpose of Zeus, who, on acquiring his empire, wished to destroy the human race and to beget some new breed. Moreover, new relations between Promêtheus and Zeus are superadded by Æschylus. At the commencement of the struggle between Zeus and the Titan gods, Promêtheus had vainly attempted to prevail upon the latter to conduct it with prudence; but when he found that they obstinately declined all wise counsel, and that their ruin was inevitable, he abandoned their cause and joined Zeus. To him and to his advice Zeus owed the victory; yet the monstrous ingratitude and tyranny of the latter is now manifested by nailing him to a rock, for no other crime than because he frustrated the purpose of extinguishing the human race, and furnished to them the means of living with tolerable comfort. The new ruler Zeus, insolent with his victory over the old gods, tramples down all right, and sets at naught sympathy and obligation, as well toward gods as toward man. Yet the prophetic Promêtheus, in the midst of intense suffering, is consoled by the foreknowledge that the time will come when Zeus must again send for him, release him, and invoke his aid, as the sole means of averting from himself dangers otherwise insurmountable. The security and means of continuance for mankind have now been placed beyond the reach of Zeus—whom Promêtheus proudly defies, glorying in his generous and successful championship, despite the terrible price which he is doomed to pay for it.

As the Æschylean Promêtheus, though retaining the old lineaments, has acquired a new coloring, soul, and character, so he has also become identified with a special locality. In Hesiod there is no indication of the place in which he is imprisoned; but Æschylus places it in Scythia, and the general belief of the Greeks supposed it to be on Mount Caucasus. So long and so firmly did this belief continue, that the Roman general Pompey, when in command of an

army in Kolchis, made with his companion, the literary Greek Theophrastus, a special march to view the spot in Caucasus where Prometheus had been transfixed.

CHAPTER IV.

HEROIC LEGENDS.—GENEALOGY OF ARGOS.

HAVING briefly enumerated the gods of Greece, with their chief attributes as described in legend, we come to those genealogies which connected them with historical men.

In the retrospective faith of a Greek, the ideas of worship and ancestry coalesced. Every association of men, large or small, in whom there existed a feeling of present union, traced back that union to some common initial progenitor; that progenitor being either the common god whom they worshiped, or some semi-divine person closely allied to him. What the feelings of the community require is, a continuous pedigree to connect them with this respected source of existence, beyond which they do not think of looking back. A series of names, placed in filiation or fraternity, together with a certain number of family or personal adventures ascribed to some of the individuals among them, constitute the ante-historical past through which the Greek looks back to his gods. The names of this genealogy are, to a great degree, gentile or local names familiar to the people,—rivers, mountains, springs, lakes, villages, demes, etc.,—embodied as persons, and introduced as acting or suffering. They are, moreover, called kings or chiefs, but the existence of a body of subjects surrounding them is tacitly implied rather than distinctly set forth; for their own personal exploits or family proceedings constitute, for the most part, the whole matter of narrative. And thus the genealogy was made to satisfy at once the appetite of the Greeks for romantic adventure, and their demand for an unbroken line of filiation between themselves and the gods. The eponymous personage, from whom the community derive their name, is sometimes the begotten son of the local god, sometimes an indigenous man sprung from the earth, which is indeed itself divinized.

It will be seen from the mere description of these genealogies that they included elements human and historical, as well as elements divine and extra-historical. And if we could determine the time at which any genealogy was first framed, we should be able to assure ourselves that the men then represented as present, together with their fathers and grandfathers, were real persons of flesh and blood. But this is a point which can seldom be ascertained; moreover, even if it could be ascertained, we must at once set it aside, if we wish to look at the genealogy in the point of view of the Greeks. For to

them not only all the members were alike real, but the gods and heroes at the commencement were in a certain sense the most real; at least, they were the most esteemed and indispensable of all. The value of the genealogy consisted, not in its length, but in its continuity; not (according to the feeling of modern aristocracy) in the power of setting out a prolonged series of human fathers and grandfathers, but in the sense of ancestral union with the primitive god. And the length of the series is traceable rather to humility, inasmuch as the same person who was gratified with the belief that he was descended from a god in the fifteenth generation, would have accounted it criminal insolence to affirm that a god was his father or grandfather. In presenting to the reader those genealogies which constitute the supposed primitive history of Hellas, I make no pretense to distinguish names real and historical from fictitious creations; partly because I have no evidence upon which to draw the line, and partly because by attempting it I should altogether depart from the genuine Grecian point of view.

Nor is it possible to do more than exhibit a certain selection of such as were most current and interesting; for the total number of them which found place in Grecian faith exceeds computation. As a general rule, every deme, every gens, every aggregate of men accustomed to combined action, religious or political, had its own. The small and unimportant demes into which Attica was divided had each its ancestral god and heroes, just as much as the great Athens herself. Even among the villages of Phokis, which Pausanias will hardly permit himself to call towns, deductions of legendary antiquity were not wanting. And it is important to bear in mind, when we are reading the legendary genealogies of Argos, or Sparta, or Thêbes, that these are merely samples amid an extensive class, all perfectly analogous, and all exhibiting the religious and patriotic retrospect of some fraction of the Hellenic world. They are no more matter of historical tradition than any of the thousand other legendary genealogies which men delighted to recall to memory at the periodical festivals of their gens, their deme, or their village.

With these few prefatory remarks, I proceed to notice the most conspicuous of the Grecian heroic pedigrees, and first, that of Argos.

The earliest name in Argeian antiquity is that of Inachus, the son of Oceanus and Têthys, who gave his name to the river flowing under the walls of the town. According to the chronological computations of those who regarded the mythical genealogies as substantive history, and who allotted a given number of years to each generation, the reign of Inachus was placed 1986 B.C., or about 1100 years prior to the commencement of the recorded Olympiads.

The sons of Inachus were Phorôneus and Ægialeus, both of whom, however, were sometimes represented as autochthonous or indigenous men, the one in the territory of Argos, the other in that of Sikyôn.

Ægialeus gave his name to the north-western region of the Peloponnêsus, on the southern coast of the Corinthian gulf. The name of Phorônêus was of great celebrity in the Argeian mythical genealogies, and furnished both the title and the subject of the ancient poem called Phorônîs, in which he is styled "the father of mortal men." He is said to have imparted to mankind, who had before him lived altogether isolated, the first notion and habits of social existence, and even the first knowledge of fire: his dominion extended over the whole Peloponnêsus. His tomb at Argos, and seemingly also the place, called the Phorônîc city, in which he formed the first settlement of mankind, were still shown in the days of Pausanias. The offspring of Phorônêus, by the nymph Teledikê, were Apis and Niobê. Apis, a harsh ruler, was put to death by Thelxiôn and Telchin, having given to Peloponnêsus the name of Apia: he was succeeded by Argos, the son of his sister Niobê by the god Zeus. From this sovereign Peloponnêsus was denominated Argos. By his wife Evadnê, daughter of Strymôn, he had four sons, Ekbasus, Peiras, Epidaurus, and Kriasus. Ekbasus was succeeded by his son Agênôr, and he again by his son Argos Panoptês,—a very powerful prince, who is said to have had eyes distributed over all his body, and to have liberated Peloponnêsus from several monsters and wild animals which infested it: Akusilaus and Æschylus make this Argos an earthborn person, while Pherekydês reports him as son of Arestôr. Iasus was the son of Argos Panoptês by Ismênê, daughter of Asôpus. According to the authors whom Apollodôrus and Pausanias prefer, the celebrated Iô was his daughter: but the Hesiodic epic (as well as Akusilaus) represented her as daughter of Peiras, while Æschylus and Kastor the chronologist affirmed the primitive king Inachus to have been her father. A favorite theme, as well for the ancient genealogical poets as for the Attic tragedians, were the adventures of Iô; of whom, while priestess of Hêrê, at the ancient and renowned Hêræon between Mykênæ and Tiryns, Zeus became amorous. When Hêrê discovered the intrigue and taxed him with it, he denied the charge, and metamorphosed Iô into a white cow. Hêrê, requiring that the cow should be surrendered to her, placed her under the keeping of Argos Panoptês; but this guardian was slain by Hermês, at the command of Zeus; and Hêrê then drove the cow Iô away from her native land by means of the incessant stinging of a gad-fly, which compelled her to wander without repose or sustenance over an immeasurable extent of foreign regions. The wandering Iô gave her name to the Ionian gulf, traversed Epirus and Illyria, passed the chain of Mount Hæmus and the lofty summits of Caucasus, and swam across the Thracian or Cimmerian Bosphorus (which also from her derived its appellation) into Asia. She then went through Scythia, Cimmeria, and many Asiatic regions, until she arrived in Egypt, where Zeus at length bestowed upon her rest,

restored her to her original form, and enabled her to give birth to his black son Epaphos.

Such is a general sketch of the adventures which the ancient poets, epic, lyric, and tragic, and the logographers after them, connect with the name of the Argeian Iô—one of the numerous tales which the fancy of the Greeks deduced from the amorous dispositions of Zeus and the jealousy of Hêrê. That the scene should be laid in the Argeian territory appears natural, when we recollect that both Argos and Mykênæ were under the special guardianship of Hêrê, and that the Hêræon near Mykênæ was one of the oldest and most celebrated temples in which she was worshiped. It is useful to compare this amusing fiction with the representation reported to us by Herodotus, and derived by him as well from Phœnician as from Persian antiquarians, of the circumstances which occasioned the transit of Iô from Argos to Egypt,—an event recognized by all of them as historical matter of fact. According to the Persians, a Phœnician vessel had arrived at the port near Argos, freighted with goods intended for sale to the inhabitants of the country. After the vessel had remained a few days, and disposed of most of her cargo, several Argeian women, and among them Iô the king's daughter, coming on board to purchase, were seized and carried off by the crew, who sold Iô in Egypt. The Phœnician antiquarians, however, while they admitted the circumstance that Iô had left her own country in one of their vessels, gave a different color to the whole by affirming that she emigrated voluntarily, having been engaged in an amour with the captain of the vessel, and fearing that her parents might come to the knowledge of her pregnancy. Both Persians and Phœnicians described the abduction of Iô as the first of a series of similar acts between Greeks and Asiatics, committed each in revenge for the preceding. First came the rape of Eurôpê from Phœnicia by Grecian adventurers,—perhaps, as Herodotus supposed, by Krêtans: next, the abduction of Mèdeia from Kolchis by Jasôn, which occasioned the retaliatory act of Paris, when he stole away Helena from Menelaos. Up to this point the seizures of women by Greeks from Asiatics, and by Asiatics from Greeks, had been equivalent both in number and in wrong. But the Greeks now thought fit to equip a vast conjoint expedition to recover Helen, in the course of which they took and sacked Troy. The invasions of Greece by Darius and Xerxes were intended, according to the Persian antiquarians, as a long-delayed retribution for the injury inflicted on the Asiatics by Agamemnôn and his followers.

The account thus given of the adventures of Iô, when contrasted with the genuine legend, is interesting, as it tends to illustrate the phenomenon which early Grecian history is constantly presenting to us,—the way in which the epical furniture of an unknown past is recast and newly colored so as to meet those changes which take place in the retrospective feelings of the present. The religious and

poetical character of the whole legend disappears: nothing remains except the names of persons and places, and the voyage from Argos to Egypt: we have in exchange a sober, quasi-historical narrative, the value of which consists in its bearing on the grand contemporary conflicts between Persia and Greece, which filled the imagination of Herodotus and his readers.

To proceed with the genealogy of the kings of Argos, Iasus was succeeded by Krotôpus, son of his brother Agênôr; Krotôpus by Sthenelas, and he again by Gelanôr. In the reign of the latter, Danaos came with his fifty daughters from Egypt to Argos; and here we find another of those romantic adventures which so agreeably decorate the barrenness of the mythical genealogies. Danaos and Ægyptos were two brothers descending from Epaphos, son of Iô: Ægyptos had fifty sons, who were eager to marry the fifty daughters of Danaos, in spite of the strongest repugnance of the latter. To escape such a necessity, Danaos placed his fifty daughters on board of a penteconter (or vessel with fifty oars) and sought refuge at Argos; touching in his voyage at the island of Rhodes, where he erected a statue of Athênê at Lindos, which was long exhibited as a memorial of his passage. Ægyptos and his sons followed them to Argos and still pressed their suit, to which Danaos found himself compelled to assent; but on the wedding night he furnished each of his daughters with a dagger, and enjoined them to murder their husbands during the hour of sleep. His orders were obeyed by all, with the single exception of Hypermnêstra, who preserved her husband Lynkeus, incurring displeasure and punishment from her father. He afterward, however, pardoned her; and when by the voluntary abdication of Gelanôr he became king of Argos, Lynkeus was recognized as his son-in-law and ultimately succeeded him. The remaining daughters, having been purified by Athênê and Hermês, were given in marriage to the victors in a gymnic contest publicly proclaimed. From Danaos was derived the name of Danai, applied to the inhabitants of the Argeian territory, and to the Homeric Greeks generally.

From the legend of the Danaïdes we pass to two barren names of kings, Lynkeus and his son Abas. The two sons of Abas were Akrisios and Prêtos, who, after much dissension, divided between them the Argeian territory; Akrisios ruling at Argos, and Prêtos at Tiryns. The families of both formed the theme of romantic stories. To pass over for the present the legend of Bellerophôn, and the unrequited passion which the wife of Prêtos conceived for him, we are told that the daughters of Prêtos, beautiful, and solicited in marriage by suitors from all Greece, were smitten with leprosy and driven mad, wandering in unseemly guise throughout Peloponnêsus. The visitation had overtaken them, according to Hesiod, because they refused to take part in the Bacchic rites; according to Pherekydês and the Argeian Akusilaus, because they had treated scornfully the wooden statue and simple equipments of Hêrê: the religious

character of the old legend here displays itself in a remarkable manner. Unable to cure his daughters, Prætos invoked the aid of the renowned Pylian prophet and leech, Melampus son of Amythaôn, who undertook to remove the malady on condition of being rewarded with the third part of the kingdom. Prætos indignantly refused these conditions: but the state of his daughters becoming aggravated and intolerable, he was compelled again to apply to Melampus; who, on the second request, raised his demand still higher, and required another third of the kingdom for his brother Bias. These terms being acceded to, he performed his part of the covenant. He appeased the wrath of Hêrê by prayer and sacrifice; or, according to another account, he approached the deranged women at the head of a troop of young men, with shouting and ecstatic dance,—the ceremonies appropriate to the Bacchic worship of Dionysos,—and in this manner effected their cure. Melampus, a name celebrated in many different Grecian mythes, is the legendary founder and progenitor of a great and long-continued family of prophets. He and his brother Bias became kings of separate portions of the Argeian territory: he is recognized as ruler there even in the *Odyssey*, and the prophet Theoklymenos, his grandson, is protected and carried to Ithaka by Telemachus. Herodotus also alludes to the cure of the women, and to the double kingdom of Melampus and Bias in the Argeian land: recognizing Melampus as the first person who introduced to the knowledge of the Greeks the name and worship of Dionysos, with its appropriate sacrifices and phallic processions. Here again he historicizes various features of the old legend in a manner not unworthy of notice.

But Danaë, the daughter of Akrisios, with her son Perseus, acquired still greater celebrity than her cousins, the Prætides. An oracle had apprised Akrisios that his daughter would give birth to a son by whose hand he would himself be slain. To guard against this danger, he imprisoned Danaë in a chamber of brass under ground. But the god Zeus had become amorous of her, and found means to descend through the roof in the form of a shower of gold: the consequence of his visits was the birth of Perseus. When Akrisios discovered that his daughter had given existence to a son, he inclosed both the mother and the child in a coffer, which he cast into the sea. The coffer was carried to the isle of Seriphos, where Diktys, brother of the king Polydektês, fished it up, and rescued both Danaë and Perseus. The exploits of Perseus, when he grew up, against the three Phorkydes or daughters of Phorkys, and the three Gorgons, are among the most marvelous and imaginative in all Grecian legend: they bear a stamp almost oriental. I shall not here repeat the details of those unparalleled hazards which the special favor of Athênê enabled him to overcome, and which ended in his bringing back from Libya the terrific head of the Gorgon Medusa, endued with the property of turning every one who looked upon it

into stone. In his return, he rescued Andromeda, daughter of Kêpheus, who had been exposed to be devoured by a sea monster, and brought her back as his wife. Akrisios trembled to see him after this victorious expedition, and retired into Thessaly to avoid him; but Perseus followed him thither, and, having succeeded in calming his apprehensions, became competitor in a gymnastic contest where his grandfather was among the spectators. By an incautious swing of his quoit, he unintentionally struck Akrisios, and caused his death: the predictions of the oracle were thus at last fulfilled. Stung with remorse at the catastrophe, and unwilling to return to Argos, which had been the principality of Akrisios, Perseus made an exchange with Megapenthês, son of Prôtos, king of Tiryns. Megapenthês became king of Argos, and Perseus of Tiryns: moreover, the latter founded, within ten miles of Argos, the far-famed city of Mykênæ. The massive walls of this city, like those of Tiryns, of which a large portion yet remains, were built for him by the Lykian Cyclôpes.

We here reach the commencement of the Perseid dynasty of Mykênæ. It should be noticed, however, that there were among the ancient legends contradictory accounts of the foundation of this city. Both the *Odyssey* and the great *Eoiai* enumerated among the heroines, Mykênê, the Eponyma of the city; the former poem classifying her with Tyrô and Alkmênê, the latter describing her as the daughter of Inachus and wife of Arestôr. And Akusilaus mentioned an Eponymus Mykênêus, the son of Spartôn and grandson of Phorôneus.

The prophetic family of Melampus maintained itself in one of the three parts of the divided Argeian kingdom for five generations, down to Amphiaraos and his sons, Alkmæôn and Amphilochos. The dynasty of his brother Bias, and that of Megapenthês, son of Prôtos, continued each for four generations: a list of barren names fills up the interval. The Perseids of Mykênæ boasted a descent long and glorious, heroic as well as historical, continuing down to the last kings of Sparta. The issue of Perseus was numerous: his son Alkæos was father of Alkmênê; a third, Sthenelos, father of Eurysthenes.

After the death of Perseus, Alkæos and Amphitryôn dwelt at Tiryns. The latter became engaged in a quarrel with Elektryôn respecting cattle, and in a fit of passion killed him; moreover, the piratical Taphians from the west coast of Akarnania invaded the country, and slew the sons of Alektryôn, so that Alkmênê alone was left of that family. She was engaged to wed Amphitryôn; but she bound him by oath not to consummate the marriage until he had avenged upon the Têlebœæ the death of her brothers. Amphitryôn, compelled to flee the country as the murderer of his uncle, took refuge in Thêbes, whither Alkmênê accompanied him: Sthenelos was left in possession of Tiryns. The Kadmeians of

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Thêbes, together with the Lokrians and Phokians, supplied Amphitryôn with troops, which he conducted against the Téléboæ and the Taphians: yet he could not have subdued them without the aid of Komæthô, daughter of the Taphian king, Pterelaus, who conceived a passion for him, and cut off from her father's head the golden lock to which Poseidôn had attached the gift of immortality. Having conquered and expelled his enemies, Amphitryôn returned to Thêbes, impatient to consummate his marriage: but Zeus on the wedding-night assumed his form and visited Alkmênê before him: he had determined to produce from her a son superior to all his prior offspring,—“a specimen of invincible force both to gods and men.” At the proper time Alkmênê was delivered of twin sons: Hêraklês, the offspring of Zeus,—the inferior and unhonored Iphiklês, offspring of Amphitryôn.

When Alkmênê was on the point of being delivered at Thêbes, Zeus publicly boasted among the assembled gods, at the instigation of the mischief-making Atê, that there was on that day about to be born on earth, from his breed, a son who should rule over all his neighbors. Hêrê treated this as an empty boast, calling upon him to bind himself by an irremissible oath that the prediction should be realized. Zeus incautiously pledged his solemn word; upon which Hêrê darted swiftly down from Olympus to the Achaic Argos, where the wife of Sthenelos (son of Perseus, and therefore grandson of Zeus) was already seven months gone with child. By the aid of the Eileithyiaë, the special goddesses of parturition, she caused Eurystheus, the son of Sthenelos, to be born before his time on that very day, while she retarded the delivery of Alkmênê. Then returning to Olympus, she announced the fact to Zeus: “The good man Eurystheus, son of the Perseid Sthenelos, is this day born of thy loins: the scepter of the Argeians worthily belongs to him.” Zeus was thunderstruck at the consummation which he had providently bound himself to accomplish. He seized Atê, his evil counselor, by the hair, and hurled her forever away from Olympus: but he had no power to avert the ascendancy of Eurystheus and the servitude of Hêraklês. “Many a pang did he suffer, when he saw his favorite son going through his degrading toil in the tasks imposed upon him by Eurystheus.”

The legend, of unquestionable antiquity, here transcribed from the *Iliad*, is one of the most pregnant and characteristic in the Grecian mythology. It explains, according to the religious ideas familiar to the old epic poets, both the distinguishing attributes and the endless toils and endurances of Hêraklês,—the most renowned and most ubiquitous of all the semi-divine personages worshiped by the Hellênes,—a being of irresistible force, and especially beloved by Zeus, yet condemned constantly to labor for others and to obey the commands of a worthless and cowardly persecutor. His recompense is reserved to the close of his career, when his afflicting trials are



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brought to a close: he is then admitted to the godhead and receives in marriage Hêbê. The twelve labors, as they are called, too notorious to be here detailed, form a very small fraction of the exploits of this mighty being, which filled the Hêrakteian epics of the ancient poets. He is found not only in most parts of Hellas, but throughout all the other regions then known to the Greeks, from Gadês to the river Thermôdôn in the Euxine and to Scythia, overcoming all difficulties and vanquishing all opponents. Distinguished families are everywhere to be traced who bear his patronymic, and glory in the belief that they are his descendants. Among Achæans, Kadmeians, and Dôrians, Hêrakilês is venerated: the latter especially treat him as their principal hero,—the patron hero-god of the race: the Hêrakteids form among all Dôrians a privileged gens, in which at Sparta the special lineage of the two kings was included.

His character lends itself to mythes countless in number as well as disparate in their character. The irresistible force remains constant, but it is sometimes applied with reckless violence against friends as well as enemies, sometimes devoted to the relief of the oppressed. The comic writers often brought him out as a coarse and stupid glutton, while the Keian philosopher Prodikos, without at all distorting the type, extracted from it the simple, impressive, and imperishable apologue still known as the Choice of Hercules.

After the death and apotheosis of Hêrakilês, his son Hyllos and his other children were expelled and persecuted by Eurystheus; the fear of whose vengeance deterred both the Trachinian king Kêyx and the Thebans from harboring them. The Athenians alone were generous enough to brave the risk of offering them shelter. Eurystheus invaded Attica, but perished in the attempt by the hand of Hyllos, or by that of Iolaos, the old companion and nephew of Hêrakilês. The chivalrous courage which the Athenians had on this occasion displayed on behalf of oppressed innocence was a favorite theme for subsequent eulogy by Attic poets and orators.

All the sons of Eurystheus lost their lives in the battle along with him, so that the Perseid family was now represented only by the Hêrakteids, who collected an army and endeavored to recover the possessions from which they had been expelled. The united forces of Îonians, Achæans, and Arcadians, then inhabiting Peloponnêsus, met the invaders at the isthmus, when Hyllos, the eldest of the sons of Hêrakilês, proposed that the contest should be determined by a single combat between himself and any champion of the opposing army. It was agreed that, if Hyllos were victorious, the Hêrakteids should be restored to their possessions; if he were vanquished, that they should forego all claim for the space of a hundred years, or fifty years, or three generations,—for in the specification of the time, accounts differ. Echemos, the hero of Tegea in Arcadia, accepted the challenge, and Hyllos was slain in the encounter; in consequence of which the Hêrakteids retired, and resided along with the Dôrians

under the protection of Ægimios, son of Dôrus. As soon as the stipulated period of truce had expired, they renewed their attempt upon Peloponnêsus conjointly with the Dôrians, and with complete success: the great Dôrian establishments of Argos, Sparta, and Mêsônia were the result. The details of this victorious invasion will be hereafter recounted.

Sikyôn, Phlios, Epidauros, and Trœzen all boasted of respected eponyms and a genealogy of dignified length, not exempt from the usual discrepancies—but all just as much entitled to a place on the tablet of history as the more renowned Æolids or Hêracleids. I omit them here because I wish to impress upon the reader's mind the salient features and character of the legendary world,—not to load his memory with a full list of legendary names.

CHAPTER V.

DEUKALIÔN, HELLÊN, AND SONS OF HELLÊN.

IN the Hesiodic theogony, as well as in the "Works and Days," the legend of Promêtheus and Epimêtheus presents an import religious, ethical, and social, and in this sense it is carried forward by Æschylus; but to neither of the characters is any genealogical function assigned. The Hesiodic Catalogue of Women brought both of them into the stream of Grecian legendary lineage, representing Deukaliôn as the son of Promêtheus and Pandôra, and seemingly his wife Pyrrha as daughter of Epimêtheus.

Deukaliôn is important in Grecian mythical narrative under two points of view. First, he is the person specially saved at the time of the general deluge: next, he is the father of Hellên, the great eponym of the Hellenic race: at least this was the more current story, though there were other statements which made Hellên the son of Zeus.

The name of Deukaliôn is originally connected with the Lokrian towns of Kynos and Opus, and with the race of the Leleges, but he appears finally as settled in Thessaly, and ruling in the portion of that country called Phthiôtis. According to what seems to have been the old legendary account, it is the deluge which transferred him from the one to the other; but according to another statement, framed in more historicizing times, he conducted a body of Kurêtes and Leleges into Thessaly, and expelled the prior Pelasgian occupants.

The enormous iniquity with which earth was contaminated—as Apollodôrus says, by the then existing brazen race, or, as others say, by the fifty monstrous sons of Lykaôn—provoked Zeus to send a

general deluge. An unremitting and terrible rain laid the whole of Greece under water, except the highest mountain-tops, whereon a few stragglers found refuge. Deukaliôn was saved in a chest or ark, which he had been forewarned by his father Promêtheus to construct. After floating for nine days on the water, he at length landed on the summit of Mount Parnassus. Zeus having sent Hermês to him, promising to grant whatever he asked, he prayed that men and companions might be sent to him in his solitude: accordingly Zeus directed both him and Pyrrha to cast stones over their heads: those cast by Pyrrha became women, those by Deukaliôn men. And thus the "stony race of men" (if we may be allowed to translate an etymology which the Greek language presents exactly, and which has not been disclaimed by Hesiod, by Pindar, by Epicharmus, and by Virgil) came to tenant the soil of Greece. Deukaliôn on landing from the ark sacrificed a grateful offering to Zeus Phyxios, or the god of escape; he also erected altars in Thessaly to the twelve great gods of Olympus.

The reality of this deluge was firmly believed throughout the historical ages of Greece; the chronologers, reckoning up by genealogies, assigned the exact date of it, and placed it at the same time as the conflagration of the world by the rashness of Phaëthôn, during the reign of Krotôpas, king of Argos, the seventh from Inachus. The meteorological work of Aristotle admits and reasons upon this deluge as an unquestionable fact, though he alters the locality by placing it west of Mount Pindus, near Dôdôna and the river Achelôus. He at the same time treats it as a physical phenomenon, the result of periodical cycles in the atmosphere,—thus departing from the religious character of the old legend, which described it as a judgment inflicted by Zeus upon a wicked race. Statements founded upon this event were in circulation throughout Greece even to a very late date. The Megarians affirmed that Megaros, their hero, son of Zeus by a local nymph, had found safety from the waters on the lofty summit of their mountain Geraneia, which had not been completely submerged. And in the magnificent temple of the Olympian Zeus at Athens a cavity in the earth was shown through which it was affirmed that the waters of the deluge had retired. Even in the time of Pausanias, the priests poured into this cavity holy offerings of meal and honey. In this, as in other parts of Greece, the idea of the Deukalionian deluge was blended with the religious impressions of the people, and commemorated by their sacred ceremonies.

The offspring of Deukaliôn and Pyrrha were two sons, Hellên and Amphiktyôn, and a daughter, Prôtogeneia, whose son by Zeus was Aëthlius: it was, however, maintained by many that Hellên was the son of Zeus and not of Deukaliôn. Hellên had by a nymph three sons, Dôrus, Xuthus, and Æolus. He gave to those who had been before called Greeks the name of Hellênes, and partitioned his territory among his three children. Æolus reigned in Thessaly; Xuthus

received Peloponnêsus, and had by Krêtusa as his sons, Achæus and Iôn; while Dôrus occupied the country lying opposite to the Peloponnêsus, on the northern side of the Corinthian gulf. These three gave to the inhabitants of their respective countries the names of Æolians, Achæans and Iônians, and Dôrians.

Such is the genealogy as we find it in Apollodôrus. In so far as the names and filiation are concerned, many points in it are given differently, or implicitly contradicted, by Euripidês and other writers. Though as literal and personal history it deserves no notice, its import is both intelligible and comprehensive. It expounds and symbolizes the first fraternal aggregation of Hellênic men, together with their territorial distribution and the institutions which they collectively venerated.

There were two great holding-points in common for every section of Greeks. One was the Amphiktyonic assembly, which met half-yearly, alternately at Delphi and at Thermopylæ; originally and chiefly for common religious purposes, but indirectly and occasionally embracing political and social objects along with them. The other was the public festivals or games, of which the Olympic came first in importance; next the Pythian, Nemean, and Isthmian,—institutions which combined religious solemnities with recreative effusion and hearty sympathies, in a manner so imposing and so unparalleled. Amphiktyôn represents the first of these institutions, and Aëthlius the second. As the Amphiktyonic assembly was always especially connected with Thermopylæ and Thessaly, Amphiktyôn is made the son of the Thessalian Deukaliôn; but as the Olympic festival was nowise locally connected with Deukaliôn, Aëthlius is represented as having Zeus for his father, and as touching Deukaliôn only through the maternal line. It will be seen presently that the only matter predicated respecting Aëthlius is, that he settled in the territory of Elis, and begat Endymiôn: this brings him into local contact with the Olympic games, and his function is then ended.

Having thus got Hellas as an aggregate with its main cementing forces, we march on to its sub-division into parts, through Æolus, Dôrus, and Xuthus, the three sons of Hellên; a distribution which is far from being exhaustive: nevertheless, the genealogists whom Apollodôrus follows recognize no more than three sons.

The genealogy is essentially post-Homeric; for Homer knows Hellas and the Hellênes only in connexion with a portion of Achaia Phthiôtis. But as it is recognized in the Hesiodic Catalogue—composed probably within the first century after the commencement of recorded Olympiads, or before 676 B.C.—the peculiarities of it, dating from so early a period, deserve much attention. We may remark, first, that it seems to exhibit to us Dôrus and Æolus as the only pure and genuine offspring of Hellên. For their brother Xuthus is not enrolled as an eponymus; he neither founds nor names any people; it is only his sons Achæus and Iôn, after his blood has been mingled

with that of the Erechtheid Kreüsa, who become eponyms and founders, each of his own separate people. Next, as to the territorial distribution, Xuthus receives Peloponnêsus from his father, and unites himself with Attica (which the author of this genealogy seems to have conceived as originally unconnected with Hellên) by his marriage with the daughter of the indigenous hero Erechtheus. The issue of this marriage, Achæus and Iôn, present to us the population of Peloponnêsus and Attica conjointly as related among themselves by the tie of brotherhood, but as one degree more distant both from Dôrians and Æolians. Æolus reigns over the regions about Thessaly, and calls the people in those parts Æolians; while Dôrus occupies "the country over against Peloponnêsus on the opposite side of the Corinthian gulf," and calls the inhabitants after himself, Dôrians. It is at once evident that this designation is in no way applicable to the confined district between Parnassus and Cæta, which alone is known by the name of Dôris, and its inhabitants by that of Dôrians, in the historical ages. In the view of the author of this genealogy, the Dôrians are the original occupants of the large range of territory north of the Corinthian Gulf, comprising Ætôlia, Phôkis, and the territory of the Ozolian Lokrians. And this farther harmonizes with the other legend noticed by Apollodôrus, when he states that Ætôlus, son of Endymiôn, having been forced to expatriate from Peloponnêsus, crossed into the Kurêtid territory, and was there hospitably received by Dôrus, Laodokus, and Polypætês, sons of Apollo and Phthia. He slew his hosts, acquired the territory, and gave to it the name of Ætôlia; his son Pleurôn married Xanthippê, daughter of Dôrus; while his other son, Kalydôn, marries Æolia, daughter of Amythaôn. Here again we have the name of Dôrus, or the Dôrians, connected with the tract subsequently termed Ætôlia. That Dôrus should in one place be called the son of Apollo and Phthia, and in another place the son of Hellên by a nymph, will surprise no one accustomed to the fluctuating personal nomenclature of these old legends: moreover the name of Phthia is easy to reconcile with that of Hellên, as both are identified with the same portion of Thessaly, even from the days of the Iliad.

This story that the Dôrians were at one time the occupants, or the chief occupants, of the range of territory between the river Achelôus and the northern shore of the Corinthian gulf, is at least more suitable to the facts attested by historical evidence than the legends given in Herodotus, who represents the Dôrians as originally in the Phthiôtid; then as passing under Dôrus, the son of Hellên, into the Histiaëtid, under the mountains of Ossa and Olympus; next, as driven by the Kadmeians into the regions of Pindus; from thence passing into the Dryopid territory, on Mount Cæta; lastly, from thence into Peloponnêsus. The received story was, that the great Dôrian establishments in Peloponnêsus were formed by invasion from the north, and that the invaders crossed the gulf from Nau-

paktus,—a statement which, however disputable with respect to Argos, seems highly probable in regard both to Sparta and Messênia. That the name of Dôrians comprehended far more than the inhabitants of the insignificant tetrapolis of Dôris Proper, must be assumed, if we believe that they conquered Sparta and Messênia: both the magnitude of the conquest itself and the passage of a large portion of them from Naupaktus, harmonize with the legend as given by Apollodôrus, in which the Dôrians are represented as the principal inhabitants of the northern shore of the gulf. The statements which we find in Herodotus, respecting the early migrations of the Dôrians, have been considered as possessing greater historical value than those of the fabulist Apollodôrus. But both are equally matter of legend, while the brief indications of the latter seem to be most in harmony with the facts which we afterward find attested by history.

It has already been mentioned that the genealogy which makes Æolus, Xuthus, and Dôrus sons of Hellên, is as old as the Hesiodic Catalogue; probably also that which makes Hellên son of Deukaliôn. Aëthlius also is an Hesiodic personage: whether Amphiktyôn be so or not, we have no proof. They could not have been introduced into the legendary genealogy until after the Olympic games and the Amphiktyonic council had acquired an established and extensive reverence throughout Greece.

Respecting Dôrus the son of Hellên, we find neither legends nor legendary genealogy; respecting Xuthus, very little beyond the tale of Kreûsa and Iôn, which has its place more naturally among the Attic fables. Achæus, however, who is here represented as the son of Xuthus, appears in other stories with very different parentage and accompaniments. According to the statement which we find in Dionysius of Halikarnassus, Achæus, Phthius, and Pelasgus are sons of Poseidôn and Larissa. They migrate from Peloponnêsus into Thessaly, and distribute the Thessalian territory between them, giving their names to its principal divisions: their descendants in the sixth generation were driven out of that country by the invasion of Deukaliôn at the head of the Kurêtes and the Leleges. This was the story of those who wanted to provide an eponymus for the Achæans in the southern districts of Thessaly: Pausanias accomplishes the same object by different means, representing Achæus the son of Xuthus as having gone back to Thessaly and occupied the portion of it to which his father were entitled. Then, by way of explaining how it was that there were Achæans at Sparta and at Argos, he tells us that Archander and Architelês, the sons of Achæus, came back from Thessaly to Peloponnêsus, and married two daughters of Danaus: they acquired great influence at Argos and Sparta, and gave to the people the name of Achæans after their father Achæus.

Euripidês also deviates very materially from the Hesiodic genealogy in respect to the eponymous persons. In the drama called Iôn, he describes Iôn as son of Kreûsa by Apollo, but adopted by

Xuthus: according to him, the real sons of Xuthus and Kreüsa are Dôrus and Achæus,—eponyms of the Dôrians and Achæans in the interior of Peloponnêsus. And it is a still more capital point of difference that he omits Hellên altogether—making Xuthus an Achæan by race, the son of Æolus, who is the son of Zeus. This is the more remarkable, as in the fragments of two other dramas of Euripidês, the *Melanippê* and the *Æolus*, we find Hellên mentioned both as father of Æolus and son of Zeus. To the general public even of the most instructed city of Greece, fluctuations and discrepancies in these mythical genealogies seem to have been neither surprising nor offensive.

CHAPTER VI.

THE ÆOLIDS, OR SONS AND DAUGHTERS OF ÆOLUS

IF two of the sons of Hellên, Dôrus and Xuthus, present to us families comparatively unnoticed in mythical narrative, the third son, Æolus, richly makes up for the deficiency. From him we pass to his seven sons and five daughters, amid a great abundance of heroic and poetical incident.

In dealing, however, with these extensive mythical families, it is necessary to observe that the legendary world of Greece, in the manner in which it is presented to us, appears invested with a degree of symmetry and coherence which did not originally belong to it. For the old ballads and stories which were sung or recounted at the multiplied festivals of Greece, each on its own special theme, have been lost: the religious narratives, which the *Exegêtês* of every temple had present to his memory, explanatory of the peculiar religious ceremonies and local customs in his own town or *dême*, had passed away. All these primitive elements, originally distinct and unconnected, are removed out of our sight, and we possess only an aggregate result, formed by many confluent streams of fable, and connected together by the agency of subsequent poets and logographers. Even the earliest agents in this work of connecting and systematizing—the Hesiodic poets—have been hardly at all preserved. Our information respecting Grecian mythology is derived chiefly from the prose logographers who followed them, and in whose works, since a continuous narrative was above all things essential to them, the fabulous personages are woven into still more comprehensive pedigrees, and the original isolation of the legends still better disguised. Hekataëus, Pherekydês, Hellanikus, and Akusilaus lived at a time when the idea of Hellas as one great whole, composed of fraternal sections, was deeply rooted in the mind of every Greek; and

when the hypothesis of a few great families, branching out widely from one common stem, was more popular and acceptable than that of a distinct indigenous origin in each of the separate districts. These logographers, indeed, have themselves been lost; but Apollodôrus and the various scholiasts, our great immediate sources of information respecting Grecian mythology, chiefly borrowed from them: so that the legendary world of Greece is, in fact, known to us through them, combined with the dramatic and Alexandrine poets, their Latin imitators, and the still later class of scholiasts—except, indeed, such occasional glimpses as we obtain from the *Iliad* and the *Odyssey*, and the remaining Hesiodic fragments which exhibit but too frequently a hopeless diversity when confronted with the narratives of the logographers.

Though Æolus (as has been already stated) is himself called the son of Hellên along with Dôrus and Xuthus, yet the legends concerning the Æolids, far from being dependent upon this genealogy, are not all even coherent with it: moreover, the name of Æolus in the legend is older than that of Hellên, inasmuch as it occurs both in the *Iliad* and *Odyssey*. Odysseus sees in the under-world the beautiful Tyrô, daughter of Salmôneus, and wife of Krêtheus, son of Æolus.

Æolus is represented as having reigned in Thessaly: his seven sons were Krêtheus, Sisyphus, Athamas, Salmôneus, Deïôn, Magnês, and Periêrês: his five daughters, Canacê, Alcyonê, Peisidikê, Calycê, and Perimêdê. The fables of this race seem to be distinguished by a constant introduction of the god Poseidôn, as well as by an unusual prevalence of haughty and presumptuous attributes among the Æolid heroes, leading them to affront the gods by pretenses of equality, and sometimes even by defiance. The worship of Poseidôn must probably have been diffused and pre-eminent among a people with whom those legends originated.

SECTION I.—SONS OF ÆOLUS.

Salmôneus is not described in the *Odyssey* as son of Æolus, but he is so denominated both in the Hesiodic Catalogue, and by the subsequent logographers. His daughter Tyrô became enamored of the river Enipeus, the most beautiful of all streams that traverse the earth; she frequented the banks assiduously, and there the god Poseidôn found means to indulge his passion for her, assuming the character of the river-god himself. The fruit of this alliance were the twin brothers, Polias and Nêleus: Tyrô afterward was given in marriage to her uncle Krêtheus, another son of Æolus, by whom she had Æsôn, Pherês, and Amythaôn—all names of celebrity in the heroic legends. The adventures of Tyrô formed the subject of an affecting drama of Sophoklês, now lost. Her father had married a second wife, named Sidêrô, whose cruel counsels induced him to

punish and torture his daughter on account of her intercourse with Poseidôn. She was shorn of her magnificent hair, beaten and ill used in various ways, and confined in a loathsome dungeon. Unable to take care of her two children, she had been compelled to expose them immediately on their birth in a little boat on the river Enipeus; they were preserved by the kindness of a herdsman, and, when grown up to manhood, rescued their mother, and revenged her wrongs by putting to death the iron-hearted Sidêrô. This pathetic tale respecting the long imprisonment of Tyrô is substituted by Sophoklês in place of the Homeric legend, which represented her to have become the wife of Krêtheus and mother of a numerous offspring.

Her father, the unjust Salmôneus, exhibited in his conduct the most insolent impiety toward the gods. He assumed the name and title even of Zeus, and caused to be offered to himself the sacrifices destined for that god: he also imitated the thunder and lightning, by driving about with brazen caldrons attached to his chariot and casting lighted torches toward heaven. Such wickedness finally drew upon him the wrath of Zeus, who smote him with a thunderbolt, and effaced from the earth the city which he had founded, with all its inhabitants.

Pelias and Nêleus, "both stout vassals of the great Zeus," became engaged in dissension respecting the kingdom of Iôlkos in Thessaly. Pelias got possession of it, and dwelt there in plenty and prosperity, but he had offended the goddess Hêrê by killing Sidêrô upon her altar, and the effects of her wrath were manifested in his relations with his nephew Jasôn.

Nêleus quitted Thessaly, went into Peloponnêsus, and there founded the kingdom of Pylos. He purchased, by immense marriage presents, the privilege of wedding the beautiful Chlôris, daughter of Amphiôn, king of Orchomenos, by whom he had twelve sons and but one daughter—the fair and captivating Pêrô, whom suitors from all the neighborhood courted in marriage. But Nêleus, "the haughtiest of living men," refused to entertain the pretensions of any of them. he would grant his daughter only to that man who should bring to him the oxen of Iphiklos, from Phylakê in Thessaly. These precious animals were carefully guarded, as well by herdsmen as by a dog, whom neither man nor animal could approach. Nevertheless, Bias, the son of Amythaôn, nephew of Nêleus, being desperately enamored of Pêrô, prevailed upon his brother Melampus to undertake for his sake the perilous adventure, in spite of the prophetic knowledge of the latter, which forewarned him that, though he would ultimately succeed, the prize must be purchased by severe captivity and suffering. Melampus, in attempting to steal the oxen, was seized and put in prison: from whence nothing but his prophetic powers rescued him. Being acquainted with the language of worms, he heard these animals communicating to each other, in the roof over his head, that the beams were nearly eaten through and about to fall

in. He communicated this intelligence to his guards, and demanded to be conveyed to another place of confinement, announcing that the roof would presently fall in and bury them. The prediction was fulfilled, and Phylakos, father of Iphiklos, full of wonder at this specimen of prophetic power, immediately caused him to be released. He further consulted him respecting the condition of his son Iphiklos, who was childless; and promised him the possession of the oxen on condition of his suggesting the means whereby offspring might be insured. A vulture having communicated to Melampus the requisite information, Podarkês, the son of Iphiklos, was born shortly afterward. In this manner Melampus obtained possession of the oxen, and conveyed them to Pylos, insuring to his brother Bias the hand of Pêrô. How this great legendary character, by miraculously healing the deranged daughters of Prœtos, procured both for himself and for Bias dominion in Argos has been recounted in a preceding chapter.

Of the twelve sons of Nêleus, one at least, Periklymenos, besides the ever-memorable Nestôr, was distinguished for his exploits as well as for his miraculous gifts. Poseidôn, the divine father of the race, had bestowed upon him the privilege of changing his form at pleasure into that of any bird, beast, reptile, or insect. He had occasion for all these resources, and he employed them for a time with success in defending his family against the terrible indignation of Hêrâklês, who, provoked by the refusal of Nêleus to perform for him the ceremony of purification after his murder of Iphitus, attacked the Nêleids at Pylos. Periklymenos, by his extraordinary powers, prolonged the resistance, but the hour of his fate was at length brought upon him by the intervention of Athênê, who pointed him out to Hêrâklês while he was perched as a bee upon the hero's chariot. He was killed, and Herakles became completely victorious, overpowering Poseidôn, Hêrê, Arês, and Hadês, and even wounding the three latter, who assisted in the defense. Eleven of the sons of Nêleus perished by his hand, while Nestôr, then a youth, was preserved only by his accidental absence at Gerêna, away from his father's residence.

The proud house of the Nêleids was now reduced to Nestôr; but Nestôr singly sufficed to sustain its eminence. He appears not only as the defender and avenger of Pylos against the insolence and rapacity of his Epeian neighbors in Elis, but also as aiding the Lapithæ in their terrible combat against the Centaurs, and as companion of Thêseus, Peirithôus, and the other great legendary heroes who preceded the Trojan war. In extreme old age his once marvelous power of handling his weapons has, indeed, passed away, but his activity remains unimpaired, and his sagacity, as well as his influence in counsel, is greater than ever. He not only assembles the various Grecian chiefs for the armament against Troy, perambulating the districts of Hellas along with Odysseus, but takes a vigorous part in

the siege itself, and is of pre-eminent service to Agamemnôn. And after the conclusion of the siege, he is one of the few Grecian princes who returns to his original dominions. He is found, in a strenuous and honored old age, in the midst of his children and subjects, sitting with the scepter of authority on the stone bench before his house at Pylos, offering sacrifice to Poseidôn, as his father Nêleus had done before him, and mourning only over the death of his favorite son, Antilochus, who had fallen along with so many brave companions in arms in the Trojan war.

After Nestôr the line of the Nêleids numbers undistinguished names—Bôrus, Penthilus, and Andropompus—three successive generations down to Melanthus, who, on the invasion of Peloponnesus by the Herakleids, quitted Pylos and retired to Athens, where he became king, in a manner which I shall hereafter recount. His son Kodrus was the last Athenian king; and Neleus, one of the sons of Kodrus, is mentioned as the principal conductor of what is called the Ionic emigration from Athens to Asia Minor. It is certain that during the historical age, not merely the princely family of the Kodrids in Miletus, Ephesus, and other Ionic cities, but some of the greatest families, even in Athens itself, traced their heroic lineage through the Neleids up to Poseidôn; and the legends respecting Nestôr and Periklymenos would find especial favor amid Greeks with such feelings and belief. The Kodrids at Ephesus, and probably some other Ionic towns, long retained the title and honorary precedence of kings, even after they had lost the substantial power belonging to the office. They stood in the same relation, embodying both religious worship and supposed ancestry, to the Neleids and Poseidôn, as the chiefs of the Æolic colonies to Agamemnôn and Orestes. The Athenian despot Peisistratus was named after the son of Nestôr in the Odyssey; and we may safely presume that the heroic worship of the Neleids was as carefully cherished at the Ionic Miletus as at the Italian Metapontum.

Having pursued the line of Salmôneus and Neleus to the end of its legendary career, we may now turn back to that of another son of Æolus, Kretheus, a line hardly less celebrated in respect of the heroic names which it presents. Alkestis, the most beautiful of the daughters of Pelias, was promised by her father in marriage to the man who could bring him a lion and a boar tamed to the yoke and drawing together. Admetus, son of Pheres, the eponymus of Phœræ in Thessaly, and thus grandson of Kretheus, was enabled by the aid of Apollo to fulfill this condition, and to win her; for Apollo happened at that time to be in his service as a slave (condemned to this penalty by Zeus for having put to death the Cyclôpes), in which capacity he tended the herds and horses with such success as to equip Eumelus (the son of Admetus) to the Trojan war with the finest horses in the Grecian army. Though menial duties were imposed upon him, even to the drudgery of grinding in the mill, he yet car-

ried away with him a grateful and friendly sentiment toward his mortal master, whom he interfered to rescue from the wrath of the goddess Artemis, when she was indignant at the omission of her name in his wedding sacrifices. Admetus was about to perish by a premature death, when Apollo, by earnest solicitation to the Fates, obtained for him the privilege that his life should be prolonged if he could find any person to die a voluntary death in his place. His father and his mother both refused to make this sacrifice for him; but the devoted attachment of his wife Alkestis disposed her to embrace with cheerfulness the condition of dying to preserve her husband. She had already perished, when Hērakles, the ancient guest and friend of Admetus, arrived during the first hour of lamentation; his strength and daring enabled him to rescue the deceased Alkestis, even from the grasp of Thanatos (Death), and to restore her alive to her disconsolate husband.

The son of Pelias, Akastus, had received and sheltered Pêleus when obliged to fly his country in consequence of the involuntary murder of Eurytiôn. Krêthêis, the wife of Akastus, becoming enamored of Pêleus, made to him advances which he repudiated. Exasperated at his refusal and determined to procure his destruction, she persuaded her husband that Pêleus had attempted her chastity: upon which Akastus conducted Pêleus out upon a hunting excursion among the woody regions of Mount Pêlion, contrived to steal from him the sword fabricated and given by Hêphæstos, and then left him, alone and unarmed, to perish by the hands of the Centaurs or by the wild beasts. By the friendly aid of the Centaur Cheirôn, however, Pêleus was preserved, and his sword restored to him: returning to the city, he avenged himself by putting to death both Akastus and his perfidious wife.

But, among all the legends with which the name of Pelias is connected, by far the most memorable is that of Jasôn and the Argonautic expedition. Jasôn was son of Æsôn, grandson of Krêtheus, and thus great-grandson of Æolus. Pelias, having consulted the oracle respecting the security of his dominion at Iôlkos, had received in answer a warning to beware of the man who should appear before him with only one sandal. He was celebrating a festival in honor of Poseidôn when it so happened that Jasôn appeared before him with one of his feet unsandaled: he had lost one sandal in wading through the swollen current of the river Anauros. Pelias immediately understood that this was the enemy against whom the oracle had forewarned him. As a means of averting the danger, he imposed upon Jasôn the desperate task of bringing back to Iôlkos the golden fleece,—the fleece of that ram which had carried Phryxos from Achaia to Kolchis, and which Phryxos had dedicated in the latter country as an offering to the god Arês. The result of this injunction was the memorable expedition—of the ship Argô and her crew called the Argonauts composed of the bravest and noblest

youths of Greece—which cannot be conveniently included among the legends of the Æolids, and is reserved for a separate chapter.

The voyage of the *Argô* was long protracted, and Pelias, persuaded that neither the ship nor her crew would ever return, put to death both the father and mother of Jasôn, together with their infant son. Æsôn, the father, being permitted to choose the manner of his own death, drank bull's blood while performing a sacrifice to the gods. At length, however, Jasôn did return, bringing with him not only the golden fleece, but also Mèdeia, daughter of Æêtês, king of Kolchis, as his wife,—a woman distinguished for magical skill and cunning, by whose assistance alone the Argonauts had succeeded in their project. Though determined to avenge himself upon Pelias, Jasôn knew that he could only succeed by stratagem. He remained with his companions at a short distance from Iôlkos, while Mèdeia, feigning herself a fugitive from his ill-usage, entered the town alone, and procured access to the daughters of Pelias. By exhibitions of her magical powers she soon obtained unqualified ascendancy over their minds. For example, she selected from the flocks of Pelias a ram in the extremity of old age, cut him up and boiled him in a caldron with herbs, and brought him out in the shape of a young and vigorous lamb: the daughters of Pelias were made to believe that their old father could in like manner be restored to youth. In this persuasion they cut him up with their own hands and cast his limbs into the caldron, trusting that Mèdeia would produce upon him the same magical effect. Mèdeia pretended that an invocation to the moon was a necessary part of the ceremony: she went up to the top of the house as if to pronounce it, and there lighting the fire-signal concerted with the Argonauts, Jasôn and his companions burst in and possessed themselves of the town. Satisfied with having thus revenged himself, Jasôn yielded the principality of Iôlkos to Akastus, son of Pelias, and retired with Mèdeia to Corinth. Thus did the goddess Hêrê gratify her ancient wrath against Pelias: she had constantly watched over Jasôn, and had carried the “all-notorious” *Argô* through its innumerable perils, in order that Jasôn might bring home Mèdeia to accomplish the ruin of his uncle. The misguided daughters of Pelias departed as voluntary exiles to Arcadia: Akastus, his son, celebrated splendid funeral games in honor of his deceased father.

Jasôn and Mèdeia retired from Iôlkos to Corinth, where they resided ten years: their children were—Medeios, whom the Centaur Cheirôn educated in the regions of Mount Pélion,—and Mermerus and Pherês, born at Corinth. After they had resided there ten years in prosperity, Jasôn set his affections on Glaukê, daughter of Kreôn, king of Corinth; and as her father was willing to give her to him in marriage, he determined to repudiate Mèdeia, who received orders forthwith to leave Corinth. Stung with this insult and bent upon revenge, Mèdeia prepared a poisoned robe, and sent it as a marriage

present to Glaukê: it was unthinkingly accepted and put on, and the body of the unfortunate bride was burnt up and consumed. Kreôn, her father, who tried to tear from her the burning garment, shared her fate and perished. The exulting Médea escaped by means of a chariot with winged serpents furnished to her by her grandfather, Hêlois: she placed herself under the protection of Ægeus at Athens, by whom she had a son named Médus. She left her young children in the sacred inclosure of the Akraian Hêrê, relying on the protection of the altar to insure their safety; but the Corinthians were so exasperated against her for the murder of Kreôn and Glaukê that they dragged the children away from the altar and put them to death. The miserable Jasôn perished by a fragment of his own ship Argô, which fell upon him while he was asleep under it, being hauled on shore, according to the habitual practice of the ancients.

The first establishment at Ephyrê, or Corinth, had been founded by Sisyphus, another of the sons of Æolus, brother of Salmôneus and Krêtheus. The Æolid Sisyphus was distinguished as an unexampled master of cunning and deceit. He blocked up the road along the isthmus, and killed the strangers who came along it by rolling down upon them great stones from the mountains above. He was more than a match even for the arch-thief Autolykus, the son of Hermês, who derived from his father the gift of changing the color and shape of stolen goods, so that they could no longer be recognized: Sisyphus, by marking his sheep under the foot, detected Autolykus when he stole them, and obliged him to restore the plunder. His penetration discovered the amour of Zeus with the nymph Ægina, daughter of the river-god Asôpus. Zeus had carried her off to the island of Enônê (which subsequently bore the name of Ægina); upon which Asôpus, eager to recover her, inquired of Sisyphus whither she was gone; the latter told him what had happened, on condition that he should provide a spring of water on the summit of the Acro-Corinthus. Zeus, indignant with Sisyphus for this revelation, inflicted upon him in Hadês the punishment of perpetually heaving up a hill a great and heavy stone, which, so soon as it attained the summit, rolled back again, in spite of all his efforts, with irresistible force into the plain.

In the application of the Æolid genealogy to Corinth, Sisyphus, the son of Æolus, appears as the first name: but the old Corinthian poet Eumêlus either found or framed an heroic genealogy for his native city, independent both of Æolus and Sisyphus. According to this genealogy, Ephyrê, daughter of Oceanus and Têthys, was the primitive tenant of the Corinthian territory, Asôpus of the Sikyônian: both were assigned to the god Hêlios, adjusting a dispute between him and Poseidôn, by Briareus. Hêlios divided the territory between his two sons, Æêtês and Alôeus: to the former he assigned Corinth, to the latter Sikyôn. Æêtês, obeying the admonition of an oracle, emigrated to Kolchis, leaving his territory under the rule of Bunos,

the son of Hermês, with the stipulation that it should be restored whenever either he or any of his descendants returned. After the death of Bunos, both Corinth and Sikyôn were possessed by Epôpeus, son of Alôeus, a wicked man. His son Marathôn left him in disgust and retired into Attica, but returned after his death and succeeded to his territory, which he in turn divided between his two sons Corinthos and Sikyôn, from whom the names of the two districts were first derived. Corinthos died without issue, and the Corinthians then invited Mêdea from Iôlkos as the representative of Ætês: she with her husband Jasôn thus obtained the sovereignty of Corinth. This legend of Eumêlus, one of the earliest of the genealogical poets, so different from the story adopted by Neophrôn or Euripidês, was followed certainly by Simonidês, and seemingly by Theopompus. The incidents in it are imagined and arranged with a view to the supremacy of Mêdea; the emigration of Ætês and the conditions under which he transferred his scepter being so laid out as to confer upon Mêdea an hereditary title to the throne. The Corinthians paid to Mêdea and to her children solemn worship, either divine or heroic, in conjunction with Hêrê Akraea, and this was sufficient to give to Mêdea a prominent place in the genealogy composed by a Corinthian poet accustomed to blend together gods, heroes, and men in the antiquities of his native city. According to the legend of Eumêlus, Jasôn became (through Mêdea) king of Corinth; but she concealed the children of their marriage in the temple of Hêrê, trusting that the goddess would render them immortal. Jasôn, discovering her proceedings, left her and retired in disgust to Iôlkos; Mêdea also, being disappointed in her scheme, quitted the place, leaving the throne in the hands of Sisyphus, to whom, according to the story of Theopompus, she had become attached. Other legends recounted that Zeus had contracted a passion for Mêdea, but that she had rejected his suit from fear of the displeasure of Hêrê; who, as a recompense for such fidelity, rendered her children immortal moreover; Mêdea had erected, by special command of Hêrê, the celebrated temple of Aphroditê at Corinth. The tenor of these fables manifests their connection with the temple of Hêrê: and we may consider the legend of Mêdea as having been originally quite independent of that of Sisyphus, but fitted on to it, in seeming chronological sequence, so as to satisfy the feelings of those Æolids of Corinth who passed for his descendants.

Sisyphus had for his sons Glaukos and Ornytiôn. From Glaukos sprang Bellerophôn, whose romantic adventures commence with the Iliad, and are further expanded by subsequent poets: according to some accounts he was really the son of Poseidôn, the prominent deity of the Æolid family. The youth and beauty of Bellerophôn rendered him the object of a strong passion on the part of Anteia, wife of Prôtos king of Argos. Finding her advances rejected, she contracted a violent hatred toward him, and endeavored by false

accusations to prevail upon her husband to kill him. Prætos refused to commit the deed under his own roof, but dispatched him to his son-in-law, the king of Lykia, in Asia Minor, putting into his hands a folded tablet full of destructive symbols. Conformably to these suggestions, the most perilous undertakings were imposed upon Bellerophôn. He was directed to attack the monster Chimæra and to conquer the warlike Solymi as well as the Amazons: as he returned victorious from these enterprises, an ambuscade was laid for him by the bravest Lykian warriors, all of whom he slew. At length the Lykian king recognized him "as the genuine son of a god," and gave him his daughter in marriage together with half of his kingdom. The grand-children of Bellerophôn, Glaukos and Sarpêdôn,—the latter a son of his daughter Laodameia by Zeus,—combat as allies of Troy against the host of Agamemnôn.

We now pass from Sisyphus and the Corinthian fables to another son of Æolus. Athamas, whose family history is not less replete with mournful and tragical incidents, abundantly diversified by the poets. Athamas, we are told, was king of Orchomenos; his wife Nephelê was a goddess, and he had by her two children, Phryxus and Hellê. After a certain time he neglected Nephelê, and took to himself a new wife Inô, the daughter of Kadmus, by whom he had two sons, Learchus and Melikertês. Inô, looking upon Phryxus with the hatred of a stepmother, laid a snare for his life. She persuaded the women to roast the seed-wheat, which, when sown in this condition, yielded no crop, so that famine overspread the land. Athamas, sending to Delphi to implore counsel and a remedy, received for answer, through the machinations of Inô with the oracle, that the barrenness of the fields could not be alleviated except by offering Phryxus as a sacrifice to Zeus. The distress of the people compelled him to execute this injunction, and Phryxus was led as a victim to the altar. But the power of his mother Nephelê snatched him from destruction, and procured for him from Hermês a ram with a fleece of gold, upon which he and his sister Hellê mounted and were carried across the sea. The ram took the direction of the Euxine sea and Kolchis: when they were crossing the Hellespont, Hellê fell off into the narrow strait, which took its name from that incident. Upon this, the ram, who was endued with speech, consoled the terrified Phryxus, and ultimately carried him safe to Kolchis: Æêtês, king of Kolchis, son of the god Hêlios and brother of Circê, received Phryxus kindly, and gave him his daughter Chalkiopê in marriage. Phryxus sacrificed the ram to Zeus Phyxios, suspending the golden fleece in the sacred grove of Arês.

Athamas—according to some both Athamas and Inô—were afterwards driven mad by the anger of the goddess Hêrê; insomuch that the father shot his own son Learchus, and would also have put to death his other son Melikertês, if Inô had not snatched him away. She fled with the boy across the Megarian territory and Mount

Geraneia, to the rock Moluris, overhanging the Sarônic gulf; Athamas pursued her, and in order to escape him she leaped into the sea. She became a sea-goddess under the title of Leukothea; while the body of Melikertês was cast ashore on the neighboring territory of Schœnus, and buried by his uncle Sisyphus, who was directed by the Nereïds to pay to him heroic honors under the name of Palæmôn. The Isthmian games, one of the great periodical festivals of Greece, were celebrated in honor of the god Poseidôn, in conjunction with Palæmôn as a hero. Athamas abandoned his territory, and became the first settler of a neighboring region called from him Athamantia, or the Athamantian plain.

The legend of Athamas connects itself with some sanguinary religious rites and very peculiar family customs, which prevailed at Alos, in Achaia Phthiôtis, down to a time later than the historian Herodotus, and of which some remnant existed at Orchomenos even in the days of Plutarch. Athamas was worshiped at Alos as a hero, having both a chapel and a consecrated grove, attached to the temple of Zeus Laphystios. On the family of which he was the heroic progenitor, a special curse and disability stood affixed. The eldest of the race was forbidden to enter the prytaneion or government-house: if he was found within the doors of the building, the other citizens laid hold of him on his going out, surrounded him with garlands, and led him in solemn procession to be sacrificed as a victim at the altar of Zeus Laphystios. The prohibition carried with it an exclusion from all the public meetings and ceremonies, political as well as religious, and from the sacred fire of the state: many of the individuals marked out had therefore been bold enough to transgress it. Some had been seized on quitting the building and actually sacrificed; others had fled the country for a long time to avoid a similar fate.

The guides who conducted Xerxes and his army through southern Thessaly detailed to him this existing practice, coupled with the local legend, that Athamas, together with Inô, had sought to compass the death of Phryxus, who, however, had escaped to Kolchis; that the Achæans had been enjoined by an oracle to offer up Athamas himself as an expiatory sacrifice to release the country from the anger of the gods; but that Kytissoros, son of Phryxus, coming back from Kolchis, had intercepted the sacrifice of Athamas, whereby the anger of the gods remained still unappeased, and an undying curse rested upon the family.

That such human sacrifices continued to a greater or less extent, even down to a period later than Herodotus, among the family who worshiped Athamas as their heroic ancestor, appears certain: mention is also made of similar customs in parts of Arcadia, and of Thessaly, in honor of Pêleus and Cheirôn. But we may reasonably presume that, in the period of greater humanity which Herodotus witnessed, actual sacrifice had become very rare. The curse and the

legend still remained, but were not called into practical working, except during periods of intense national suffering or apprehension, during which the religious sensibilities were always greatly aggravated. We cannot at all doubt that, during the alarm created by the presence of the Persian king, with his immense and ill-disciplined host, the minds of the Thessalians must have been keenly alive to all that was terrific in their national stories, and all that was expiatory in their religious solemnities. Moreover, the mind of Xerxes himself was so awe-struck by the tale that he revered the dwelling-place consecrated to Athamas. The guides who recounted to him the romantic legend gave it as the historical and generating cause of the existing rule and practice: a critical inquirer is forced (as has been remarked before) to reverse the order of precedence, and to treat the practice as having been the suggesting cause of its own explanatory legend.

The family history of Athamas and the worship of Zeus Laphystios are expressly connected by Herodotus with Alos in Achæa Phthiôtis—one of the towns enumerated in the *Iliad* as under the command of Achilles. But there was also a mountain called Laphystion, and a temple and worship of Zeus Laphystios between Orchomenos and Korôneia, in the northern portion of the territory known in the historical ages as Bœotia. Here, too, the family story of Athamas is localized, and Athamas is presented to us as king of the districts of Korôneia, Haliartus, and Mount Laphystion: he is thus interwoven with the Orchomenian genealogy. Andreus (we are told), son of the river Pénaios, was the first person who settled in the region: from him it received the name Andrêis. Athamas, coming subsequently to Andreus, received from him the territory of Korôneia and Haliartus with Mount Laphystion: he gave in marriage to Andreus Euippê, daughter of his son Leucôn, and the issue of this marriage was Eteoklês, said to be the son of the river Kêphisos. Korônos and Haliartus, grandsons of the Corinthian Sisyphus, were adopted by Athamas, as he had lost all his children. But when his grandson Presbôn, son of Phryxus, returned to him from Kolchis, he divided his territory in such manner that Korônos and Haliartus became the founders of the towns which bore their names. Almôn, the son of Sisyphus, also received from Eteoklês a portion of territory, where he established the village Almônes.

With Eteoklês began, according to a statement in one of the Hesiodic poems, the worship of the Charites or Graces, so long and so solemnly continued at Orchomenos in the periodical festival of the Charitêsia, to which many neighboring towns and districts seem to have contributed. He also distributed the inhabitants into two tribes—Eteokleia and Kêphisias. He died childless, and was succeeded by Almos, who had only two daughters, Chrysê and Chrysogeneia. The son of Chrysê by the god Arês was Phlegyas, the father and founder of the warlike and predatory Phlegyæ, who despoiled every one

within their reach, and assaulted not only the pilgrims on their road to Delphi, but even the treasures of the temple itself. The offended god punished them by continued thunder, by earthquakes, and by pestilence, which extinguished all this impious race, except a scanty remnant who fled into Phokis.

Chrysogeneia, the other daughter of Almos, had for issue, by the god Poseidôn, Minyas: the son of Minyas was Orchomenos. From these two was derived the name both of Minyæ for the people, and of Orchomenos for the town. During the reign of Orchomenos, Hyêttus came to him from Argos, having become an exile in consequence of the death of Molyros: Orchomenos assigned to him a portion of land, where he founded the village called Hyêttus. Orchomenos, having no issue, was succeeded by Klymenos, son of Presbôn, of the house of Athamas: Klymenos was slain by some Thêbans during the festival of Poseidôn at Onchêstos; and his eldest son, Erginus, to avenge his death, attacked the Thêbans with his utmost force—an attack in which he was so successful that the latter were forced to submit, and to pay him an annual tribute.

The Orchomenian power was now at its height: both Minyas and Orchomenos had been princes of surpassing wealth, and the former had built a spacious and durable edifice which he had filled with gold and silver. But the success of Erginus against Thêbes was soon terminated and reversed by the hand of the irresistible Hêraklês, who rejected with disdain the claim of tribute, and even mutilated the envoys sent to demand it: he not only emancipated Thêbes, but broke down and impoverished Orchomenos. Erginus in his old age married a young wife, from which match sprang the illustrious heroes, or gods, Trophônîus and Agamêdês; though many (among whom is Pausanias himself) believed Trophônîus to be the son of Apollo. Trophônîus, one of the most memorable persons in Grecian mythology, was worshiped as a god in various places, but with especial sanctity as Zeus Trophônîus at Lebadeia: in his temple at this town, the prophetic manifestations outlasted those of Delphi itself. Trophônîus and Agamêdês, enjoying matchless renown as architects, built the temple of Delphi, the thalamus of Amphitryôn at Thêbes, and also the inaccessible vault of Hyrieus at Hyria, in which they are said to have left one stone removable at pleasure so as to reserve for themselves a secret entrance. They entered so frequently, and stole so much gold and silver, that Hyrieus, astonished at his losses, at length spread a fine net, in which Agamêdês was inextricably caught: Trophônîos cut off his brother's head and carried it away, so that the body, which alone remained, was insufficient to identify the thief. Like Amphiaraios, whom he resembles in more than one respect, Trophônîus was swallowed up by the earth near Lebadeia.

From Trophônîus and Agamêdês the Orchomenian genealogy passes to Askalaphos and Ialmenos, the sons of Arês by Astyochê,

who are named in the Catalogue of the Iliad as leaders of the thirty ships from Orchomenos against Troy. Azeus, the grandfather of Astyochê in the Iliad, is introduced as the brother of Erginus by Pausanias, who does not carry the pedigree lower.

The genealogy here given out of Pausanias is deserving of the more attention because it seems to have been copied from the special history of Orchomenos by the Corinthian Kallippus, who again borrowed from the native Orchomenian poet, Chersias: the works of the latter had never come into the hands of Pausanias. It illustrates forcibly the principle upon which these mythical genealogies were framed, for almost every personage in the series is an Eponymus. Andreus gave his name to the country, Athamas to the Athamantian plain; Minyas, Orchomenos, Korônus, Haliartus, Almos, and Hyêtus are each in like manner connected with some name of people, tribe, town, or village; while Chrysê and Chrysogeneia have their origin in the reputed ancient wealth of Orchomenos. Abundant discrepancies are found, however, in respect to this old genealogy, if we look to other accounts. According to one statement, Orchomenos was the son of Zeus by Iasionê, daughter of Danaus; Minyas was the son of Orchomenos (or rather Poseidôn) by Hermippê, daughter of Bœôtos; the sons of Minyas were Presbôn, Orchomenos, Athamas, and Diochthôndas. Others represented Minyas as son of Poseidôn by Kallirrhoê, an Oceanic nymph, while Dionysius called him son of Arês, and Aristodêmus, son of Aleas; lastly, there were not wanting authors who termed both Minyas and Orchomenos sons of Eteoklês. Nor do we find in any one of these genealogies the name of Amphiôn, the son of Iasus, who figures so prominently in the Odyssey as king of Orchomenos, and whose beautiful daughter Chlôris is married to Nêleus. Pausanias mentions him, but not as king, which is the denomination given to him in Homer.

The discrepancies here cited are hardly necessary in order to prove that these Orchomenian genealogies possess no historical value. Yet some probable inferences appear deducible from the general tenor of the legends, whether the facts and persons of which they are composed be real or fictitious.

Throughout all the historical age, Orchomenos is a member of the Bœôtian confederation. But the Bœôtians are said to have been immigrants into the territory which bore their name from Thessaly; and prior to the time of their immigration, Orchomenos and the surrounding territory appear as possessed by the Minyæ, who are recognized in that locality both in the Iliad and in the Odyssey, and from whom the constantly recurring Eponymus, king Minyas, is borrowed by the genealogists. Poetical legend connects the Orchomenian Minyæ, on the one side, with Pylos and Triphylia in Peloponnêsus; on the other side, with Phthiôtis and the town of Iôlkos in Thessaly; also with Corinth, through Sisypheus and his sons. Pherekydês represented Nêleus, king of Pylos, as having also been

king of Orchomenos. In the region of Triphylia, near to or coincident with Pylos, a Minyeian river is mentioned by Homer; and we find traces of residents called Minyæ even in the historical times, though the account given by Herodotus of the way in which they came thither is strange and unsatisfactory.

Before the great changes which took place in the inhabitants of Greece from the immigration of the Thesprôtians into Thessaly, of the Bœôtiens into Bœôtia, and of the Dôrians and Ætôlians into Peloponnêsus, at a date which we have no means of determining, the Minyæ and tribes fraternally connected with them seem to have occupied a large portion of the surface of Greece, from Iôlkos in Thessaly to Pylos in the Peloponnêsus. The wealth of Orchomenos is renowned even in the *Iliad*; and when we study its topography in detail, we are furnished with a probable explanation both of its prosperity and its decay. Orchomenos was situated on the northern bank of the lake Kôpæis, which receives not only the river Kêphisos from the valleys of Phôkis, but also other rivers from Parnassus and Helicôn. The waters of the lake find more than one subterranean egress—partly through natural rifts and cavities in the limestone mountains, partly through a tunnel pierced artificially more than a mile in length—into the plain on the north-eastern side, from whence they flow into the Eubœan sea near Larymna. And it appears that, so long as these channels were diligently watched and kept clear, a large portion of the lake was in the condition of alluvial land, pre-eminently rich and fertile. But when the channels came to be either neglected or designedly choked up by an enemy, the water accumulated to such a degree as to occupy the soil of more than one ancient town, to endanger the position of Kôpæ, and to occasion the change of the site of Orchomenos itself from the plain to the declivity of Mount Hyphanteion. An engineer, Kratês, began the clearance of the obstructed water-courses in the reign of Alexander the Great, and by his commission—the destroyer of Thêbes being anxious to re-establish the extinct prosperity of Orchomenos. He succeeded so far as partially to drain and diminish the lake, whereby the site of more than one ancient city was rendered visible; but the revival of Thêbes by Kassander, after the decease of Alexander, arrested the progress of the undertaking, and the lake soon regained its former dimensions, to contract which no further attempt was made.

According to the Thêban legend, Hêraklês, after his defeat of Erginus, had blocked up the exit of the waters, and converted the Orchomenian plain into a lake. The spreading of these waters is thus connected with the humiliation of the Minyæ; and there can be little hesitation in ascribing to these ancient tenants of Orchomenos, before it became Bœotized, the enlargement and preservation of the protective channels. Nor could such an object have been accomplished without combined action and acknowledged ascendancy on the part of that city over its neighbors, extending even to the sea at

Larymna, where the river Kêphisos discharges itself. Of its extended influence, as well as of its maritime activity, we find a remarkable evidence in the ancient and venerated Amphiktyony at Kalauria. The little island so named, near the harbor of Trôzên, in Pelopon-nêsus, was sacred to Poseidôn, and an asylum of inviolable sanctity. At the temple of Poseidôn, in Kalauria, there had existed, from unknown date, a periodical sacrifice, celebrated by seven cities in common—Hermionê, Epidauros, Ægina, Athens, Prasîæ, Nauplia, and the Minyeian Orchomenos. This ancient religious combination dates from the time when Nauplia was independent of Argos, and Prasîæ of Sparta: Argos and Sparta, according to the usual practice in Greece, continued to fulfill the obligation each on the part of its respective dependent. Six out of the seven states are at once sea-towns, and near enough to Kalauria to account for their participation in this Amphiktyony. But the junction of Orchomenos, from its comparative remoteness, becomes inexplicable, except on the supposition that its territory reached the sea, and that it enjoyed a considerable maritime traffic—a fact which helps to elucidate both its legendary connection with Iôlkos, and its partnership in what is called the Iônian emigration.

The great power of Orchomenos was broken down and the city reduced to a secondary and half-dependent position by the Bœotians of Thêbes; at what time and under what circumstances, history has not preserved. The story that the Thêban hero, Hêraklês, rescued his native city from servitude and tribute to Orchomenos, since it comes from a Kadmeian and not from an Orchomenian legend, and since the details of it were favorite subjects of commemoration in the Thêban temples, affords a presumption that Thêbes was really once dependent on Orchomenos. Moreover, the savage mutilations inflicted by the hero on the tribute-seeking envoys, so faithfully portrayed in his surname Rhinokoloustês, infuse into the mythe a portion of that bitter feeling which so long prevailed between Thêbes and Orchomenos, and which led the Thêbans, as soon as the battle of Leuktra had placed supremacy in their hands, to destroy and depopulate their rival. The ensuing generation saw the same fate retorted upon Thêbes, combined with the restoration of Orchomenos. The legendary grandeur of this city continued, long after it had ceased to be distinguished for wealth and power, imperishably recorded both in the minds of the nobler citizens and in the compositions of the poets: the emphatic language of Pausanias shows how much he found concerning it in the old epic.

SECTION II.—DAUGHTERS OF ÆOLUS.

With several of the daughters of Æolus memorable mythical pedigrees and narratives are connected. Alkyonê married Kêyx, the son of Eôsphoros, but both she and her husband displayed in a high

degree the overweening insolence common in the Æolic race. The wife called her husband Zeus, while he addressed her as Hêrê, for which presumptuous act Zeus punished them by changing both into birds.

Canacê had by the god Poseidôn several children, among whom were Epôpeus and Alôeus. Alôeus married Iphimêdea; who became enamored of the god Poseidôn, and boasted of her intimacy with him. She had by him two sons, Otos and Ephialtês, the huge and formidable Alôids, —Titanic beings, nine fathoms in height and nine cubits in breadth, even in their boyhood, before they had attained their full strength. These Alôids defied and insulted the gods of Olympus. They paid their court to Hêrê and Artemis; moreover, they even seized and bound Arês, confining him in a brazen chamber for thirteen months. No one knew where he was, and the intolerable chain would have worn him to death had not Eribœa, the jealous step-mother of the Alôids, revealed the place of his detention to Hermês, who carried him surreptitiously away when at the last extremity. Arês could obtain no atonement for such an indignity. Otos and Ephialtês even prepared to assault the gods in heaven, piling up Ossa on Olympus and Pelion on Ossa in order to reach them. And this they would have accomplished had they been allowed to grow to their full maturity; but the arrows of Apollo put a timely end to their short-lived career.

The genealogy assigned to Kalykê, another daughter of Æolus, conducts us from Tessaly to Elis and Ætôlia. She married Aëthlius (the son of Zeus by Prôtogeneia, daughter of Deukaliôn and sister of Hellên), who conducted a colony out of Thessaly, and settled in the territory of Elis. He had for his son Endymiôn, respecting whom the Hesiodic Catalogue and the Eoiai related several wonderful things. Zeus granted him the privilege of determining the hour of his own death, and even translated him into heaven, which he forfeited by daring to pay court to Hêrê: his vision in this criminal attempt was cheated by a cloud, and he was cast out into the underworld. According to other stories, his great beauty caused the goddess Sêlênê to become enamored of him, and to visit him by night during his sleep:—the sleep of Endymiôn became a proverbial expression for enviable, undisturbed, and deathless repose. Endymiôn had for issue (Pausanias gives us three different accounts, and Apollodôrus a fourth, of the name of his wife), Epeios, Ætôlus, Pæôn, and a daughter Eurykydê. He caused his three sons to run a race on the stadium at Olympia, and Epeios, being victorious, was rewarded by becoming his successor in the kingdom: it was after him that the people were denominated Epeians.

Epeios had no male issue, and was succeeded by his nephew Eleios, son of Eurykydê by the god Poseidôn: the name of the people was then changed from Epeians to Eleians. Ætôlus, the brother of Epeios, having slain Apis, son of Phorôneus, was compelled to flee

from the country: he crossed the Corinthian gulf and settled in the territory then called Kurêtis, but to which he gave the name of Ætôlia.

The son of Eleios,—or, according to other accounts, of the god Hêlios, of Poseidôn, or of Phorbas,—is Augeas, whom we find mentioned in the *Iliad* as king of the Epeians or Eleians. Augeas was rich in all sorts of rural wealth, and possessed herds of cattle so numerous that the dung of the animals accumulated in the stable or cattle-inclosures beyond all power of endurance. Eurystheus, as an insult to Hêraklês, imposed upon him the obligation of cleansing this stable: the hero, disdaining to carry off the dung upon his shoulders, turned the course of the river Alpheios through the building, and thus swept the incumbrance away. But Augeas, in spite of so signal a service, refused to Hêraklês the promised reward, though his son Phyleus protested against such treachery, and, when he found that he could not induce his father to keep faith, retired in sorrow and wrath to the island of Dulichion. To avenge the deceit practiced upon him, Hêraklês invaded Elis; but Augeas had powerful auxiliaries, especially his nephews, the two Molionids (sons of Poseidôn by Molionê, the wife of Aktôr), Eurytos and Kteatos. These two miraculous brothers, of transcendent force, grew together,—having one body, but two heads and four arms. Such was their irresistible might that Hêraklês was defeated and repelled from Elis: but presently the Eleians sent the two Molionid brothers as Theôri (sacred envoys) to the Isthmian games, and Hêraklês, placing himself in ambush at Kleônæ, surprised and killed them as they passed through. For this murderous act the Eleians in vain endeavored to obtain redress both at Corinth and at Argos; which is assigned as the reason for the self-ordained exclusion, prevalent throughout all the historical age, that no Eleian athlete would ever present himself as a competitor at the Isthmian games. The Molionids being thus removed, Hêraklês again invaded Elis, and killed Augeas along with his children,—all except Phyleus, whom he brought over from Dulichion, and put in possession of his father's kingdom. According to the more gentle narrative which Pausanias adopts, Augeas was not killed, but pardoned at the request of Phyleus. He was worshiped as a hero even down to the time of that author.

It was on occasion of this conquest of Elis, according to the old myth which Pindar has ennobled in a magnificent ode, that Hêraklês first consecrated the ground of Olympia and established the Olympic games. Such, at least, was one of the many fables respecting the origin of that memorable institution.

It has already been mentioned that Ætôlus, son of Endymiôn, quitted Peloponnêsus in consequence of having slain Apis. The country on the north of the Corinthian gulf, between the rivers Euênus and Achelôus, received from him the name of Ætôlia, instead of that of Kurêtis: he acquired possession of it after having

slain Dôrus, Laodokus, and Polypœtês, sons of Apollo and Phthia, by whom he had been well received. He had by his wife Pronœ (the daughter of Phorbas) two sons, Pleurôn and Kalydôn, and from them the two chief towns in Ætôlia were named. Pleurôn married Xanthippê, daughter of Dôrus, and had for his son Agênôr, from whom sprang Porthœus, or Porthaôn, and Demonikê: Euênos and Thestius were children of the latter by the god Arês.

Porthœus had three sons, Agrius, Melas, and Cœneus: among the offspring of Thestius were Althæa and Lêda,—names which bring us to a period of interest in the legendary history. Lêda marries Tyndareus and becomes mother of Helena and the Dioskuri: Althæa marries Cœneus, and has, among other children, Meleager and Deianeira; the latter being begotten by the god Dionysus, and the former by Arês. Tydeus also is his son, the father of Diomêdês: warlike eminence goes hand in hand with tragic calamity among the members of this memorable family.

We are fortunate enough to find the legend of Althæa and Meleager set forth at considerable length in the Iliad, in the speech addressed by Phœnix to appease the wrath of Achilles. Cœneus, king of Kalydôn, in the vintage sacrifices which he offered to the gods, omitted to include Artemis: the misguided man either forgot her or cared not for her; and the goddess, provoked by such an insult, sent against the vineyards of Cœneus a wild boar of vast size and strength, who tore up the trees by the root, and laid prostrate all their fruit. So terrible was this boar that nothing less than a numerous body of men could venture to attack him: Meleager, the son of Cœneus, however, having got together a considerable number of companions, partly from the Kurêtes of Pleurôn, at length slew him. But the anger of Artemis was not yet appeased. She raised a dispute among the combatants respecting the possession of the boar's head and hide—the trophies of victory. In this dispute Meleager slew the brother of his mother Althæa, prince of the Kurêtes of Pleurôn: these Kurêtes attacked the Ætôlians of Kalydôn in order to avenge their chief. So long as Meleager contended in the field the Ætôlians had the superiority. But he presently refused to come forth, indignant at the curses imprecated upon him by his mother. For Althæa, wrung with sorrow for the death of her brother, flung herself upon the ground in tears, beat the earth violently with her hands, and implored Hadês and Persephonê to inflict death upon Meleager,—a prayer which the unrelenting Erinnyes in Erebus heard but too well. So keenly did the hero resent this behavior of his mother that he kept aloof from the war. Accordingly, the Kurêtes not only drove the Ætôlians from the field, but assailed the walls and gates of Kalydôn, and were on the point of overwhelming its dismayed inhabitants. There was no hope of safety except in the arm of Meleager; but Meleager lay in his chamber by the side of his beautiful wife Kleopatra, the daughter of Idas, and heeded not the

necessity. While the shouts of expected victory were heard from the assailants at the gates, the ancient men of Ætolia and the priests of the gods earnestly besought Meleager to come forth, offering him his choice of the fattest land in the plain of Kalydôn. His dearest friends, his father Ceneus, his sisters, and even his mother herself, added their supplications—but he remained inflexible. At length the Kurêtes penetrated into the town and began to burn it: at this last moment, Kleopatra his wife addressed to him her pathetic appeal, to avert from her and from his family the desperate horrors impending over them all. Meleager could no longer resist: he put on his armor, went forth from his chamber, and repelled the enemy. But, when the danger was over, his countrymen withheld from him the splendid presents which they had promised, because he had rejected their prayers, and had come forth only when his own haughty caprice dictated.

Such is the legend of Meleager in the *Iliad*: a verse in the second book mentions simply the death of Meleager, without further details, as a reason why Thoas appeared in command of the Ætôlians before Troy.

Later poets both enlarged and altered the fable. The Hesiodic *Æoiai*, as well as the old poem called the *Minyas*, represented Meleager as having been slain by Apollo, who aided the Kurêtes in the war; and the incident of the burning brand, though quite at variance with Homer, is at least as old as the tragic poet Phrynichus, earlier than Æschylus. The *Mœræ*, or Fates, presenting themselves to Althæa shortly after the birth of Meleager, predicted that the child would die so soon as the brand then burning on the fire near at hand should be consumed. Althæa snatched it from the flames and extinguished it, preserving it with the utmost care until she became incensed against Meleager for the death of her brother. She then cast it into the fire, and as soon as it was consumed the life of Meleager was brought to a close.

We know from the censure of Pliny that Sophoklês heightened the pathos of this subject by his account of the mournful death of Meleager's sisters, who perished from excess of grief. They were changed into the birds called *Meleagrides*, and their never-ceasing tears ran together into amber. But in the hands of Euripidês—whether originally through him or not, we cannot tell—*Atalanta* became the prominent figure and motive of the piece, while the party convened to hunt the Kalydônian boar was made to comprise all the distinguished heroes from every quarter of Greece. In fact, as Heyne justly remarks, this event is one of the four aggregate dramas of Grecian heroic life, along with the Argonautic expedition, the siege of Thêbes, and the Trojan war.

To accomplish the destruction of the terrific animal which Artemis in her wrath had sent forth, Meleager assembled not merely the choice youth among the Kurêtes and Ætôlians (as we find in the

Iliad), but an illustrious troop, including Kastôr and Pollux, Idas and Lynkeus, Pêleus and Telamôn, Thêseus and Peirithous, Ankæus and Kêpheus, Jasôn, Amphiaraus, Admêtus, Eurytiôn, and others. Nestôr and Phœnix, who appear as old men before the walls of Troy, exhibited their early prowess as auxiliaries to the suffering Kalydônians. Conspicuous amid them all stood the virgin Atalanta, daughter of the Arcadian Schœneus; beautiful and matchless for swiftness of foot, but living in the forest as a huntress and unacceptable to Aphroditê. Several of the heroes were slain by the boar; others escaped by various stratagems: at length Atalanta first shot him in the back, next Amphiaraus in the eye, and, lastly, Meleager killed him. Enamored of the beauty of Atalanta, Meleager made over to her the chief spoils of the animal, on the plea that she had inflicted the first wound. But his uncles, the brothers of Thestius, took them away from her, asserting their rights as next of kin, if Meleager declined to keep the prize for himself: the latter, exasperated at this behavior, slew them. Althæa, in deep sorrow for her brothers and wrath against her son, is impelled to produce the fatal brand which she had so long treasured up, and consign it to the flames. The tragedy concludes with the voluntary death both of Althæa and Kleopatra.

Interesting as the Arcadian huntress Atalanta is in herself, she is an intrusion, and not a very convenient intrusion, into the Homeric story of the Kalydônian boar-hunt, wherein another female, Kleopatra, already occupied the foreground. But the more recent version became accredited throughout Greece, and was sustained by evidence which few persons in those days felt any inclination to controvert. For Atalanta carried away with her the spoils and head of the boar into Arcadia; and there for successive centuries hung the identical hide and the gigantic tusks, of three feet in length, in the temple of Athênê Alea at Tegea. Kallimachus mentions them as being there preserved, in the third century before the Christian era; but the extraordinary value set upon them is best proved by the fact that the emperor Augustus took away the tusks from Tegea, along with the great statue of Athênê Alea, and conveyed them to Rome, to be there preserved among the public curiosities. Even a century and a half afterward, when Pausanias visited Greece, the skin, worn out with age, was shown to him, while the robbery of the tusks had not been forgotten. Nor were these relics of the boar the only memento preserved at Tegea of the heroic enterprise. On the pediment of the temple of Athênê Alea, unparalleled in Peloponnesus for beauty and grandeur, the illustrious statuary Skopas had executed one of his most finished reliefs, representing the Kalydônian hunt. Atalanta and Meleager were placed in the front rank of the assailants; while Ankæus, one of the Tegean heroes, to whom the tusks of the boar had proved fatal, was represented as sinking under his death-wound into the arms of his brother Epechos. And

Pausanias observes that the Tegeans, while they had manifested the same honorable forwardness as other Arcadian communities in the conquest of Troy, the repulse of Xerxes, and the battle of Dipæa against Sparta, might fairly claim to themselves, through Ankæus and Atalanta, that they alone among all Arcadians had participated in the glory of the Kalydônian boar-hunt. So entire and unsuspecting is the faith both of the Tegeans and of Pausanias in the past historical reality of this romantic adventure. Strabo, indeed, tries to transform the romance into something which has the outward semblance of history, by remarking that the quarrel respecting the boar's head and hide cannot have been the real cause of war between the Kurêtes and the Ætôlians; the true ground of dispute (he contends) was probably the possession of a portion of territory. His remarks on this head are analogous to those of Thucydides and other critics, when they ascribe the Trojan war, not to the rape of Helen, but to views of conquest or political apprehensions. But he treats the general fact of the battle between the Kurêtes and the Ætôlians, mentioned in the Iliad, as something unquestionably real and historical—recapitulating at the same time a variety of discrepancies on the part of different authors, but not giving any decision of his own respecting their truth or falsehood.

In the same manner as Atalanta was intruded into the Kalydônian hunt, so also she seems to have been introduced into the memorable funeral games celebrated after the decease of Pelias at Iôlkos, in which she had no place at the time when the works on the chest of Kypselus were executed. But her native and genuine locality is Arcadia; where her race-course, near to the town of Methydriion, was shown even in the days of Pausanias. This race-course had been the scene of destruction for more than one unsuccessful suitor. For Atalanta, averse to marriage, had proclaimed that her hand should only be won by the competitor who would surpass her in running: all who tried and failed were condemned to die, and many were the persons to whom her beauty and swiftness, alike unparalleled, had proved fatal. At length Meilaniôn, who had vainly tried to win her affections by assiduous services in her hunting excursions, ventured to enter the perilous lists. Aware that he could not hope to outrun her except by stratagem, he had obtained, by the kindness of Aphroditê, three golden apples from the garden of the Hesperides, which he successively let fall near to her while engaged in the race. The maiden could not resist the temptation of picking them up, and was thus overcome: she became the wife of Meilaniôn, and the mother of the Arcadian Parthenopæus, one of the seven chiefs who perished in the siege of Thêbes.

We have yet another female in the family of Cæneus whose name the legend has immortalized. His daughter Deianeira was sought in marriage by the river-god Achelôus, who presented himself in various shapes, first as a serpent, and afterward as a bull. From the impor-

tunity of this hateful suitor she was rescued by the arrival of Hēraklēs, who encountered Achelōus, vanquished him, and broke off one of his horns, which Achelōus ransomed by surrendering to him the horn of Amaltheia, endued with the miraculous property of supplying the possessor with abundance of any food and drink which he desired. Hēraklēs, being rewarded for his prowess by the possession of Deianeira, made over the horn of Amaltheia as his marriage-present to Ceneus. Compelled to leave the residence of Ceneus, in consequence of having in a fit of anger struck the youthful attendant Eunomus, and involuntarily killed him, Hēraklēs retired to Trachis, crossing the river Euēnus at the place where the Centaur Nessus was accustomed to carry over passengers for hire. Nessus carried over Deianeira, but, when he had arrived on the other side, began to treat her with rudeness, upon which Hēraklēs slew him with an arrow tinged by the poison of the Lernæan hydra. The dying Centaur advised Deianeira to preserve the poisoned blood which flowed from his wound, telling her that it would operate as a philter to regain for her the affections of Hēraklēs, in case she should ever be threatened by a rival. Some time afterward the hero saw and loved the beautiful Iolē, daughter of Eurytos, king of Œchalia: he stormed the town, killed Eurytos, and made Iolē his captive. The misguided Deianeira now had recourse to her supposed philter: she sent as a present to Hēraklēs a splendid tunic, imbued secretly with the poisoned blood of the Centaur. Hēraklēs adorned himself with the tunic on the occasion of offering a solemn sacrifice to Zeus on the promontory of Kênæon in Eubœa: but the fatal garment, when once put on, clung to him indissolubly, burnt his skin and flesh, and occasioned an agony of pain from which he was only relieved by death. Deianeira slew herself in despair at this disastrous catastrophe.

We have not yet exhausted the eventful career of Ceneus and his family—ennobled among the Ætolians especially, both by religious worship and by poetical eulogy—and favorite themes not merely in some of the Hesiodic poems, but also in other ancient epic productions, the Alkmæōnis and the Cyclic Thébais. By another marriage, Ceneus had for his son Tydeus, whose poetical celebrity is attested by the many different accounts given both of the name and condition of his mother. Tydeus, having slain his cousins, the sons of Melas, who were conspiring against Ceneus, was forced to become an exile, and took refuge at Argos with Adrastus, whose daughter Deipylē he married. The issue of this marriage was Diomêdēs, whose brilliant exploits in the siege of Troy were not less celebrated than those of his father at the siege of Thêbes. After the departure of Tydeus, Ceneus was deposed by the sons of Agrios. He fell into extreme poverty and wretchedness, from which he was only rescued by his grandson Diomêdēs, after the conquest of Troy. The sufferings of this ancient warrior, and the final restoration and revenge by

Diomédês, were the subject of a lost tragedy of Euripidês, which even the ridicule of Aristophanês demonstrates to have been eminently pathetic.

Though the genealogy just given of Ceneus is in part Homeric, and seems to have been followed generally by the mythographers, yet we find another totally at variance with it in Hekataeus, which he doubtless borrowed from some of the old poets: the simplicity of the story annexed to it seems to attest its antiquity. Orestheus, son of Deukaliôn, first passed into Ætôlia, and acquired the kingdom: he was father of Phytios, who was father of Ceneus. Ætôlus was son of Ceneus.

The original migration of Ætôlus from Elis to Ætôlia—and the subsequent establishment in Elis of Oxylus, his descendant in the tenth generation, along with the Dôrian invaders of Peloponnêsus—were commemorated by two inscriptions, one in the agora of Elis, the other in that of the Ætôlian chief town, Thermum, engraved upon the statues of Ætôlus and Oxylus respectively.

CHAPTER VII.

THE PELOPIDS.

AMONG the ancient legendary genealogies there was none which figured with greater splendor, or which attracted to itself a higher degree of poetical interest and pathos, than that of the Pelopids—Tantalus, Pelops, Atreus and Thyestês, Agamemnôn and Menelaus and Ægisthus, Helen and Klytæmnêstra, Orestês and Elektra and Hermionê. Each of these characters is a star of the first magnitude in the Grecian hemisphere: each name suggests the idea of some interesting romance or some harrowing tragedy: the curse, which taints the family from the beginning, inflicts multiplied wounds at every successive generation. So, at least, the story of the Pelopids presents itself, after it had been successively expanded and decorated by epic, lyric, and tragic poets. It will be sufficient to touch briefly upon events with which every reader of Grecian poetry is more or less familiar, and to offer some remarks upon the way in which they were colored and modified by different Grecian authors.

Pelops is the eponym, or name-giver, of the Peloponnêsus: to find an eponym for every conspicuous local name was the invariable turn of Grecian retrospective fancy. The name Peloponnêsus is not to be found either in the *Iliad* or the *Odyssey*, nor any other denomination which can be attached distinctly and specially to the entire peninsula. But we meet with the name in one of the most ancient

post-Homeric poems of which any fragments have been preserved—the Cyprian Verses—a poem which many (seemingly most persons) even of the contemporaries of Herodotus ascribed to the author of the *Iliad*, though Herodotus contradicts the opinion. The attributes by which the Pelopid Agamemnôn and his house are marked out and distinguished from the other heroes of the *Iliad* are precisely those which Grecian imagination would naturally seek in an eponym—superior wealth, power, splendor, and regality. Not only Agamemnôn himself, but his brother Menelaus is “more of a king” even than Nestôr or Diomêdês. The gods have not given to the king of the “much-golden” Mykênæ greater courage, or strength, or ability than to various other chiefs; but they have conferred upon him a marked superiority in riches, power, and dignity, and have thus singled him out as the appropriate leader of the forces. He enjoys this pre-eminence as belonging to a privileged family and as inheriting the heaven-descended scepter of Pelops, the transmission of which is described by Homer in a very remarkable way. The scepter was made “by Hêphæstos, who presented it to Zeus; Zeus gave it to Hermês; Hermês to the charioteer Pelops; Pelops gave it to Atreus, the ruler of men; Atreus at his death left it to Thyestês, the rich cattle-owner; Thyestês in his turn left it to his nephew Agamemnôn to carry, that he might hold dominion over many islands and over all Argos.”

We have here the unrivaled wealth and power of the “king of men, Agamemnôn,” traced up to his descent from Pelops, and accounted for, in harmony with the recognized epical agencies, by the present of the special scepter of Zeus through the hands of Hermês; the latter being the wealth-giving god, whose blessing is most efficacious in furthering the process of acquisition, whether by theft or by accelerated multiplication of flocks and herds. The wealth and princely character of the Atreids were proverbial among the ancient epic poets. Paris not only carries away Helen, but much property along with her: the house of Menelaus, when Têlemachus visits it in the *Odyssey*, is so resplendent with gold and silver and rare ornament as to strike the beholder with astonishment and admiration. The attributes assigned to Tantalus, the father of Pelops, are in conformity with the general idea of the family—superhuman abundance and enjoyments, and intimate converse with the gods, to such a degree that his head is turned, and he commits inextinguishable sin. But though Tantalus himself is mentioned, in one of the most suspicious passages of the *Odyssey* (as suffering punishment in the under-world), he is not announced, nor is any one else announced, as father of Pelops, unless we are to construe the lines in the *Iliad* as implying that the latter was son of Hermês. In the conception of the author of the *Iliad*, the Pelopids are, if not of divine origin, at least a mortal breed specially favored and ennobled by the gods—beginning with Pelops, and localized at Mykênæ. No

allusion is made to any connection of Pelops either with Pisa or with Lydia.

The legend which connected Tantalus and Pelops with Mount Sipylus may probably have grown out of the Æolic settlements at Magnêsia and Kymê. Both the Lydian origin and the Pisatic sovereignty of Pelops are adapted to times later than the Iliad when the Olympic games had acquired to themselves the general reverence of Greece, and had come to serve as the religious and recreative center of the Peloponnêsus, and when the Lydian and Phrygian heroic names, Midas and Gygês, were the types of wealth and luxury, as well as of chariot-driving, in the imagination of a Greek. The inconsiderable villages of the Pisatid derived their whole importance from the vicinity of Olympia: they are not deemed worthy of notice in the Catalogue of Homer. Nor could the genealogy which connected the eponym of the entire peninsula with Pisa have obtained currency in Greece unless it had been sustained by pre-established veneration for the locality of Olympia. But if the sovereign of the humble Pisa was to be recognized as forerunner of the thrice-wealthy princes of Mykênæ, it became necessary to assign some explanatory cause of his riches. Hence the supposition of his being an immigrant, son of a wealthy Lydian named Tantalus, who was the offspring of Zeus and Ploutô. Lydian wealth and Lydian chariot-driving rendered Pelops a fit person to occupy his place in the legend, both as ruler of Pisa and progenitor of the Mykênæan Atreids. Even with the admission of these two circumstances there is considerable difficulty, for those who wish to read the legends as consecutive history, in making the Pelopids pass smoothly and plausibly from Pisa to Mykênæ.

I shall briefly recount the legends of this great heroic family as they came to stand in their full and ultimate growth, after the localization of Pelops at Pisa had been tacked on as a preface to Homer's version of the Pelopid genealogy.

Tantalus, residing near Mount Sipylus in Lydia, had two children, Pelops and Niobê. He was a man of immense possessions and pre-eminent happiness, above the lot of humanity: the gods communicated with him freely, received him at their banquets, and accepted of his hospitality in return. Intoxicated with such prosperity, Tantalus became guilty of gross wickedness. He stole nectar and ambrosia from the table of the gods, and revealed their secrets to mankind: he killed and served up to them at a feast his own son Pelops. The gods were horror-struck when they discovered the meal prepared for them: Zeus restored the mangled youth to life, and as Dêmêtêr, then absorbed in grief for the loss of her daughter Persephonê, had eaten a portion of the shoulder, he supplied an ivory shoulder in place of it. Tantalus expiated his guilt by exemplary punishment. He was placed in the under-world, with fruit and water seemingly close to him, yet eluding his touch as often as

he tried to grasp them, and leaving his hunger and thirst incessant and unappeased. Pindar, in a very remarkable passage, finds this old legend revolting to his feelings: he rejects the tale of the flesh of Pelops having been served up and eaten as altogether unworthy of the gods.

Niobê, the daughter of Tantalus, was married to Amphiôn, and had a numerous and flourishing offspring of seven sons and seven daughters. Though accepted as the intimate friend and companion of Letô, the mother of Apollo and Artemis, she was presumptuous enough to triumph over that goddess, and to place herself on a footing of higher dignity, on account of the superior number of her children. Apollo and Artemis avenged this insult by killing all the sons and all the daughters: Niobê, thus left a childless and disconsolate mother, wept herself to death and was turned into a rock, which the later Greeks continued always to identify on Mount Sipylus.

Some authors represented Pelops as not being a Lydian, but a king of Paphlagônia; by others it was said that Tantalus, having become detested from his impieties, had been expelled from Asia by Ilus, the king of Troy,—an incident which served the double purpose of explaining the transit of Pelops to Greece, and of imparting to the siege of Troy by Agamemnôn the character of retribution for wrongs done to his ancestor. When Pelops came over to Greece, he found Cénomaus, son of the god Arês and Harpinna, in possession of the principality of Pisa, immediately bordering on the district of Olympia. Cénomaus, having been apprised by an oracle that death would overtake him if he permitted his daughter Hippodameia to marry, refused to give her in marriage except to some suitor who should beat him in a chariot race from Olympia to the isthmus of Corinth: the ground here selected for the legendary victory of Pelops deserves attention, inasmuch as it is a line drawn from the assumed center of Peloponnêsus to its extremity, and thus comprises the whole territory with which Pelops is connected as eponym. Any suitor overmatched in the race was doomed to forfeit his life; and the fleetness of the Pisan horses, combined with the skill of the charioteer Myrtilus, had already caused thirteen unsuccessful competitors to perish by the lance of Cénomaus. Pelops entered the lists as a suitor: his prayers moved the god Poseidôn to supply him with a golden chariot and winged horses; or, according to another story, he captivated the affections of Hippodameia herself, who persuaded the charioteer Myrtilus to loosen the wheels of Cénomaus before he started, so that the latter was overturned and perished in the race. Having thus won the hand of Hippodameia, Pelops became prince of Pisa. He put to death the charioteer Myrtilus, either from indignation at his treachery to Cénomaus, or from jealousy on the score of Hippodameia; but Myrtilus was the son of Hermês, and, though Pelops erected a temple in the vain attempt to propitiate that god, he left a

curse upon his race which future calamities were destined painfully to work out.

Pelops had a numerous issue by Hippodameia: Pittheus, Trœzen, and Epidaurus, the eponyms of the two Argolic cities so called, are said to have been among them: Atreus and Thyestês were also his sons, and his daughter Nikippê married Sthenelus of Mykênæ and became the mother of Eurystheus. We hear nothing of the principality of Pisa afterward: the Pisatid villages become absorbed into the larger aggregate of Elis, after a vain struggle to maintain their separate right of presidency over the Olympic festival. But the legend ran that Pelops left his name to the whole peninsula: according to Thucydidês, he was enabled to do this because of the great wealth which he had brought with him from Lydia into a poor territory. The historian leaves out all the romantic interest of the genuine legends—preserving only this one circumstance, which, without being better attested than the rest, carries with it, from its common-place and prosaic character, a pretended historical plausibility.

Besides his numerous issue by Hippodameia, Pelops had an illegitimate son named Chrysippus, of singular grace and beauty, toward whom he displayed so much affection as to excite the jealousy of Hippodameia and her sons. Atreus and Thyestês conspired together to put Chrysippus to death, for which they were banished by Pelops and retired to Mykênæ,—an event which brings us into the track of the Homeric legend. For Thucydidês, having found in the death of Chrysippus a suitable ground for the secession of Atreus from Pelops, conducts him at once to Mykênæ, and shows a train of plausible circumstances to account for his having mounted the throne. Eurystheus, king of Mykênæ, was the maternal nephew of Atreus: when he engaged in any foreign expedition, he naturally intrusted the regency to his uncle; the people of Mykênæ thus became accustomed to be governed by him, and he on his part made efforts to conciliate them, so that, when Eurystheus was defeated and slain in Attica, the Mykênæan people, apprehensive of an invasion from the Hérakleids, chose Atreus as at once the most powerful and most acceptable person for his successor. Such was the tale which Thucydidês derived “from those who had learned ancient Peloponnêsian matters most clearly from their forefathers.” The introduction of so much sober and quasi-political history, unfortunately unauthenticated, contrasts strikingly with the highly poetical legends of Pelops and Atreus, which precede and follow it.

Atreus and Thyestês are known in the *Iliad* only as successive possessors of the scepter of Zeus, which Thyestês at his death bequeaths to Agamemnôn. The family dissensions among this fated race commence, in the *Odyssey*, with Agamemnôn the son of Atreus, and Ægisthus the son of Thyestês. But subsequent poets dwell upon an implacable quarrel between the two fathers. The cause of the bitterness was differently represented: some alleged that Thy-

tês had intrigued with the Krêtan Aeropê, the wife of his brother; other narratives mentioned that Thyestês procured for himself surreptitiously the possession of a lamb with a golden fleece, which had been designedly introduced among the flocks of Atreus by the anger of Hermês, as a cause of enmity and ruin to the whole family. Atreus, after a violent burst of indignation, pretended to be reconciled, and invited Thyestês to a banquet, in which he served up to him the limbs of his own son. The father ignorantly partook of the fatal meal. Even the all-seeing Hêlios is said to have turned back his chariot to the east in order that he might escape the shocking spectacle of this Thyestêan banquet: yet the tale of Thyestêan revenge—the murder of Atreus perpetrated by Ægisthus, the incestuous offspring of Thyestês by his daughter Pelopia—is no less replete with horrors.

Homeric legend is never thus revolting. Agamemnôn and Menelaus are known to us chiefly with their Homeric attributes, which have not been so darkly overlaid by subsequent poets as those of Atreus and Thyestês. Agamemnôn and Menelaus are affectionate brothers; they marry two sisters, the daughters of Tyndareus, king of Sparta, Klytæmnêstra and Helen; for Helen, the real offspring of Zeus, passes as the daughter of Tyndareus. The "king of men" reigns at Mykênæ; Menelaus succeeds Tyndareus at Sparta. Of the rape of Helen, and the siege of Troy consequent upon it, I shall speak elsewhere: I now touch only upon the family legends of the Atreids. Menelaus, on his return from Troy with the recovered Helen, is driven by storms far away to the distant regions of Phœnecia and Egypt, and is exposed to a thousand dangers and hardships before he again sets foot in Peloponnêsus. But at length he reaches Sparta, resumes his kingdom, and passes the rest of his days in uninterrupted happiness and splendor: being, moreover, husband of the god-like Helen and son-in-law of Zeus, he is even spared the pangs of death. When the fullness of his days is past, he is transported to the Elysian fields, there to dwell along with "the golden-haired Rhadamanthus" in a delicious climate and in undisturbed repose.

Far different is the fate of the king of men, Agamemnôn. During his absence, the unwarlike Ægisthus, son of Thyestês, had seduced his wife, Klytæmnêstra, in spite of the special warning of the gods, who, watchful over this privileged family, had sent their messenger Hermês expressly to deter him from the attempt. A venerable bard had been left by Agamemnôn as the companion and monitor of his wife, and, so long as that guardian was at hand, Ægisthus pressed his suit in vain. But he got rid of the bard by sending him to perish in a desert island, and then won without difficulty the undefended Klytæmnêstra. Ignorant of what had passed, Agamemnôn returned from Troy victorious and full of hope to his native country; but he had scarcely landed when Ægisthus invited him to a banquet, and there, with the aid of the treacherous Klytæmnêstra, in the very hall

of festivity and congratulation, slaughtered him and his companions "like oxen tied to the manger." His concubine, *Kassandra*, the prophetic daughter of *Priam*, perished along with him by the hand of *Klytæmnêstra* herself. The boy *Orestês*, the only male offspring of *Agamemnôn*, was stolen away by his nurse, and placed in safety at the residence of the *Phôkian Strophius*.

For seven years *Ægisthus* and *Klytæmnêstra* reigned in tranquillity at *Mykenæ* on the throne of the murdered *Agamemnôn*. But in the eighth year the retribution announced by the gods overtook them: *Orestês*, grown to manhood, returned and avenged his father, by killing *Ægisthus*, according to *Homer*; subsequent poets add, his mother also. He recovered the kingdom of *Mykênæ*, and succeeded *Menelaus* in that of *Sparta*. *Hermionê*, the only daughter of *Menelaus* and *Helen*, was sent into the realm of the *Myrmidons* in *Thessaly* as the bride of *Neoptolemus*, son of *Achilles*, according to the promise made by her father during the siege of *Troy*.

Here ends the Homeric legend of the *Pelopids*, the final act of *Orestês* being cited as one of unexampled glory. Later poets made many additions: they dwelt upon his remorse and hardly-earned pardon for the murder of his mother, and upon his devoted friendship for *Pylades*; they wove many interesting tales, too, respecting his sisters *Iphigenia* and *Elektra* and his cousin *Hermionê*, names which have become naturalized in every climate and incorporated with every form of poetry.

These poets did not at all scruple to depart from *Homer*, and to give other genealogies of their own with respect to the chief persons of the *Pelopid* family. In the *Iliad* and *Odyssey* *Agamemnôn* is son of *Atreus*; in the *Hesiodic Eoiai* and in *Stesichorus*, he is son of *Pleisthenês*, the son of *Atreus*. In *Homer* he is specially marked as reigning at *Mykênæ*; but *Stesichorus*, *Simonidês* and *Pindar* represented him as having both resided and perished at *Sparta* or at *Amyklæ*. According to the ancient *Cyprian* verses, *Helen* was represented as the daughter of *Zeus* and *Nemesis*. In one of the *Hesiodic* poems she was introduced as an *Oceanic* nymph, daughter of *Oceanus* and *Têthys*. The genealogical discrepancies, even as to the persons of the principal heroes and heroines, are far too numerous to be cited; nor is it necessary to advert to them, except as they bear upon the unavailing attempt to convert such legendary parentage into a basis of historical record or chronological calculation.

The Homeric poems probably represent that form of the legend respecting *Agamemnôn* and *Orestês* which was current and popular among the *Æolic* colonists. *Orestês* was the great heroic chief of the *Æolic* emigration; he, or his sons, or his descendants, are supposed to have conducted the *Achæans* to seek a new home when they were no longer able to make head against the invading *Dôrians*. The great families at *Tenedos* and other *Æolic* cities, even during the historical era, gloried in tracing back their pedigrees to this illustrious

source. The legends connected with the heroic worship of these mythical ancestors form the basis of the character and attributes of Agamemnôn and his family, as depicted in Homer, in which Mykênæ appears as the first place in Peloponnêsus, and Sparta only as the second; the former the special residence of "the king of men;" the latter that of his younger and inferior brother, yet still the seat of a member of the princely Pelopids, and, moreover, the birth-place of the divine Helen. Sparta, Argos, and Mykênæ are all three designated in the Iliad by the goddess Hêrê as her favorite cities, yet the connection of Mykênæ with Argos, though the two towns were only ten miles distant, is far less intimate than the connection of Mykênæ with Sparta. When we reflect upon the very peculiar manner in which Homer identifies Hêrê with the Grecian host and its leader, for she watches over the Greeks with the active solicitude of a mother, and her antipathy against the Trojans is implacable to a degree which Zeus cannot comprehend, and when we combine this with the ancient and venerated Hêræon, or temple of Hêrê, near Mykênæ, we may partly explain to ourselves the pre-eminence conferred upon Mykênæ in the Iliad and Odyssey. The Hêræon was situated between Argos and Mykênæ; in later times its priestesses were named and its affairs administered by the Argeians; but as it was much nearer to Mykênæ than to Argos we may with probability conclude that it originally belonged to the former, and that the increasing power of the latter enabled them to usurp to themselves a religious privilege which was always an object of envy and contention among the Grecian communities. The Æolic colonists doubtless took out with them in their emigration the divine and heroic legends as well as the worship and ceremonial rites of the Hêræon; and in those legends the most exalted rank would be assigned to the close-adjoining and administering city.

Mykênæ maintained its independence even down to the Persian invasion. Eighty of its heavy-armed citizens, in the ranks of Leonidas at Thermopylæ, and a number not inferior at Plataea, upheld the splendid heroic celebrity of their city during a season of peril when the more powerful Argos disgraced itself by a treacherous neutrality. Very shortly afterward Mykênæ was enslaved and its inhabitants expelled by the Argeians. Though this city so long maintained a separate existence, its importance had latterly sunk to nothing, while that of the Dôrian Argos was augmented very much, and that of the Dôrian Sparta still more.

The name of Mykênæ is imperishably enthroned in the Iliad and Odyssey; but all the subsequent fluctuations of the legend tend to exalt the glory of other cities at its expense. The recognition of the Olympic games as the grand religious festival of Peloponnêsus gave vogue to that genealogy which connected Pelops with Pisa or Elis and withdrew him from Mykênæ. Moreover, in the poems of the great Athenian tragedians Mykênæ is constantly confounded and

treated as one with Argos. If any one of the citizens of the former, expelled at the time of its final subjugation by the Argeians, had witnessed at Athens a drama of Æschylus, Sophoklēs, or Euripidēs, or the recital of an ode of Pindar, he would have heard with grief and indignation the city of his oppressors made a partner in the heroic glories of his own. But the great political ascendancy acquired by Sparta contributed still farther to degrade Mykênæ, by disposing subsequent poets to treat the chief of the Grecian armament against Troy as having been a Spartan. It has been already mentioned that Stēsichorus, Simonidēs, and Pindar adopted this version of the legend. We know that Zeus Agamemnôn, as well as the hero Menelaus, was worshiped at the Dôrian Sparta; and the feeling of intimate identity, as well as of patriotic pride, which had grown up in the minds of the Spartans connected with the name of Agamemnôn, is forcibly evinced by the reply of the Spartan Syagrus to Gelôn of Syracuse at the time of the Persian invasion of Greece. Gelôn was solicited to lend his aid in the imminent danger of Greece before the battle of Salamis. He offered to furnish an immense auxiliary force on condition that the supreme command should be allotted to him. "Loudly, indeed, would the Pelopid Agamemnôn cry out (exclaimed Syagrus in rejecting this application), if he were to learn that the Spartans had been deprived of the headship by Gelôn and the Syracusans." Nearly a century before this event, in obedience to the injunctions of the Delphian oracle, the Spartans had brought back from Tegea to Sparta the bones of "the Lacônian Orestēs," as Pindar denominates him. The recovery of these bones was announced to them as the means of reversing a course of ill-fortune, and of procuring victory in their war against Tegea. The value which they set upon this acquisition, and the decisive results ascribed to it, exhibit a precise analogy with the recovery of the bones of Thêseus from Skyros by the Athenian Kimôn shortly after the Persian invasion. The remains sought were those of a hero properly belonging to their own soil, but who had died in a foreign land, and of whose protection and assistance they were for that reason deprived. And the superhuman magnitude of the bones, which were contained in a coffin seven cubits long, is well suited to the legendary grandeur of the son of Agamemnôn.

CHAPTER VIII.

LACÔNIAN AND MESSÊNIAN GENEALOGIES.

THE earliest names in Lacônian genealogy are an indigenous Lelex and a Naiad nymph Kleochareia. From this pair sprung a son Eurôtas, and from him a daughter Sparta, who became the wife of Lacedæmôn, son of Zeus and Taygetê, daughter of Atlas. Amyklas, son of Lacedæmôn, had two sons, Kynortas and Hyakinthus—the latter a beautiful youth, the favorite of Apollo, by whose hand he was accidentally killed while playing at quoits: the festival of the Hyakinthia, which the Lacedæmônians generally, and the Amyklæans with special solemnity, celebrated throughout the historical ages, was traced back to this legend. Kynortas was succeeded by his son Periêrês, who married Gorgophonê, daughter of Perseus, and had a numerous issue—Tyndareus, Ikarius, Aphareus, Leukippus, and Hippokoôn. Some authors gave the genealogy differently, making Periêrês, son of Æolus, to be the father of Kynortas, and Œbalus, son of Kynortas, from whom sprung Tyndareus, Ikarius, and Hippokoôn.

Both Tyndareus and Ikarius, expelled by their brother Hippokoôn, were forced to seek shelter at the residence of Thestius, king of Kalydôn, whose daughter, Lêda, Tyndareus espoused. It is numbered among the exploits of the omnipresent Hêrâklês that he slew Hippokoôn and his sons, and restored Tyndareus to his kingdom, thus creating for the subsequent Hêrekleidan kings a mythical title to the throne. Tyndareus, as well as his brothers, are persons of interest in legendary narrative: he is the father of Kastôr—of Timandra, married to Echemus, the hero of Tegea—and of Klytæmnêstra, married to Agamemnôn. Pollux and the ever-memorable Helen are the offspring of Lêda by Zeus. Ikarius is the father of Penelopê, wife of Odysseus: the contrast between her behavior and that of Klytæmnêstra and Helen became the more striking in consequence of their being so nearly related. Aphareus is the father of Idas and Lynkeus, while Leukippus has for his daughters, Phœbê and Ilaëira. According to one of the Hesiodic poems, Kastôr and Pollux were both sons of Zeus by Lêda, while Helen was neither daughter of Zeus nor of Tyndareus, but of Oceanus and Têthys.

The brothers Kastôr and (Polydeukês, or) Pollux are no less celebrated for their fraternal affection than for their great bodily accomplishments: Kastôr, the great charioteer and horse-master; Pollux, the first of pugilists. They are enrolled both among the hunters of the Kalydônian boar and among the heroes of the Argonautic expedition, in which Pollux represses the insolence of Amykus, king of the Bebrykes, on the coast of Asiatic Thrace—the latter, a gigantic

pugilist, from whom no rival has ever escaped, challenges Pollux, but is vanquished and killed in the fight.

The two brothers also undertook an expedition into Attica for the purpose of recovering their sister Helen, who had been carried off by Thêseus in her early youth, and deposited by him at Aphidna, while he accompanied Peirithous to the under-world, in order to assist his friend in carrying off Persephonê. The force of Kastôr and Pollux was irresistible, and, when they re-demanded their sister, the people of Attica were anxious to restore her: but no one knew where Thêseus had deposited his prize. The invaders, not believing in the sincerity of this denial, proceeded to ravage the country, which would have been utterly ruined had not Dekelus, the eponymus of Dekeleia, been able to indicate Aphidna as the place of concealment. The indigenous Titakus betrayed Aphidna to Kastôr and Pollux, and Helen was recovered: the brothers, in evacuating Attica, carried away into captivity Æthra, the mother of Thêseus. In after-days, when Kastôr and Pollux, under the title of the Dioskuri, had come to be worshiped as powerful gods, and when the Athenians were greatly ashamed of this act of Thêseus—the revelation made by Dekelus was considered as entitling him to the lasting gratitude of his country, as well as to the favorable remembrance of the Lacedæmônians, who maintained the Dekeleians in the constant enjoyment of certain honorary privileges at Sparta, and even spared that dême in all their invasions of Attica. It is not improbable that the existence of this legend had some weight in determining the Lacedæmônians to select Dekeleia as the place of their occupation during the Peloponnésian war.

The fatal combat between Kastôr and Polydeukês on the one side, and Idas and Lynkeus on the other, for the possession of the daughters of Leukippus, was celebrated by more than one ancient poet, and forms the subject of one of the yet remaining idylls of Theokritus. Leukippus had formally betrothed his daughters to Idas and Lynkeus; but the Tyndarids, becoming enamored of them, outbid their rivals in the value of the customary nuptial gifts, persuaded the father to violate his promise, and carried off Phœbê and Ilæïra as their brides. Idas and Lynkeus pursued them and remonstrated against the injustice: according to Theokritus, this was the cause of the combat. But there was another tale, which seems the older, and which assigns a different cause to the quarrel. The four had jointly made a predatory incursion into Arcadia, and had driven off some cattle, but did not agree about the partition of the booty—Idas carried off into Messênia a portion of it which the Tyndarids claimed as their own. To revenge and reimburse themselves, the Tyndarids invaded Messênia, placing themselves in ambush in the hollow of an ancient oak. But Lynkeus, endued with preternatural powers of vision, mounted to the top of Taygetus, from whence, as he could see over the whole Peloponnêsus, he detected them in their chosen

place of concealment. Such was the narrative of the ancient Cyprian Verses. Kastôr perished by the hand of Idas, Lynkeus by that of Pollux. Idas, seizing a stone pillar from the tomb of his father Aphareus, hurled it at Pollux, knocked him down and stunned him; but Zeus, interposing at the critical moment for the protection of his son, killed Idas with a thunderbolt. Zeus would have conferred upon Pollux the gift of immortality, but the latter could not endure existence without his brother: he entreated permission to share the gift with Kastôr, and both were accordingly permitted to live, but only on every other day.

The Dioskuri, or sons of Zeus—as the two Spartan heroes, Kastôr and Pollux, were denominated—were recognized in the historical days of Greece as gods, and received divine honors. This is even noticed in a passage of the *Odyssey*, which is at any rate a very old interpolation, as well as in one of the Homeric hymns. What is yet more remarkable is, that they were invoked during storms at sea, as the special and all-powerful protectors of the endangered mariner, although their attributes and their celebrity seem to be of a character so dissimilar. They were worshiped throughout most parts of Greece, but with pre-eminent sanctity at Sparta.

Kastôr and Pollux being removed, the Spartan genealogy passes from Tyndareus to Menelaus, and from him to Orestês.

Originally it appears that Messênê was a name for the western portion of Lacônia, bordering on what is called Pylos: it is so represented in the *Odyssey*, and Ephorus seems to have included it among the possessions of Orestês and his descendants. Throughout the whole duration of the Messênico-Dôrian kingdom, there never was any town called Messênê; the town was first founded by Epameinôndas after the battle of Leuctra. The heroic genealogy of Messênia starts from the same name as that of Lacônia—from the indigenous Lelex: his younger son Polykaôn marries Messênê, daughter of the Argeian Triopas, and settles the country. Pausanias tells us that the posterity of this pair occupied the country for five generations; but he in vain searched the ancient genealogical poems to find the names of their descendants. To them succeeded Periêrês, son of Æolus; and Aphareus and Leukippus, according to Pausanias, were sons of Periêrês.

Aphareus, after the death of his sons, founded the town of Arênê, and made over most part of his dominions to his kinsman Nêleus, with whom we pass into the Pylian genealogy.

CHAPTER IX.

ARCADIAN GENEALOGY.

THE Arcadian divine or heroic pedigree begins with Pelasgus, whom both Hesiod and Asius considered as an indigenous man, though Akusilaus the Argeian represented him as brother of Argos, the son of Zeus by Niobê, daughter of Phorôneus. Akusilaus wished to establish a community of origin between the Argeians and the Arcadians.

Lykaôn, son of Pelasgus and king of Arcadia, had, by different wives, fifty sons, the most savage, impious, and wicked of mankind: Mænalus was the eldest of them. Zeus, in order that he might himself become a witness of their misdeeds, presented himself to them in disguise. They killed a child and served it up to him for a meal; but the god overturned the table and struck dead with thunder Lykaôn and all his fifty sons, with the single exception of Nyktimus, the youngest, whom he spared at the earnest intercession of the goddess Gæa (the Earth). The town near which the table was overturned received the name of Trapezus (Tabletown).

This singular legend (framed on the same etymological type as that of the ants in Ægina, recounted elsewhere) seems ancient, and may probably belong to the Hesiodic Catalogue. But Pausanias tells us a story in many respects different, which was represented to him in Arcadia as the primitive local account, and which becomes the more interesting as he tells us that he himself fully believes it. Both tales, indeed, go to illustrate the same point—the ferocity of Lykaôn's character as well as the cruel rites which he practiced. Lykaôn was the first who established the worship and solemn games of Zeus Lykæus: he offered up a child to Zeus, and made libations with the blood upon the altar. Immediately after having perpetrated this act, he was changed into a wolf.

"Of the truth of this narrative," observes Pausanias, "I feel persuaded: it has been repeated by the Arcadians from old times, and it carries probability along with it. For the men of that day, from their justice and piety, were guests and companions at table with the gods, who manifested toward them approbation when they were good, and anger if they behaved ill in a palpable manner: indeed, at that time there were some who, having once been men, became gods, and who yet retain their privileges as such—Aristæus, the Krêtan Britomartis, Hêraklês son of Alkmêna, Amphiaras the son of Oiklês, and Pollux and Kastôr besides. We may therefore believe that Lykaôn became a wild beast, and that Niobê, the daughter of Tantalus, became a stone. But in my time, wickedness having enormously increased, so as to overrun the whole earth and all the cities in it,

there are no further examples of men exalted into gods, except by mere title and from adulation towards the powerful: moreover, the anger of the gods falls tardily upon the wicked, and is reserved for them after their departure from hence."

Pausanias then proceeds to censure those who, by multiplying false miracles in more recent times, tended to rob the old and genuine miracles of their legitimate credit and esteem. The passage illustrates forcibly the views which a religious and instructed pagan took of his past time—how inseparably he blended together in it gods and men, and how little he either recognized or expected to find in it the naked phenomena and historical laws of connection which belonged to the world before him. He treats the past as the province of legend, the present as that of history; and in doing this he is more skeptical than the persons with whom he conversed, who believed not only in the ancient but even in the recent and falsely reported miracles. It is true that Pausanias does not always proceed consistently with this position: he often rationalizes the stories of the past, as if he expected to find historical threads of connection; and sometimes, though more rarely, accepts the miracles of the present. But in the present instance he draws a broad line of distinction between present and past, or rather between what is recent and what is ancient. His criticism is, in the main, analogous to that of Arrian in regard to the Amazons—denying their existence during times of recorded history, but admitting it during the early and unrecorded ages.

In the narrative of Pausanias, the sons of Lykaôn, instead of perishing by thunder from Zeus, become the founders of the various towns in Arcadia. And as that region was subdivided into a great number of small and independent townships, each having its own eponym, so the Arcadian heroic genealogy appears broken up and subdivided. Pallas, Orestheus, Phigalus, Trapezeus, Mænalus, Mantineus, and Tegeatês, are all numbered among the sons of Lykaôn, and are all eponyms of various Arcadian towns.

The legend respecting Kallistô and Arkas, the eponym of Arcadia generally, seems to have been originally quite independent of and distinct from that of Lykaôn. Eumêlus, indeed, and some other poets made Kallistô daughter of Lykaôn; but neither Hesiod nor Asius, nor Pherekydês, acknowledged any relationship between them. The beautiful Kallistô, companion of Artemis in the chase, had bound herself by a vow of chastity: Zeus, either by persuasion or by force, obtained a violation of the vow, to the grievous displeasure both of Hêrê and Artemis. The former changed Kallistô into a bear, the latter, when she was in that shape, killed her with an arrow. Zeus gave to the unfortunate Kallistô a place among the stars, as the constellation of the Bear: he also preserved the child Arkas, of which she was pregnant by him, and gave it to the Atlantid nymph Maia to bring up.

Arkas, when he became king, obtained from Triptolemus and communicated to his people the first rudiments of agriculture; he also taught them to make bread, to spin, and to weave. He had three sons—Azan, Apheidas, and Elatus: the first was the eponym of Azania, the northern region of Arcadia; the second was one of the heroes of Tegea; the third was father of Ischys (rival of Apollo for the affections of Korônis), as well as of Æpytus and Kyllên: the name of Æpytus among the heroes of Arcadia is as old as the Catalogue in the *Iliad*.

Aleus, son of Apheidas and king of Tegea, was the founder of the celebrated temple and worship of Athênê Alea in that town. Lykurgus and Kêpheus were his sons, Augê his daughter, who was seduced by Hêraklês, and secretly bore to him a child: the father, discovering what had happened, sent Augê to Nauplius to be sold into slavery: Teuthras, king of Mysia in Asia Minor, purchased her and made her his wife: her tomb was shown at Pergamus on the river Kaikus even in the time of Pausanias.

From Lykurgus, the son of Aleus and brother of Augê, we pass to his son Ankæus, numbered among the Argonauts, finally killed in the chase of the Kalydônian boar, and father of Agapênôr, who leads the Arcadian contingent against Troy—(the adventures of his niece, the Tegeatic huntress, Atalanta, have already been touched upon)—then to Echemus, son of Aëropus and grandson of the brother of Lykurgus, Kêpheus. Echemus is the chief heroic ornament of Tegea. When Hyllus, the son of Hêraklês, conducted the Hêracleids on their first expedition against Peloponnêsus, Echemus commanded the Tegean troops who assembled along with the other Peloponnêsiens at the isthmus of Corinth, to repel the invasion: it was agreed that the dispute should be determined by single combat, and Echemus, as the champion of Peloponnêsus, encountered and killed Hyllus. Pursuant to the stipulation by which they had bound themselves, the Hêracleids retired, and abstained for three generations from pressing their claim upon Peloponnêsus. This valorous exploit of their great martial hero was cited and appealed to by the Tegeates before the battle of Plataea, as the principal evidence of their claim to the second post in the combined army, next in point of honor to that of the Lacedæmônians, and superior to that of the Athenians: the latter replied to them by producing as counter-evidence the splendid heroic deeds of Athens,—the protections of the Hêracleids against Eurystheus, the victory over the Kadmeians of Thêbes, and the complete defeat of the Amazons in Attica. Nor can there be any doubt that these legendary glories were both recited by the speakers, and heard by the listeners, with profound and undoubting faith, as well as with heart-stirring admiration.

One other person there is—Ischys, son of Elatus and grandson of Arkas—in the fabulous genealogy of Arcadia whom it would be improper to pass over, inasmuch as his name and adventures are

connected with the genesis of the memorable god or hero Æsculapius, or Asklêpius. Korônîs, daughter of Phlegyas, and resident near the lake Bœbêis in Thessaly, was beloved by Apollo and became pregnant by him: unfaithful to the god, she listened to the propositions of Ischys, son of Elatus, and consented to wed him: a raven brought to Apollo the fatal news, which so incensed him that he changed the color of the bird from white, as it previously had been, into black. Artemis, to avenge the wounded dignity of her brother, put Korônîs to death; but Apollo preserved the male child of which she was about to be delivered, and consigned it to the Centaur Cheirôn to be brought up. The child was named Asklêpius or Æsculapius, and acquired, partly from the teaching of the beneficent leech Cheirôn, partly from inborn and superhuman aptitude, a knowledge of the virtues of herbs and a mastery of medicine and surgery, such as had never before been witnessed. He not only cured the sick, the wounded, and the dying, but even restored the dead to life. Kapaneus, Eriphylê, Hippolytus, Tyndareus, and Glaukus, were all affirmed by different poets and logographers to have been endued by him with a new life. But Zeus now found himself under the necessity of taking precautions lest mankind, thus unexpectedly protected against sickness and death, should no longer stand in need of the immortal gods: he smote Asklêpius with thunder and killed him. Apollo was so exasperated by this slaughter of his highly gifted son that he killed the Cyclôpes who had fabricated the thunder, and Zeus was about to condemn him to Tartarus for doing so; but on the intercession of Latôna he relented, and was satisfied with imposing upon him a temporary servitude in the house of Admêtus at Phæræ.

Asklêpius was worshiped with very great solemnity at Triikka, at Kôs, at Knidus, and in many different parts of Greece, but especially at Epidaurus, so that more than one legend had grown up respecting the details of his birth and adventures: in particular, his mother was by some called Arsinoê. But a formal application had been made on this subject (so the Epidaurians told Pausanias) to the oracle of Delphi, and the god in reply acknowledged that Asklêpius was his son by Korônîs. The tale above recounted seems to have been both the oldest and the most current. It is adorned by Pindar in a noble ode, wherein, however, he omits all mention of the raven as messenger—not specifying who or what the spy was from whom Apollo learned the infidelity of Korônîs. By many this was considered as an improvement in respect of poetical effect, but it illustrates the mode in which the characteristic details and simplicity of the old fables came to be exchanged for dignified generalities, adapted to the altered taste of society.

Machaôn and Podaleirius, the two sons of Asklêpius, command the contingent from Triikka, in the north-west region of Thessaly, at the siege of Troy by Agamemnôn. They are the leeches of the Grecian

army, highly prized and consulted by all the wounded chiefs. Their medical renown was further prolonged in the subsequent poem of Arktinus, the Iliu-Persis, wherein the one was represented as unrivaled in surgical operations, the other as sagacious in detecting and appreciating morbid symptoms. It was Podaleirius who first noticed the glaring eyes and disturbed deportment which preceded the suicide of Ajax.

Galen appears uncertain whether Asklêpius (as well as Dionysus) was originally a god, or whether he was first a man and then became afterward a god; but Apollodôrus professed to fix the exact date of his apotheosis. Throughout all the historical ages the descendants of Asklêpius were numerous and widely diffused. The many families or gentes called Asklêpiads, who devoted themselves to the study and practice of medicine, and who principally dwelt near the temples of Asklêpius, whither sick and suffering men came to obtain relief—all recognized the god, not merely as the object of their common worship, but also as their actual progenitor. Like Solôn, who reckoned Nêleus and Poseidôn as his ancestors, or the Milêsiân Hekataëus, who traced his origin through fifteen successive links to a god—like the privileged gens at Pêlion in Thessaly, who considered the wise Centaur Cheirôn as their progenitor, and who inherited from him their precious secrets respecting the medicinal herbs of which their neighborhood was full,—Asklêpiads, even of the later times, numbered and specified all the intermediate links which separated them from their primitive divine parent. One of these genealogies has been preserved to us, and we may be sure that there were many such, as the Asklêpiads were found in many different places. Among them were enrolled highly instructed and accomplished men, such as the great Hippocratês and the historian Ktêsias, who prided themselves on the divine origin of themselves and their gens—so much did the legendary element pervade even the most philosophical and positive minds of historical Greece. Nor can there be any doubt that their means of medical observation must have been largely extended by their vicinity to a temple so much frequented by the sick, who came in confident hopes of divine relief, and who, while they offered up sacrifice and prayer to Æsculapius, and slept in his temple in order to be favored with healing suggestions in their dreams, might, in case the god withheld his supernatural aid, consult his living descendants. The sick visitors at Kôs, or Triikka, or Epidaurus, were numerous and constant, and the tablets usually hung up to record the particulars of their maladies, the remedies resorted to, and the cures operated by the god, formed both an interesting decoration of the sacred ground and an instructive memorial to the Asklêpiads.

The genealogical descent of Hippocratês and the other Asklêpiads from the god Asklêpius is not only analogous to that of Hekataëus and Solôn from their respective ancestral gods, but also to that of

the Lacedæmônian kings from Hêraklês, upon the basis of which the whole supposed chronology of the ante-historical times has been built, from Eratosthenês and Apollodôrus down to the chronologers of the present century. I shall revert to this hereafter.

CHAPTER X.

ÆAKUS AND HIS DESCENDANTS—ÆGINA, SALAMIS, AND PHTHIA.

THE memorable heroic genealogy of the Æakids establishes a fabulous connection between Ægina, Salamis, and Pthia, which we can only recognize as a fact, without being able to trace its origin.

Æakus was the son of Zeus, born of Ægina, daughter of Asôpus, whom the god had carried off and brought into the island to which he gave her name: she was afterward married to Aktôr, and had by him Menœtius, father of Patroclus. As there were two rivers named Asôpus, one between Phlius and Sikyôn, and another between Thêbes and Plataea—so the Æginêtan heroic genealogy was connected both with that of Thêbes and with that of Phlius; and this belief led to practical consequences in the minds of those who accepted the legends as genuine history. For when the Thêbans, in the 68th Olympiad, were hard-pressed in war by Athens, they were directed by the Delphian oracle to ask assistance of their next of kin. Recollecting that Thêbê and Ægina had been sisters, common daughters of Asôpus, they were induced to apply to the Æginêtans as their next of kin, and the Æginêtans gave them aid, first by sending to them their common heroes, the Æakids, next by actual armed force. Pindar dwells emphatically on the heroic brotherhood between Thêbes, his native city, and Ægina.

Æakus was alone in Ægina: to relieve him from this solitude, Zeus changed all the ants in the island into men, and thus provided him with a numerous population, who, from their origin, were called Myrmidons. By his wife Endêis, daughter of Cheirôn, Æakus had for his sons Pêleus and Telamôn: by the Nereid Psamathê, he had Phôkus. A monstrous crime had then recently been committed by Pelops, in killing the Arcadian prince, Stymphulus, under a simulation of friendship and hospitality: for this the gods had smitten all Greece with famine and barrenness. The oracles affirmed that nothing could relieve Greece from this intolerable misery except the prayers of Æakus, the most pious of mankind. Accordingly, envoys from all quarters flocked to Ægina, to prevail upon Æakus to put up prayers for them: on his supplications the gods relented, and the suffering immediately ceased. The grateful Greeks established in

Ægina the temple and worship of Zeus Panhellênus, one of the lasting monuments and institutions of the island, on the spot where Æakus had offered up his prayer. The statues of the envoys who had come to solicit him were yet to be seen in the Æakeion, or sacred edifice of Æakus, in the time of Pausanias: and the Athenian Isokratês, in his eulogy of Evagoras, the despot of Salamis in Cyprus (who traced his descent through Teukrus to Æakus), enlarges upon this signal miracle, recounted and believed by other Greeks as well as by the Æginêtans, as a proof both of the great qualities and of the divine favor and patronage displayed in the career of the Æakids. Æakus was also employed to aid Poseidôn and Apollo in building the walls of Troy.

Pêleus and Telamôn, the sons of Æakus, contracting a jealousy of their bastard brother, Phôkus, in consequence of his eminent skill in gymnastic contests, conspired to put him to death. Telamôn flung his quoit at him while they were playing together, and Pêleus dispatched him by a blow with his hatchet in the back. They then concealed the dead body in a wood, but Æakus, having discovered both the act and the agents, banished the brothers from the island. For both of them eminent destinies were in store.

While we notice the indifference to the moral quality of actions implied in the old Hesiodic legend, when it imputes distinctly and nakedly this proceeding to two of the most admired persons of the heroic world—it is not less instructive to witness the change of feeling which had taken place in the age of Pindar. That warm eulogist of the great Æakid race hangs down his head with shame, and declines to recount, though he is obliged darkly to glance at, the cause which forced the pious Æakus to banish his sons from Ægina. It appears that Kallimachus, if we may judge by a short fragment, manifested the same repugnance to mention it.

Telamôn retired to Salamis, then ruled by Kychreus, the son of Poseidôn and Salamis, who had recently rescued the island from the plague of a terrible serpent. This animal, expelled from Salamis, retired to Eleusis in Attica, where it was received and harbored by the goddess Dêmêtêr in her sacred domicile. Kychreus dying childless left his dominion to Telamôn, who, marrying Peribœa, daughter of Alkathoos, and grand-daughter of Pelops, had for his son the celebrated Ajax. Telamôn took part both in the chase of the Kalydônian boar and in the Argonautic expedition: he was also the intimate friend and companion of Hêraklês, whom he accompanied in his enterprise against the Amazons, and in the attack made with only six ships upon Laomedôn, king of Troy. This last enterprise having proved completely successful, Telamôn was rewarded by Hêraklês with the possession of the daughter of Laomedôn, Hêsionê—who bore to him Teukros, the most distinguished archer amid the host of Agamemnôn, and the founder of Salamis in Cyprus.

Pêleus went to Phthia, where he married the daughter of Eurytiôn,

son of Aktôr, and received from him the third part of his dominions. Taking part in the Kalydônian boar-hunt, he unintentionally killed his father-in-law Eurytiôn, and was obliged to flee to Iôlkos, where he received purification from Akastus, son of Pelias: the danger to which he became exposed, by the calumnious accusations of the enamored wife of Akastus, has already been touched upon in a previous section. Pêleus also was among the Argonauts; the most memorable event in his life, however, was his marriage with the sea-goddess Thetis. Zeus and Poseidôn had both conceived a violent passion for Thetis. But the former having been forewarned by Promêtheus that Thetis was destined to give birth to a son more powerful than his father, compelled her, much against her own will, to marry Pêleus; who, instructed by the intimations of the wise Cheirôn, was enabled to seize her on the coast called Sêpias in the southern region of Thessaly. She changed her form several times, but Pêleus held her fast until she resumed her original appearance, and she was then no longer able to resist. All the gods were present, and brought splendid gifts to these memorable nuptials: Apollo sang with his harp, Poseidôn gave to Pêleus the immortal horses Xanthus and Balius, and Cheirôn presented a formidable spear, cut from an ash-tree on Mount Pêlion. We shall have reason hereafter to recognize the value of both these gifts in the exploits of Achillês.

The prominent part assigned to Thetis in the *Iliad* is well known, and the post-Homeric poets of the Legend of Troy introduced her as actively concurring first to promote the glory, finally to bewail the death, of her distinguished son. Pêleus, having survived both his son Achillês and his grandson Neoptolemus, is ultimately directed to place himself on the very spot where he had originally seized Thetis, and thither the goddess comes herself to fetch him away, in order that he may exchange the desertion and decrepitude of age for a life of immortality along with the Nêreids. The spot was indicated to Xerxes when he marched into Greece by the Iônians who accompanied him, and his magi offered solemn sacrifices to her as well as to the other Nêreids, as the presiding goddesses and mistresses of the coast.

Neoptolemus or Pyrrhus, the son of Achilles, too young to engage in the commencement of the siege of Troy, comes on the stage after the death of his father as the indispensable and prominent agent in the final capture of the city. He returns victor from Troy, not to Phthia, but to Epirus, bringing with him the captive Andromachê, widow of Hectôr, by whom Molossus is born to him. He himself perishes in the full vigor of life at Delphi by the machinations of Orestês, son of Agamemnôn. But his son Molossus—like Fleance, the son of Banquo, in *Macbeth*—becomes the father of the powerful race of Molossian kings, who played so conspicuous a part during the declining vigor of the Grecian cities, and to whom the title and parentage of Æakids was a source of peculiar pride, identifying

them by community of heroic origin with genuine and undisputed Hellenes.

The glories of Ajax, the second grandson of Æakus, before Troy, are surpassed only by those of Achillês. He perishes by his own hand, the victim of an insupportable feeling of humiliation, because a less worthy claimant is allowed to carry off from him the arms of the departed Achillês. His son Philæus receives the citizenship of Athens, and the gens or dême called Philaidæ traced up to him its name and its origin: moreover, the distinguished Athenians, Miltiadês and Thucydidês, were regarded as members of this heroic progeny.

Teukrus escaped from the perils of the siege of Troy as well as from those of the voyage homeward, and reached Salamis in safety. But his father Telamôn, indignant at his having returned without Ajax, refused to receive him, and compelled him to expatriate. He conducted his followers to Cyprus, where he founded the city of Salamis: his descendant Evagoras was recognized as a Teukrid and as an Æakid even in the time of Isokratês.

Such was the splendid heroic genealogy of the Æakids,—a family renowned for military excellence. The Æakeion at Ægina, in which prayer and sacrifice were offered to Æakus, remained in undiminished dignity down to the time of Pausanias. This genealogy connects together various eminent gentes in Achaia Phthiôtis, in Ægina, in Salamis, in Cyprus, and among the Epirotic Molossians. Whether we are entitled to infer from it that the island of Ægina was originally peopled by Myrmidones from Achaia Phthiôtis, as O. Müller imagines, I will not pretend to affirm. These mythical pedigrees seem to unite together special clans or gentes, rather than the bulk of any community—just as we know that the Athenians generally had no part in the Æakid genealogy, though certain particular Athenian families laid claim to it. The intimate friendship between Achillês and the Opuntian hero Patroklos—and the community of name and frequent conjunction between the Lokrian Ajax, son of Oïleus, and Ajax, son of Telamôn—connect the Æakids with Opus and the Opuntian Lokrians, in a manner which we have no further means of explaining. Pindar, too, represents Menœtius, father of Patroklos, as son of Aktôr and Ægina, and, therefore, maternal brother of Æakus.

CHAPTER XI.

ATTIC LEGENDS AND GENEALOGIES.

THE most ancient name in Attic archæology, as far as our means of information reach, is that of Erechtheus, who is mentioned both in the Catalogue of the Iliad and in a brief allusion of the Odyssey. Born of the earth, he is brought up by the goddess Athênê, adopted by her as her ward, and installed in her temple at Athens, where the Athenians offer to him annual sacrifices. The Athenians are styled in the Iliad. "the people of Erechtheus." This is the most ancient testimony concerning Erechtheus, exhibiting him as a divine or heroic, certainly a superhuman person, and identifying him with the primitive germination (if I may use a term, the Grecian equivalent of which would have pleased an Athenian ear) of Attic man. And he was recognized in this same character, even at the close of the fourth century before the Christian era, by the Butadæ, one of the most ancient and important gentes at Athens, who boasted of him as their original ancestor: the genealogy of the great Athenian orator Lykurgus, a member of this family, drawn up by his son Abrôn, and painted on a public tablet in the Erechtheion, contained as its first and highest name, Erechtheus, son of Hêphæstos and the Earth. In the Erechtheion, Erechtheus was worshiped conjointly with Athênê: he was identified with the god Poseidôn, and bore the denomination of Poseidôn Erechtheus: one of the family of the Butadæ, chosen among themselves by lot, enjoyed the privilege and performed the functions of hereditary priest. Herodotus also assigns the same earth-born origin to Erechtheus: but Pindar, the old poem called the Danais, Euripidês, and Apollodôrus—all name Erichthonius, son of Hêphæstos and the Earth, as the being who was thus adopted and made the temple-companion of Athênê, while Apollodôrus in another place identifies Erichthonius with Poseidôn. The Homeric scholiast treated Erechtheus and Erichthonius as the same person under two names: and since, in regard to such mythical persons, there exists no other test of identity of the subject except perfect similarity of the attributes, this seems the reasonable conclusion.

We may presume, from the testimony of Homer, that the first and oldest conception of Athens and its sacred acropolis places it under the special protection, and represents it as the settlement and favorite abode of Athênê, jointly with Poseidôn; the latter being the inferior, though the chosen companion of the former, and therefore exchanging his divine appellation for the cognomen of Erechtheus. But the country called Attica, which, during the historical ages, forms one social and political aggregate with Athens, was originally distributed

into many independent *dêmes* or cantons, and included, besides, various religious clans or hereditary sects (if the expression may be permitted); that is, a multitude of persons not necessarily living together in the same locality, but bound together by an hereditary communion of sacred rites, and claiming privileges as well as performing obligations, founded upon the traditional authority of divine persons for whom they had a common veneration. Even down to the beginning of the Peloponnêsian war, the *demots* of the various Attic *dêmes*, though long since embodied in the larger political union of Attica, and having no wish for separation, still retained the recollection of their original political autonomy. They lived in their own separate localities, resorted habitually to their own temples, and visited Athens only occasionally for private or political business, or for the great public festivals. Each of these aggregates, political as well as religious, had its own eponymous god or hero, with a genealogy more or less extended, and a train of mythical incidents more or less copious, attached to his name, according to the fancy of the local exegetes and poets. The eponymous heroes Marathôn, Dekelus, Kolônus, or Phlyus, had each their own title to worship, and their own position as themes of legendary narrative, independent of Erechtheus, or Poseidôn, or Athênê, the patrons of the acropolis common to all of them.

But neither the archæology of Attica, nor that of its various component fractions, was much dwelt upon by the ancient epic poets of Greece. Thêseus is noticed both in the *Iliad* and *Odyssey* as having carried off from Krête Ariadnê, the daughter of Minos—thus commencing that connection between the Krétan and Athenian legends which we afterward find so largely amplified—and the sons of Thêseus take part in the Trojan war. The chief collectors and narrators of the Attic mythes were the prose logographers, authors of the many compositions called *Atthides*, or works on Attic archæology. These writers—Hellânikus, the contemporary of Herodotus, is the earliest composer of an *Atthis* expressly named, though Pherekydês also touched upon the Attic fables,—these writers, I say, interwove into one chronological series the legends which either greatly occupied their own fancy, or commanded the most general reverence among their countrymen. In this way the religious and political legends of Eleusis, a town originally independent of Athens, but incorporated with it before the historical age, were worked into one continuous sequence along with those of the Erechtheids. In this way, too, Kekrops, the eponymous hero of the portion of Attica called *Kekropia*, came to be placed in the mythical chronology at a higher point even than the primitive god or hero Erechtheus.

Ogygês is said to have reigned in Attica 1020 years before the first Olympiad, or 1796 years B.C. In his time happened the deluge of Deukaliôn, which destroyed most of the inhabitants of the country. After a long interval, Kekrops, an indigenous person, half man and

half serpent, is given to us by Apollodôrus as the first king of the country; he bestowed upon the land, which had before been called Aktê, the name of Kekropia. In his day there ensued a dispute between Athênê and Poseidôn respecting the possession of the acropolis at Athens, which each of them coveted. First, Poseidôn struck the rock with his trident, and produced the well of salt water which existed in it, called the Erechthêis: next came Athênê, who planted the sacred olive tree ever afterward seen and venerated in the portion of the Erechtheion called the cell of Pandrosus. The twelve gods decided the dispute; and Kekrops having testified before them that Athênê had rendered this inestimable service, they adjudged the spot to her in preference to Poseidôn. Both the ancient olive tree and the well produced by Poseidôn were seen on the acropolis, in the temple consecrated jointly to Athênê and Erechtheus, throughout the historical ages. Poseidôn, as a mark of his wrath for the preference given to Athênê, inundated the Thriasian plain with water.

During the reign of Kekrops, Attica was laid waste by Karian pirates on the coast, and by invasions of the Aônian inhabitants from Bœôtia. Kekrops distributed the inhabitants of Attica into twelve local sections—Kekropia, Tetrapolis, Epakria, Dekeleia, Eleusis, Aphidna, Thorikus, Braurôn, Kynthêrus, Sphêttus, Kêphisius, Phalêrus. Wishing to ascertain the number of inhabitants, he commanded each man to cast a single stone into a general heap: the number of stones was counted, and it was found that there were twenty thousand.

Kekrops married the daughter of Aktæus, who (according to Pausanias's version) had been king of the country before him, and had called it by the name of Aktæa. By her he had three daughters, Aglaurus, Ersê, and Pandrosus, and a son, Erysichthôn.

Erysichthôn died without issue, and Kranaus succeeded him,—another indigenous person and another eponymus,—for the name Kranai was an old denomination of the inhabitants of Attica. Kranaus was dethroned by Amphiktyôn, by some called an indigenous man; by others, a son of Deukaliôn: Amphiktyôn in his turn was expelled by Erichthonius, son of Hêphæstos and the Earth,—the same person apparently as Erechtheus, but inserted by Apollodôrus at this point of the series. Erichthonius, the pupil and favored companion of Athênê, placed in the acropolis the original Palladium or wooden statue of that goddess, said to have dropped from heaven: he was, moreover, the first to celebrate the festival of the Panathenæa. He married the nymph Pasithea, and had for his son and successor Pandiôn. Erichthonius was the first person who taught the art of breaking in horses to the yoke, and who drove a chariot and four.

In the time of Pandiôn, who succeeded to Erichthonius, Dionysus and Dêmêtêr both came into Attica; the latter was received by

Keleos at Eleusis. Pandiôn married the nymph Zeuxippê, and had twin sons, Erechtheus and Butês, and two daughters, Proknê and Philomêla. The two latter are the subjects of a memorable and well-known legend. Pandiôn having received aid in repelling the Thêbans from Têreus, king of Thrace, gave him his daughter Proknê in marriage, by whom he had a son, Itys. The beautiful Philomêla, going to visit her sister, inspired the barbarous Thracian with an irresistible passion; he violated her person, confined her in a distant pastoral hut, and pretended that she was dead, cutting out her tongue to prevent her from revealing the truth. After a long interval, Philomêla found means to inform her sister of the cruel deed which had been perpetrated; she wove into a garment words describing her melancholy condition, and dispatched it by a trusty messenger. Proknê, overwhelmed with sorrow and anger, took advantage of the free egress enjoyed by women during the Bacchanalian festival to go and release her sister: the two sisters then revenged themselves upon Têreus by killing the boy Itys, and serving him up for his father to eat; after the meal had been finished, the horrid truth was revealed to him. Têreus snatched a hatchet to put Proknê to death: she fled, along with Philomêla, and all the three were changed into birds—Proknê became a swallow, Philomêla a nightingale, and Têreus an hoopoe. This tale, so popular with the poets and so illustrative of the general character of Grecian legend, is not less remarkable in another point of view—that the great historian Thucydidês seems to allude to it as an historical fact, not, however, directly mentioning the final metamorphosis.

After the death of Pandiôn, Erechtheus succeeded to the kingdom, and his brother Butês became priest of Poseidôn Erichthonius; a function which his descendants ever afterward exercised, the Butadæ or Eteobutadæ. Erechtheus seems to appear in three characters in the fabulous history of Athens—as a god, Poseidôn Erechtheus; as a hero, Erechtheus, son of the Earth; and now, as a king, son of Pandiôn,—so much did the ideas of divine and human rule become confounded and blended together in the imagination of the Greeks in reviewing their early times.

The daughters of Erechtheus were not less celebrated in Athenian legend than those of Pandiôn. Prokris, one of them, is among the heroines seen by Odysseus in Hadês: she became the wife of Kephalus, son of Deionês, and lived in the Attic dême of Thorikus.

Kreüsa, another daughter of Erechtheus, seduced by Apollo, becomes the mother of Iôn, whom she exposes immediately after his birth in the cave north of the acropolis, concealing the fact from every one. Apollo prevails upon Hermês to convey the new-born child to Delphi, where he is brought up as a servant of the temple, without knowing his parents. Kreüsa marries Xuthus, son of Æolus, but, continuing childless, she goes with Xuthus to the Delphian oracle to inquire for a remedy. The god presents to them

Iôn, and desires them to adopt him as their son: their son Achæus is afterward born to them, and Iôn and Achæus become the eponyms of the Iônians and Achæans.

Oreithyia, the third daughter of Erechtheus, was stolen away by the god Boreas while amusing herself on the banks of the Ilissus, and carried to his residence in Thrace. The two sons of this marriage, Zêtês and Kalais, were born with wings: they took part in the Argonautic expedition, and engaged in the pursuit of the harpies: they were slain at Tênos by Hêraklês. Kleopatra, the daughter of Boreas and Oreithyia, was married to Phineus, and had two sons, Plexippus and Pandiôn; but Phineus afterward espoused a second wife, Idæa, the daughter of Dardanus, who, detesting the two sons of the former bed, accused them falsely of attempting her chastity, and persuaded Phineus in his wrath to put out the eyes of both. For this cruel proceeding he was punished by the Argonauts in the course of their voyage.

On more than one occasion the Athenians derived, or at least believed themselves to have derived, important benefits from this marriage of Boreas with the daughter of their primeval hero: one inestimable service, rendered at a juncture highly critical for Grecian independence, deserves to be specified. At the time of the invasion of Greece by Xerxês, the Grecian fleet was assembled at Chalkis and Artemision in Eubœa, awaiting the approach of the Persian force, so overwhelming in its numbers as well by sea as on land. The Persian fleet had reached the coast of Magnêsia and the south-eastern corner of Thessaly without any material damage, when the Athenians were instructed by an oracle "to invoke the aid of their son-in-law." Understanding the advice to point to Boreas, they supplicated his aid and that of Oreithyia most earnestly, as well by prayer as by sacrifice, and the event corresponded to their wishes. A furious north-easterly wind immediately arose, and continued for three days to afflict the Persian fleet as it lay on an unprotected coast: the number of ships driven ashore, both vessels of war and of provision, was immense, and the injury done to the armament was never thoroughly repaired. Such was the powerful succour which the Athenians derived, at a time of their utmost need, from their son-in-law Boreas; and their gratitude was shown by consecrating to him a new temple on the banks of the Ilissus.

The three remaining daughters of Erechtheus—he had six in all—were in Athenian legend yet more venerated than their sisters, on account of having voluntarily devoted themselves to death for the safety of their country. Eumolpus of Eleusis was the son of Poseidôn and the eponymous hero of the sacred gens called the Eumolpids, in whom the principal functions appertaining to the mysterious rites of Dêmêtêr at Eleusis, were vested by hereditary privilege. He made war upon Erechtheus and the Athenians, with the aid of a body of Thracian allies; indeed, it appears that the legends of

Athens, originally foreign and unfriendly to those of Eleusis, represented him as having been himself a Thracian born and an immigrant into Attica. Respecting Eumolpus, however, and his parentage, the discrepancies much exceed even the measure of license usual in the legendary genealogies, and some critics, both ancient and modern, have sought to reconcile these contradictions, by the usual stratagem of supposing two or three different persons of the same name. Even Pausanias, so familiar with this class of unsworn witnesses, complains of the want of native Eleusinian genealogists, and of the extreme license of fiction in which other authors had indulged.

In the Homeric Hymn to Dêmêtêr, the most ancient testimony before us,—composed, to all appearance, earlier than the complete incorporation of Eleusis with Athens,—Eumolpus appears (to repeat briefly what has been stated in a previous chapter) as one of the native chiefs or princes of Eleusis, along with Triptolemus, Dioklês, Polyxeinus, and Dolichus; Keleos is the king or principal among these chiefs, the son or lineal descendant of the eponymous Eleusis himself. To these chiefs, and to the three daughters of Keleos, the goddess Dêmêtêr comes in her sorrow for the loss of her daughter Persephonê: being hospitably entertained by Keleos she reveals her true character, commands that a temple shall be built to her at Eleusis, and prescribes to them the rites according to which they are to worship her. Such seems to have been the ancient story of the Eleusinians respecting their own religious antiquities: Keleos, with Metaneira his wife, and the other chiefs here mentioned, were worshiped at Eleusis, and from thence transferred to Athens as local gods or heroes. Eleusis became incorporated with Athens, apparently not very long before the time of Solôn; and the Eleusinian worship of Dêmêtêr was then received into the great religious solemnities of the Athenian state, to which it owes its remarkable subsequent extension and commanding influence. In the Atticized worship of the Eleusinian Dêmêtêr, the Eumolpids and the Kêrykes were the principal hereditary functionaries: Eumolpus, the eponym of this great family, came thus to play the principal part in the Athenian legendary version of the war between Athens and Eleusis. An oracle had pronounced that Athens could only be rescued from his attack by the death of the three daughters of Erechtheus; their generous patriotism consented to the sacrifice, and their father put them to death. He then went forth confidently to the battle, totally vanquished the enemy, and killed Eumolpus with his own hand. Erechtheus was worshiped as a god, and his daughters as goddesses, at Athens. Their names and their exalted devotion were cited along with those of the warriors of Marathôn, in the public assembly of Athens, by orators who sought to arouse the languid patriot, or to denounce the cowardly deserter; and the people listened both to one

and the other with analogous feelings of grateful veneration, as well as with equally unsuspecting faith in the matter of fact.

Though Erechtheus gained the victory over Eumolpus, yet the story represents Poseidôn as having put an end to the life and reign of Erechtheus, who was (it seems) slain in the battle. He was succeeded by his son Kekrops II., and the latter again by his son Pandiôn II.,—two names unmarked by any incidents, and which appear to be mere duplication of the former Kekrops and Pandiôn, placed there by the genealogizers for the purpose of filling up what seemed to them a chronological chasm.

Apollodôrus passes at once from Erechtheus to his son Kekrops II., then to Pandiôn II., next to the four sons of the latter, Ægeus, Pallas, Nisus, and Lykus. But the tragedians here insert the story of Xuthus, Kreüsa, and Iôn; the latter being the son of Kreüsa by Apollo, but given by the god to Xuthus, and adopted by the latter as his own. Iôn becomes the successor of Erechtheus, and his sons (Teleon, Hoplês, Argadês, and Aigikorês) become the eponyms of the four ancient tribes of Athens, which subsisted until the revolution of Kleisthenês. Iôn himself is the eponym of the Iônian race both in Asia, in Europe, and in the Ægean islands: Dôrus and Achæus are the sons of Kreüsa by Xuthus, so that Iôn is distinguished from both of them by being of divine parentage. According to the story given by Philochorus, Iôn rendered such essential service in rescuing the Athenians from the attack of the Thracians under Eumolpus, that he was afterwards made king of the country, and distributed all the inhabitants into four tribes or castes, corresponding to different modes of life,—soldiers, husbandmen, goatherds, and artisans. And it seems that the legend explanatory of the origin of the festival Boedromia, originally important enough to furnish a name to one of the Athenian months, was attached to the aid thus rendered by Iôn.

We pass from Iôn to persons of far greater mythical dignity and interest,—Ægeus and his son Thêseus.

Pandiôn had four sons, Ægeus, Nisus, Lykus, and Pallas, between whom he divided his dominions. Nisus received the territory of Megaris, which had been under the sway of Pandiôn, and there founded the seaport of Nisæa. Lykus was made king of the eastern coast, but a dispute afterward ensued, and he quitted the country altogether, to establish himself on the southern coast of Asia Minor, among the Termilæ, to whom he gave the name of Lykians. Ægeus, as the eldest of the four, became king of Athens; but Pallas received a portion both of the south-western coast and the interior, and he as well as his children appear as frequent enemies both to Ægeus and to Thêseus. Pallas is the eponym of the dême Pallênê, and the stories respecting him and his sons seem to be connected with old and standing feuds among the different dêmes of Attica, originally independent communities. These feuds penetrated into the legend. They

explain the story which we find that Ægeus and Thêseus were not genuine Erechtheids, the former being denominated a supposititious child to Pandîon.

Ægeus has little importance in the mythical history except as the father of Thêseus: it may even be doubted whether his name is anything more than a mere cognomen of the god Poseidôn, who was (as we are told) the real father of this great Attic Hêraklês. As I pretend only to give a very brief outline of the general territory of Grecian legend, I cannot permit myself to recount in detail the chivalrous career of Thêseus, who is found both in the Kalydônian boar-hunt and in the Argonautic expedition—his personal and victorious encounters with the robbers Sinnis, Prokrustês, Periphêtês, Skiron, and others—his valuable service in ridding his country of the Krommyonian sow and the Marathônian bull—his conquest of the Minotaur in Krête, and his escape from the dangers of the labyrinth by the aid of Ariadnê, whom he subsequently carries off and abandons—his many amorous adventures, and his expeditions both against the Amazons and into the under-world along with Peirithous.

Thucydidês delineates the character of Thêseus as a man who combined sagacity with political power, and who conferred upon his country the inestimable benefit of uniting all the separate and self-governing dêmes of Attica into one common political society. From the well-earned reverence attached to the assertion of Thucydidês, it has been customary to reason upon this assertion as historically authentic, and to treat the romantic attributes which we find in Plutarch and Diodôrus as if they were fiction superinduced upon this basis of fact. Such a view of the case is, in my judgment, erroneous. The athletic and amorous knight-errant is the old version of the character—the profound and long-sighted politician is a subsequent correction, introduced indeed by men of superior mind, but destitute of historical warranty, and arising out of their desire to find reasons of their own for concurring in the veneration which the general public paid more easily and heartily to their national hero. Thêseus, in the *Iliad* and *Odyssey*, fights with the Lapithæ against the Centaurs: Thêseus, in the Hesiodic poems, is misguided by his passion for the beautiful Æglê, daughter of Panopeus; and the Thêseus described in Plutarch's biography is in great part a continuation and expansion of these same or similar attributes, mingled with many local legends, explaining, like the *Fasti* of Ovid, or the lost *Aitia* of Kallimachus, the original genesis of prevalent religious and social customs. Plutarch has doubtless greatly softened down and modified the adventures which he found in the Attic logographers, as well as in the poetical epics called Thêsêis. For in his preface to the life of Thêseus, after having emphatically declared that he is about to transcend the boundary both of the known and the knowable, but that the temptation of comparing the founder of Athens with the founder of Rome is irresistible, he concludes with the following remarkable

words: "I pray that this fabulous matter may be so far obedient to my endeavors as to receive, when purified by reason, the aspect of history: in those cases where it haughtily scorns plausibility and will admit no alliance with what is probable, I shall beg for indulgent hearers, willing to receive antique narrative in a mild spirit." We here see that Plutarch sat down, not to recount the old fables as he found them, but to purify them by reason and to impart to them the aspect of history. We have to thank him for having retained, after this purification, so much of what is romantic and marvelous; but we may be sure that the sources from which he borrowed were more romantic and marvelous still. It was the tendency of the enlightened men of Athens, from the days of Solôn downward, to refine and politicize the character of Thêseus: even Peisistratus expunged from one of the Hesiodic poems the line which described the violent passion of the hero for the fair Æglê: and the tragic poets found it more congenial to the feelings of their audience to exhibit him as a dignified and liberal sovereign rather than as an adventurous single-handed fighter. But the logographers and the Alexandrine poets remained more faithful to the old fables. The story of Hekalê, the hospitable old woman who received and blessed Thêseus when he went against the Marathônian bull, and whom he found dead when he came back to recount the news of his success, was treated by Kallimachus: and Virgil must have had his mind full of the unrefined legends when he numbered this Attic Hêraklês among the unhappy sufferers condemned to endless penance in the underworld.

Two, however, among the Thêseian fables cannot be dismissed without some special notice—the war against the Amazons, and the expedition against Krête. The former strikingly illustrates the facility as well as the tenacity of Grecian legendary faith; the latter embraces the story of Dædalus and Minos, two of the most eminent among Grecian ante-historical personages.

The Amazons, daughters of Arês and Harmonia, are both early creations, and frequent reproductions, of the ancient epic—which was indeed, we may generally remark, largely occupied both with the exploits and sufferings of women, or heroines, the wives and daughters of the Grecian heroes—and which recognized in Pallas Athênê the finished type of an irresistible female warrior. A nation of courageous, hardy, and indefatigable women, dwelling apart from men, permitting only a short temporary intercourse for the purpose of renovating their numbers, and burning out their right breast with a view of enabling themselves to draw the bow freely,—this was at once a general type stimulating to the fancy of the poet, and a theme eminently popular with his hearers. Nor was it at all repugnant to the faith of the latter, who had no recorded facts to guide them, and no other standard of credibility as to the past except such poetical narratives themselves—to conceive communities of Amazons

as having actually existed in anterior time. Accordingly, we find these warlike females constantly reappearing in the ancient poems, and universally accepted as past realities. In the *Iliad*, when Priam wishes to illustrate emphatically the most numerous host in which he ever found himself included, he tells us that it was assembled in Phrygia, on the banks of the Sangarius, for the purpose of resisting the formidable Amazons. When Bellerophôn is to be employed on a deadly and perilous undertaking, by those who indirectly wish to procure his death, he is dispatched against the Amazons. In the *Æthiopis* of Arktinus, describing the post-Homeric war of Troy, Penthesileia, queen of the Amazons, appears as the most effective ally of the besieged city, and as the most formidable enemy of the Greeks, succumbing only to the invincible might of Achilles. The Argonautic heroes find the Amazons on the river Thermôdôn, in their expedition along the southern coast of the Euxine. To the same spot Hêraklês goes to attack them, in the performance of the ninth labor imposed upon him by Eurystheus, for the purpose of procuring the girdle of the Amazonian queen Hippolytê; and we are told that they had not yet recovered from the losses sustained in this severe aggression when Thêseus also assaulted and defeated them, carrying off their queen Antiopê. This injury they avenged by invading Attica,—an undertaking (as Plutarch justly observes) “neither trifling nor feminine,” especially if, according to the statement of Hellanikus, they crossed the Cimmerian Bosphorus on the winter ice, beginning their march from the Asiatic side of the Palus Mæotis. They overcame all the resistances and difficulties of this prodigious march, and penetrated even into Athens itself; where the final battle, hard-fought and at one time doubtful, by which Thêseus crushed them, was fought—in the very heart of the city. Attic antiquaries confidently pointed out the exact position of the two contending armies: the left wing of the Amazons rested upon the spot occupied by the commemorative monument called the Amazoneion; the right wing touched the Pnyx, the place in which the public assemblies of the Athenian democracy were afterward held. The details and fluctuations of the combat, as well as the final triumph and consequent truce, were recounted by these authors with as complete faith and as much circumstantiality as those of the battle of Plataea by Herodotus. The sepulchral edifice called the Amazoneion, the tomb or pillar of Antiopê near the western gate of the city—the spot called the Horkomosion near the temple of Thêseus—even the hill of Areiopagus itself, and the sacrifices which it was customary to offer to the Amazons at the periodical festival of the Thêseia—were all so many religious mementos of this victory; which was, moreover, a favorite subject of art both with the sculptor and the painter, at Athens as well as in other parts of Greece.

No portion of the ante-historical epic appears to have been more deeply worked into the national mind of Greece than this invasion

and defeat of the Amazons. It was not only a constant theme of the logographers, but was also familiarly appealed to by the popular orators, along with Marathôn and Salamis, among those antique exploits of which their fellow-citizens might justly be proud. It formed a part of the retrospective faith of Herodotus, Lysias, Plato, and Isokratês, and the exact date of the event was settled by the chronologists. Nor did the Athenians stand alone in such a belief. Throughout many other regions of Greece, both European and Asiatic, traditions and memorials of the Amazons were found. At Megara, at Trœzen, in Laconia near Cape Tænarus, at Chæroneia in Bœotia, and in more than one part of Thessaly, sepulchers or monuments of the Amazons were preserved. The warlike women (it was said), on their way to Attica, had not traversed those countries without leaving some evidences of their passage.

Among the Asiatic Greeks the supposed traces of the Amazons were yet more numerous. Their proper territory was asserted to be the town and plain of Themiskyra, near the Grecian colony of Amisus, on the river Thermôdôn, a region called after their name by Roman historians and geographers. But they were believed to have conquered and occupied in earlier times a much wider range of territory, extending even to the coast of Iônia and Æolis. Ephesus, Smyrna, Kymê, Myrina, Paphos, and Sinopê were affirmed to have been founded and denominated by them. Some authors placed them in Libya or Ethiopia; and when the Pontic Greeks on the north-western shore of the Euxine had become acquainted with the hardy and daring character of the Sarmatian maidens,—who were obliged to have slain each an enemy in battle as the condition of obtaining a husband, and who artificially prevented the growth of the right breast during childhood,—they could imagine no more satisfactory mode of accounting for such attributes than by deducing the Sarmatians from a colony of vagrant Amazons, expelled by the Grecian heroes from their territory on the Thermôdôn. Pindar ascribed the first establishment of the memorable temple of Artemis at Ephesus to the Amazons. And Pausanias explains in part the pre-eminence which this temple enjoyed over every other in Greece by the widely diffused renown of its female founders, respecting whom he observes (with perfect truth, if we admit the historical character of the old epic) that women possess an unparalleled force of resolution in resisting adverse events, since the Amazons, after having been first roughly handled by Héraklês, and then completely defeated by Thêseus, could yet find courage to play so conspicuous a part in the defense of Troy against the Grecian besiegers.

It is thus that in what is called early Grecian history, as the Greeks themselves looked back upon it, the Amazons were among the most prominent and undisputed personages. Nor will the circumstance appear wonderful if we reflect that the belief in them was first established at a time when the Grecian mind was fed with nothing

else but religious legend and epic poetry, and that the incidents of the supposed past, as received from these sources, were addressed to their faith and feelings, without being required to adapt themselves to any canons of credibility drawn from present experience. But the time came when the historians of Alexander the Great audaciously abused this ancient credence. Among other tales calculated to exalt the dignity of that monarch, they affirmed that, after his conquest and subjugation of the Persian empire, he had been visited in Hyrcania by Thalestris, queen of the Amazons, who, admiring his warlike prowess, was anxious to be enabled to return into her own country in a condition to produce offspring of a breed so invincible. But the Greeks had now been accustomed for a century and a half to historical and philosophical criticism—and that uninquiring faith, which was readily accorded to the wonders of the past, could no longer be invoked for them when tendered as present reality. For the fable of the Amazons was here reproduced in its naked simplicity, without being rationalized or painted over with historical colors.

Some literary men indeed, among whom were Dêmêtrius of Skepsis, and the Mitylenæan Theophanês, the companion of Pompey in his expeditions, still continued their belief both in Amazons present and Amazons past; and when it became notorious that at least there were none such on the banks of the Thermôdôn, these authors supposed them to have migrated from their original locality, and to have settled in the unvisited regions north of Mount Caucasus. Strabo, on the contrary, feeling that the grounds of disbelief applied with equal force to the ancient stories and to the modern, rejected both the one and the other. But he remarks at the same time, not without some surprise, that it was usual with most persons to adopt a middle course,—to retain the Amazons as historical phenomena of the remote past, but to disallow them as realities of the present, and to maintain that the breed had died out. The accomplished intellect of Julius Cæsar did not scruple to acknowledge them as having once conquered and held in dominion a large portion of Asia. And the compromise between early, traditional, and religious faith on the one hand, and established habits of critical research on the other, adopted by the historian Arrian, deserves to be transcribed in his own words, as illustrating strikingly the powerful sway of the old legends even over the most positive-minded Greeks: “Neither Aristobulus nor Ptolemy” he observes, “nor any other competent witness, has recounted this (visit of the Amazons and their queen to Alexander): nor does it seem to me that the race of the Amazons was preserved down to that time, nor have they been noticed either by any one before Alexander, or by Xenophôn, though he mentions both the Phasians and the Kolchians, and the other barbarous nations which the Greeks saw both before and after their arrival at Trapezus, in which marches they must have met with the Amazons, if the latter had been still in existence. Yet *it is incredible to me that this race of*

women, celebrated as they have been by authors so many and so commanding, *should never have existed at all*. The story tells of Héraklès, that he set out from Greece and brought back with him the girdle of their queen Hippolytê; also of Thêseus and the Athenians, that they were the first who defeated in battle and repelled these women in their invasion of Europe; and the combat of the Athenians with the Amazons has been painted by Mikôn, not less than that between the Athenians and the Persians. Moreover, Herodotus has spoken in many places of these women; and those Athenian orators who have pronounced panegyrics on the citizens slain in battle, have dwelt upon the victory over the Amazons as among the most memorable of Athenian exploits. If the satrap of Media sent any equestrian women at all to Alexander, I think that they must have come from some of the neighboring barbarous tribes, practiced in riding and equipped in the costume generally called Amazonian."

There cannot be a more striking evidence of the indelible force with which these ancient legends were worked into the national faith and feelings of the Greeks than these remarks of a judicious historian upon the fable of the Amazons. Probably, if any plausible mode of rationalizing it, and of transforming it into a quasi-political event, had been offered to Arrian, he would have been better pleased to adopt such a middle term, and would have rested comfortably in the supposition that he believed the legend in its true meaning, while his less inquiring countrymen were imposed upon by the exaggerations of poets. But as the story was presented to him plain and unvarnished, either for acceptance or rejection, his feelings as a patriot and a religious man prevented him from applying to the past such tests of credibility as his untrammelled reason acknowledged to be paramount in regard to the present. When we see, moreover, how much his belief was strengthened, and all tendency to skepticism shut out, by the familiarity of his eye and memory with sculptured or painted Amazons—we may calculate the irresistible force of this sensible demonstration on the convictions of the unlettered public, at once more deeply retentive of passive impressions, and unaccustomed to the countervailing habit of rational investigation into evidence. Had the march of an army of warlike women, from the Thermôdôn or the Tanais into the heart of Attica, been recounted to Arrian as an incident belonging to the time of Alexander the Great, he would have rejected it no less emphatically than Strabô; but cast back as it was into an undefined past, it took rank among the hallowed traditions of divine or heroic antiquity,—gratifying to extol by rhetoric, but repulsive to scrutinize in argument.

CHAPTER XII.

KRÊTAN LEGENDS.—MINÔS AND HIS FAMILY.

TO UNDERSTAND the adventures of Thêseus in Krête, it will be necessary to touch briefly upon Minôs and the Krêtan heroic genealogy.

Minôs and Rhadamanthus, according to Homer, are sons of Zeus, by Europê, daughter of the widely-celebrated Phœnix, born in Krête. Minôs is the father of Deukaliôn, whose son Idomeneus, in conjunction with Mêrionês, conducts the Kretan troops to the host of Agamemnôn before Troy. Minôs is ruler of Knôssus, and familiar companion of the great Zeus. He is spoken of as holding guardianship in Krête—not necessarily meaning the whole of the island: he is farther decorated with a golden scepter, and constituted judge over the dead in the under-world to settle their disputes, in which function Odysseus finds him—this, however, by a passage of comparatively late interpolation into the *Odyssey*. He also had a daughter named Ariadnê, for whom the artist Dædalus fabricated in the town of Knôssus the representation of a complicated dance, and who was ultimately carried off by Thêseus: she died in the island of Dia, deserted by Thêseus and betrayed by Dionysos to the fatal wrath of Artemis. Rhadamanthus seems to approach to Minôs both in judicial functions and posthumous dignity. He is conveyed expressly to Eubœa, by the semi-divine sea-carriers, the Phæacians, to inspect the gigantic corpse of the earth-born Tityus—the longest voyage they ever undertook. He is, moreover, after death promoted to an abode of undisturbed bliss in the Elysian plain at the extremity of the earth.

According to poets later than Homer, Europê is brought over by Zeus from Phœnicia to Krête, where she bears to him three sons, Minôs, Rhadamanthus, and Sarpêdôn. The latter leaves Krête and settles in Lykia, the population of which, as well as that of many other portions of Asia Minor, is connected by various mythical genealogies with Krête, though the Sarpêdôn of the *Iliad* has no connection with Krête, and is not the son of Europê. Sarpêdôn, having become king of Lykia, was favored by his father, Zeus, with permission to live for three generations. At the same time the youthful Milêtus, a favorite of Sarpêdôn, quitted Krête, and established the city which bore his name on the coast of Asia Minor. Rhadamanthus became sovereign of and law-giver among the islands in the *Ægean*: he subsequently went to Bœôtiâ, where he married the widowed Alkmênê, mother of Hêrâklês.

Europê finds in Krête a king Astêrius, who marries her and adopts her children by Zeus; this Astêrius is the son of Krês, the eponym of the island, or (according to another genealogy by which it was

attempted to be made out that Minôs was of Dôrian race) he was a son of the daughter of Krês by Tektamus, the son of Dôrus, who had migrated into the island from Greece.

Minôs married Pasiphaë, daughter of the god Hélios and Perseïs, by whom he had Katreus, Deukaliôn, Glaukus, Androgeos,—names marked in the legendary narrative,—together with several daughters, among whom were Ariadnê and Phædra. He offended Poseidôn by neglecting to fulfill a solemnly made vow, and the displeased god afflicted his wife Pasiphaë with a monstrous passion for a bull. The great artist Dædalus, son of Eupalamus, a fugitive from Athens, became the confidant of this amour, from which sprang the Minôtaur, a creature half-man and half-bull. This Minôtaur was imprisoned by Minôs in the labyrinth, an inextricable inclosure constructed by Dædalus for that express purpose by order of Minôs.

Minôs acquired great nautical power, and expelled the Karian inhabitants from many of the islands of the Ægean, which he placed under the government of his sons on the footing of tributaries. He undertook several expeditions against various places on the coast—one against Nisus, the son of Pandiôn, king of Megara, who had among the hair of his head one peculiar lock of a purple color: an oracle had pronounced that his life and reign would never be in danger so long as he preserved this precious lock. The city would have remained inexpugnable, if Skylla, the daughter of Nisus, had not conceived a violent passion for Minôs. While her father was asleep she cut off the lock on which his safety hung, so that the Kretan king soon became victorious. Instead of performing his promise to carry Skylla away with him to Krête, he cast her from the stern of his vessel into the sea: both Skylla and Nisus were changed into birds.

Androgeos, son of Minôs, having displayed such rare qualities as to vanquish all his competitors at the Panathenaic festival in Athens, was sent by Ægeus, the Athenian king, to contend against the bull of Marathôn,—an enterprise in which he perished, and Minôs made war upon Athens to avenge his death. He was for a long time unable to take the city: at length he prayed to his father, Zeus, to aid him in obtaining redress from the Athenians, and Zeus sent upon them pestilence and famine. In vain did they endeavor to avert these calamities by offering up as propitiatory sacrifices the four daughters of Hyakinthus. Their sufferings still continued and the oracle directed them to submit to any terms which Minôs might exact. He required that they should send to Krête a tribute of seven youths and seven maidens, periodically, to be devoured by the Minôtaur,—offered to him in a labyrinth constructed by Dædalus, including countless different passages, out of which no person could escape.

Every ninth year this offering was to be dispatched. The more common story was that the youths and maidens thus destined to

destruction were selected by lot; but the logographer Hellanikus said that Minôs came to Athens and chose them himself. The third period for dispatching the victims had arrived, and Athens was plunged in the deepest affliction, when Thêseus determined to devote himself as one of them, and either to terminate the sanguinary tribute or to perish. He prayed to Poseidôn for help, while the Delphian god assured him that Aphroditê would sustain and extricate him. On arriving at Knôssus he was fortunate enough to captivate the affections of Ariadnê, the daughter of Minôs, who supplied him with a sword and a clue of thread. With the former he contrived to kill the Minôtaur; the latter served to guide his footsteps in escaping from the labyrinth. Having accomplished this triumph, he left Krête with his ship and companions unhurt, carrying off Ariadnê, whom, however, he soon abandoned on the island of Naxos. On his way home to Athens, he stopped at Delos, where he offered a grateful sacrifice to Apollo for his escape, and danced, along with the young men and maidens whom he had rescued from the Minôtaur, a dance called the Geranus, imitated from the twists and convolutions of the Crêtan labyrinth. It had been concerted with his father Ægeus that, if he succeeded in his enterprise against the Minôtaur, he should on his return hoist white sails in his ship in place of the black canvas which she habitually carried when employed on this mournful embassy. But Thêseus forgot to make the change of sails; so that Ægeus, seeing the ship return with her equipment of mourning unaltered, was impressed with the sorrowful conviction that his son had perished, and cast himself into the sea. The ship which made this voyage was preserved by the Athenians with careful solicitude, being constantly repaired with new timbers, down to the time of the Phalerian Dêmêtrius: every year she was sent from Athens to Delos with a solemn sacrifice and specially nominated envoys. The priest of Apollo decked her stern with garlands before she quitted the port, and during the time which elapsed until her return the city was understood to abstain from all acts carrying with them public impurity, so that it was unlawful to put to death any person even under formal sentence by the dikastery. This accidental circumstance becomes especially memorable from its having postponed for thirty days the death of the lamented Sokratês.

The legend respecting Thêseus, and his heroic rescue of the seven noble youths and maidens from the jaws of the Minôtaur, was thus both commemorated and certified to the Athenian public by the annual holy ceremony and by the unquestioned identity of the vessel employed in it. There were, indeed, many varieties in the mode of narrating the incident; and some of the Attic logographers tried to rationalize the fable by transforming the Minôtaur into a general or a powerful athlete, named Taurus, whom Thêseus vanquished in Krête. But this altered version never overbore the old fanciful

character of the tale as maintained by the poets. A great number of other religious ceremonies and customs, as well as several chapels or sacred inclosures in honor of different heroes, were connected with different acts and special ordinances of Thêseus. To every Athenian who took part in the festivals of the Oschophoria, the Pyanepsia, or the Kybernêsia, the name of this great hero was familiar; while the motives for offering to him solemn worship at his own special festival of the Thêsia became evident and impressive.

The same Athenian legends which ennobled and decorated the character of Thêseus painted in repulsive colors the attributes of Minôs; and the traits of the old Homeric comrade of Zeus were buried under those of the conqueror and oppressor of Athens. His history, like that of the other legendary personages of Greece, consists almost entirely of a string of family romances and tragedies. His son Katreus, father of Aëropê, wife of Atreus, was apprised by an oracle that he would perish by the hand of one of his own children: he accordingly sent them out of the island, and Althæmenês, his son, established himself in Rhodes. Katreus having become old, and fancying that he had outlived the warning of the oracle, went over to Rhodes to see Althæmenês. In an accidental dispute which arose between his attendants and the islanders, Althæmenês inadvertently took part and slew his father without knowing him. Glaukus, the youngest son of Minôs, pursuing a mouse, fell into a reservoir of honey and was drowned. No one knew what had become of him, and his father was inconsolable; at length the Argeian Polyeidus, a prophet wonderfully endowed by the gods, both discovered the boy and restored him to life, to the exceeding joy of Minôs.

The latter at last found his death in an eager attempt to overtake and punish Dædalus. This great artist, the eponymous hero of the Attic gens or dême called the Dædalidæ, and the descendant of Erechtheus through Mêtion, had been tried at the tribunal of Areiopagus and banished for killing his nephew Talos, whose rapidly improving skill excited his envy. He took refuge in Krête, where he acquired the confidence of Minôs, and was employed (as has been already mentioned) in constructing the labyrinth; subsequently, however, he fell under the displeasure of Minôs, and was confined as a close prisoner within the inextricable windings of his own edifice. His unrivaled skill and resource, however, did not forsake him. He manufactured wings both for himself and for his son Ikarus, with which they flew over the sea. The father arrived safely in Sicily at Kamikus, the residence of the Sikanian king Kokalus; but the son, disdainful of paternal example and admonition, flew so high that his wings were melted by the sun and he fell into the sea, which from him was called the Ikarian sea.

Dædalus remained for some time in Sicily, leaving in various parts of the island many prodigious evidences of mechanical and architectural skill. At length Minôs, bent upon regaining posses-

sion of his person, undertook an expedition against Kokalus with a numerous fleet and army. Kokalus, affecting readiness to deliver up the fugitive, and receiving Minôs with apparent friendship, ordered a bath to be prepared for him by his three daughters, who, eager to protect Dædalus at any price, drowned the Krêtan king in the bath with hot water. Many of the Krêtans who had accompanied him remained in Sicily and founded the town of Minoa, which they denominated after him. But not long afterward Zeus instigated all the inhabitants of Krête (except the towns of Polichna and Præsus) to undertake with one accord an expedition against Kamikus for the purpose of avenging the death of Minôs. They besieged Kamikus in vain for five years, until at last famine compelled them to return. On their way along the coast of Italy, in the gulf of Tarentum, a terrible storm destroyed their fleet and obliged them to settle permanently in the country: they founded Hyria with other cities, and became Messapian Iapygians. Other settlers, for the most part Greeks, immigrated into Krête to the spots which this movement had left vacant. In the second generation after Minôs occurred the Trojan war. The departed Minôs was exceedingly offended with the Krêtans for co-operating in avenging the injury to Menelaus, since the Greeks generally had lent no aid to the Krêtans in their expedition against the town of Kamikus. He sent upon Krête, after the return of Idomeneus from Troy, such terrible visitations of famine and pestilence that the population again died out or expatriated, and was again renovated by fresh immigrations. The intolerable suffering thus brought upon the Krêtans by the anger of Minôs, for having co-operated in the general Grecian aid to Menelaus, was urged by them to the Greeks as the reason why they could take no part in resisting the invasion of Xerxês; and it is even pretended that they were advised and encouraged to adopt this ground of excuse by the Delphian oracle.

Such is the Minôs of the poets and logographers, with his legendary and romantic attributes: the familiar comrade of the great Zeus,—the judge among the dead in Hadês,—the husband of Pasiphaë, daughter of the god Hêlios,—the father of the goddess Ariadnê, as well as of Androgeos, who perishes and is worshiped at Athens, and of the boy Glaucus, who is miraculously restored to life by a prophet,—the person beloved by Skylla, and the amorous pursuer of the nymph or goddess Britomartis,—the proprietor of the Labyrinth and of the Minôtaur, and the exactor of a periodical tribute of youths and maidens from Athens as food for this monster,—lastly, the follower of the fugitive artist Dædalus to Kamikus, and the victim of the three ill-disposed daughters of Kokalus in a bath. With this strongly marked portrait, the Minôs of Thucydides and Aristotle has scarcely anything in common except the name. He is the first to acquire *Thalassokraty*, or command of the Ægean sea: he expels the Karian inhabitants from the Cyclades islands,

and sends thither fresh colonists under his own sons; he puts down piracy, in order that he may receive his tribute regularly; lastly, he attempts to conquer Sicily, but fails in the enterprise and perishes. Here we have conjectures, derived from the analogy of the Athenian maritime empire in the historical times, substituted in place of the fabulous incidents, and attached to the name of Minôs.

In the fable a tribute of seven youths and seven maidens is paid to him periodically by the Athenians; in the historicized narrative this character of a tribute-collector is preserved, but the tribute is money collected from dependent islands; and Aristotle points out to us how conveniently Krête is situated to exercise empire over the *Ægean*. The expedition against Kamikus, instead of being directed to the recovery of the fugitive Dædalus, is an attempt on the part of the great thalassokrat to conquer Sicily. Herodotus gives us generally the same view of the character of Minôs as a great maritime king, but his notice of the expedition against Kamikus includes the mention of Dædalus as the intended object of it. Ephorus, while he described Minôs as a commanding and comprehensive lawgiver imposing his commands under the sanction of Zeus, represented him as the imitator of an earlier lawgiver named Rhadamanthus, and also as an immigrant into Krête from the *Æolic* Mount Ida, along with the priests or sacred companions of Zeus called the *Idæi Dactyli*. Aristotle, too, points him out as the author of the *Syssitia*, or public meals common in Krête as well as at Sparta,—other divergences in a new direction from the spirit of the old fables.

The contradictory attributes ascribed to Minôs, together with the perplexities experienced by those who wished to introduce a regular chronological arrangement into these legendary events, have led both in ancient and in modern times to the supposition of two kings named Minôs, one the grandson of the other,—Minôs I., the son of Zeus, lawgiver and judge,—Minôs II., the thalassokrat,—a gratuitous conjecture, which, without solving the problem required, only adds one to the numerous artifices employed for imparting the semblance of history to the disparate matter of legend. The Krêtans were at all times, from Homer downward, expert and practiced seamen. But that they were ever united under one government, or ever exercised maritime dominion in the *Ægean*, is a fact which we are neither able to affirm nor to deny. The *Odyssey*, in so far as it justifies any inference at all, points against such a supposition, since it recognizes a great diversity both of inhabitants and of languages in the island, and designates Minôs as king specially of Knôssus: it refutes still more positively the idea that Minôs put down piracy, which the Homeric Krêtans as well as others continue to practice without scruple.

Herodotus, though he in some places speaks of Minôs as a person historically cognizable, yet in one passage severs him pointedly from the generation of man. The Samian despot "*Polykratês*," he tells

us, "was the first person who aspired to nautical dominion, excepting Minôs of Knôssus, and others before him (if any such there ever were) who may have ruled the sea; but Polykratês is the first of that which is called *the generation of man* who aspired with much chance of success to govern Iônia and the islands of the Ægean." Here we find it manifestly intimated that Minôs did not belong to the generation of man, and the tale given by the historian respecting the tremendous calamities which the wrath of the departed Minôs inflicted on Krete confirms the impression. The king of Knôssus is a god or a hero, but not a man; he belongs to legend, not to history. He is the son as well as the familiar companion of Zeus; he marries the daughter of Hêlios, and Ariadnê is numbered among his offspring. To this superhuman person are ascribed the oldest and most revered institutions of the island, religious and political, together with a period of supposed ante-historical dominion. That there is much of Krêtan religious ideas and practice embodied in the fables concerning Minôs can hardly be doubted; nor is it improbable that the tale of the youths and maidens sent from Athens may be based in some expiatory offerings rendered to a Kretan divinity. The orgiastic worship of Zeus, solemnized by the armed priests with impassioned motions and violent excitement, was of ancient date in that island, as well as the connection with the worship of Apollo both at Delphi and at Delos. To analyze the fables and to elicit from them any trustworthy particular facts, appears to me a fruitless attempt. The religious recollections, the romantic invention, and the items of matter of fact, if any such there be, must forever remain indissolubly amalgamated as the poet originally blended them, for the amusement or edification of his auditors. Hoeckh, in his instructive and learned collections of facts respecting ancient Krête, construes the mythical genealogy of Minôs to denote a combination of the orgiastic worship of Zeus, indigenous among the Eteokretes, with the worship of the moon imported from Phœnicia, and signified by the names Europe, Pasiphæ, and Ariadnê. This is specious as a conjecture, but I do not venture to speak of it in terms of greater confidence.

From the connection of religious worship and legendary tales between Krete and various parts of Asia Minor,—the Troad, the coast of Milêtus and Lykia, especially between Mount Ida in Krête and Mount Ida in Æolis,—it seems reasonable to infer an ethnographical kindred or relationship between the inhabitants anterior to the period of Hellenic occupation. The tales of Krêtan settlement at Minoa and Engyôn, on the south-western coast of Sicily, and in Iapygia, on the Gulf of Tarentum, conduct us to a similar presumption, though the want of evidence forbids our tracing it farther. In the time of Herodotus, the Eteokrêtes, or aboriginal inhabitants of the island, were confined to Polichna and Præsus; but in earlier times, prior to the encroachments of the Hellênes, they had occupied the larger portion,

if not the whole of the island. Minôs was originally their hero, subsequently adopted by the immigrant Hellènes,—at least Herodotus considers him as barbarian, not Hellenic.

CHAPTER XIII.

ARGONAUTIC EXPEDITION.

THE ship *Argô* was the theme of many songs during the oldest periods of the Grecian epic, even earlier than the *Odyssey*. The king *Ætês*, from whom she is departing, the hero *Jasôn*, who commands her, and the goddess *Hêrê*, who watches over him, enabling the *Argô* to traverse distances and to escape dangers which no ship had ever before encountered, are all circumstances briefly glanced at by *Odysseus* in his narrative to *Alkinous*. Moreover, *Eunêus*, the son of *Jasôn* and *Hypsipylê*, governs *Lêmnos* during the siege of *Troy* by *Agamemnôn*, and carries on a friendly traffic with the Grecian camp, purchasing from them their Trojan prisoners.

The legend of *Halus* in *Achaia Phthiôtis*, respecting the religious solemnities connected with the family of *Athamas* and *Phryxus* (related in a previous chapter), is also interwoven with the voyage of the Argonauts; and both the legend and the solemnities seem evidently of great antiquity. We know, further, that the adventures of the *Argô* were narrated not only by *Hesiod* and in the *Hesiodic* poems, but also by *Eumêlus* and the author of the *Naupaktian* verses—by the latter seemingly at considerable length. But these poems are unfortunately lost, nor have we any means of determining what the original story was; for the narrative, as we have it, borrowed from later sources, is enlarged by local tales from the subsequent Greek colonies—*Kyzikus*, *Hêracleia*, *Sinopê*, and others.

Jasôn, commanded by *Pelias* to depart in quest of the golden fleece belonging to the speaking ram which had carried away *Phryxus* and *Hellê*, was encouraged by the oracle to invite the noblest youth of Greece to his aid, and fifty of the most distinguished among them obeyed the call. *Hêraklês*, *Thêseus*, *Telamôn* and *Pêleus*, *Kastôr* and *Pollux*, *Idas*, and *Lynkeus*—*Zêtês* and *Kalaïs*, the winged son of *Boreas*—*Meleager*, *Amphiarus*, *Kêpheus*, *Laertês*, *Autolykus*, *Menœtius*, *Aktor*, *Erginus*, *Euphêmus*, *Ankæus*, *Pæas*, *Periklymenus*, *Augeas*, *Eurytus*, *Admêtus*, *Akastus*, *Kæneus*, *Euryalus*, *Pênêleôs* and *Lêitus*, *Askalaphus* and *Ialmenus*, were among them. *Argus*, the son of *Phryxus*, directed by the promptings of *Athênê*, built the ship, inserting in the prow a piece of timber, from

the celebrated oak of Dodona, which was endued with the faculty of speech: Tiphys was the steersman, Idmôn (the son of Apollo) and Mopsus accompanied them as prophets, while Orpheus came to amuse their weariness, and reconcile their quarrels, with his harp.

First, they touched at the island of Lêmnos, in which at that time there were no men; for the women, infuriated by jealous and ill-treatment, had put to death their fathers, husbands, and brothers. The Argonauts, after some difficulty, were received with friendship, and even admitted into the greatest intimacy. They stayed some months, and the subsequent population of the island was the fruit of their visit. Hypsipylê, the queen of the island, bore to Jasôn two sons.

They then proceeded onward along the coast of Thrace, up the Hellespont, to the southern coast of the Propontis inhabited by the Doliones and their king Kyzikus. Here they were kindly entertained, but after their departure were driven back to the same spot by a storm; and, as they landed in the dark, the inhabitants did not know them. A battle took place, in which the chief, Kyzikus, was killed by Jasôn; whereby much grief was occasioned as soon as the real facts became known. After Kyzikus had been interred with every demonstration of mourning and solemnity, the Argonauts proceeded along the coast of Mysia. In this part of the voyage, they left Hêraklês behind. For Hylas, his favorite youthful companion, had been stolen away by the nymphs of a fountain, and Hêraklês, wandering about in search of him, neglected to return. At last he sorrowfully retired, exacting hostages from the inhabitants of the neighboring town of Kius that they would persist in the search.

They next stopped in the country of the Bebrykians, where the boxing contest took place between the king, Amykus, and the Argonaut Pollux: they then proceeded onward to Bithynia, the residence of the blind prophet Phineus. His blindness had been inflicted by Poseidôn as a punishment for having communicated to Phryxus the way to Kolchis. The choice had been allowed to him between death and blindness, and he had preferred the latter. He was also tormented by the harpies, winged monsters who came down from the clouds whenever his table was set, snatched the food from his lips and imparted to it a foul and unapproachable odor. In the midst of this misery he hailed the Argonauts as his deliverers—his prophetic powers having enabled him to foresee their coming. The meal being prepared for him, the harpies approached as usual, but Zêtês and Kalais, the winged sons of Boreas, drove them away and pursued them. They put forth all their speed, and prayed to Zeus to be enabled to overtake the monsters; when Hermês appeared and directed them to desist, the harpies being forbidden further to molest Phineus, and retiring again to their native cavern in Krête.

Phineus, grateful for the relief afforded to him by the Argonauts, forewarned them of the dangers of their voyage and of the precautions necessary for their safety; and through his suggestions they

were enabled to pass through the terrific rocks called *Symlégades*. These were two rocks which alternately opened and shut, with a swift and violent collision, so that it was difficult even for a bird to fly through during the short interval. When the *Argô* arrived at the dangerous spot, *Euphêmus* let loose a dove, which flew through and just escaped with the loss of a few feathers of her tail. This was a signal to the Argonauts, according to the prediction of *Phineus*, that they might attempt the passage with confidence. Accordingly, they rowed with all their might, and passed safely through: the closing rocks, held for a moment asunder by the powerful arms of *Athênê*, just crushed the ornaments at the stern of their vessel. It had been decreed by the gods that, so soon as any ship once got through, the passage should forever afterward be safe and easy to all. The rocks became fixed in their separate places, and never again closed.

After again halting on the coast of the *Mariandynians*, where their steersman *Tiphys* died, as well as in the country of the *Amazons*, and after picking up the sons of *Phryxus*, who had been cast away by *Poseidôn* in their attempt to return from *Kolchis* to *Greece*, they arrived in safety at the river *Phasis* and the residence of *Æêtês*. In passing by *Mount Caucasus*, they saw the eagle which gnawed the liver of *Promêtheus* nailed to the rock, and heard the groans of the sufferer himself. The sons of *Phryxus* were cordially welcomed by their mother *Chalkiopê*. Application was made to *Æêtês* that he would grant to the Argonauts, heroes of divine parentage and sent forth by the mandate of the gods, possession of the golden fleece: their aid in return was proffered to him against any or all of his enemies. But the king was wroth, and peremptorily refused, except upon conditions which seemed impracticable. *Hêphæstos* had given him two ferocious and untamable bulls, with brazen feet, which breathed fire from their nostrils: *Jasôn* was invited, as a proof both of his illustrious descent and of the sanction of the gods to his voyage, to harness these animals to the yoke, so as to plow a large field and sow it with dragon's teeth. Perilous as the condition was, each one of the heroes volunteered to make the attempt. *Idmôn* especially encouraged *Jasôn* to undertake it, and the goddesses *Hêrê* and *Aphroditê* made straight the way for him. *Mêdea*, the daughter of *Æêtês* and *Eidyia*, having seen the youthful hero in his interview with her father, had conceived toward him a passion which disposed her to employ every means for his salvation and success. She had received from *Hekâtê* pre-eminent magical powers, and she prepared for *Jasôn* the powerful *Prometheian* unguent, extracted from a herb which had grown where the blood of *Promêtheus* dropped. The body of *Jasôn* having been thus pre-medicated, became invulnerable either by fire or by warlike weapons. He undertook the enterprise, yoked the bulls without suffering injury, and plowed the field: when he had sown the dragon's teeth, armed men sprung out of the

furrows. But he had been forewarned by Mèdeia to cast a vast rock into the midst of them, upon which they began to fight with each other, so that he was easily enabled to subdue them all.

The task prescribed had thus been triumphantly performed. Yet Ætês not only refused to hand over the golden fleece, but even took measures for secretly destroying the Argonauts and burning their vessel. He designed to murder them during the night after a festal banquet; but Aphroditê, watchful for the safety of Jasôn, inspired the Kolchian king at the critical moment with an irresistible inclination for his nuptial bed. While he slept, the wise Idmôn counseled the Argonauts to make their escape, and Mèdeia agreed to accompany them. She lulled to sleep by a magic potion the dragon who guarded the golden fleece, placed that much-desired prize on board the vessel, and accompanied Jasôn with his companions in their flight, carrying along with her the young Apsyrtus, her brother.

Ætês, profoundly exasperated at the flight of the Argonauts with his daughter, assembled his forces forthwith, and put to sea in pursuit of them. So energetic were his efforts that he shortly overtook the retreating vessel, when the Argonauts again owed their safety to the stratagem of Mèdeia. She killed her brother Apsyrtus, cut his body in pieces and strewed the limbs round about in the sea. Ætês on reaching the spot found these sorrowful traces of his murdered son; but while he tarried to collect the scattered fragments, and bestow upon the body an honorable interment, the Argonauts escaped. The spot on which the unfortunate Apsyrtus was cut up received the name of Tomi. This fratricide of Mèdeia, however, so deeply provoked the indignation of Zeus that he condemned the Argô and her crew to a trying voyage, full of hardship and privation, before she was permitted to reach home. The returning heroes traversed an immeasurable length both of sea and of river: first up the river Phasis into the ocean which flows round then earth—the following the course of that circumfluous stream until its junction with the Nile, they came down the Nile into Egypt, from whence they carried the Argô on their shoulders by a fatiguing land-journey to the lake Tritônis in Libya. Here they were rescued from the extremity of want and exhaustion by the kindness of the local god Tritôn, who treated them hospitably, and even presented to Euphêmus a clod of earth as a symbolical promise that his descendants should one day found a city on the Libyan shore. The promise was amply redeemed by the flourishing and powerful city of Kyrênê, whose princes, the Battiiads, boasted themselves as lineal descendants of Euphêmus.

Refreshed by the hospitality of Tritôn, the Argonauts found themselves again on the waters of the Mediterranean in their way homeward. But before they arrived at Iôlkos they visited Circê, at the island of Ææa, where Mèdeia was purified for the murder of Apsyrtus: they also stopped at Korkyra, then called Drepanê, where Alkinous

received and protected them. The cave in that island where the marriage of Mèdeia with Jasôn was consummated was still shown in the time of the historian Timæus, as well as the altars to Apollo which she had erected, and the rites and sacrifices which she had first instituted. After leaving Korkyra, the Argô was overtaken by a perilous storm near the island of Théra. The heroes were saved from imminent peril by the supernatural aid of Apollo, who, shooting from his golden bow an arrow which pierced the waves like a track of light, caused a new island suddenly to spring up in their track and present to them a port of refuge. The island was called Anaphê; and the grateful Argonauts established upon it an altar and sacrifices in honor of Apollo Æglêtês, which were ever afterward continued, and traced back by the inhabitants to this originating adventure.

On approaching the coast of Krête, the Argonauts were prevented from landing by Talôs, a man of brass, fabricated by Hêphæstos, and presented by him to Minôs for the protection of the island. This vigilant sentinel hurled against the approaching vessel fragments of rock, and menaced the heroes with destruction. But Mèdeia deceived him by a stratagem and killed him; detecting and assailing the one vulnerable point in his body. The Argonauts were thus enabled to land and refresh themselves. They next proceeded onward to Ægina, where, however, they again experienced resistance before they could obtain water—then along the coast of Eubœa and Lokris back to Iôlkos in the gulf of Pagasæ, the place from whence they had started. The proceedings of Pelias during their absence, and the signal revenge taken upon him by Mèdeia after their return, have already been narrated in a preceding section. The ship Argô herself, in which the chosen heroes of Greece had performed so long a voyage and braved so many dangers, was consecrated by Jasôn to Poseidôn at the isthmus of Corinth. According to another account, she was translated to the stars by Athênê, and became a constellation.

Traces of the presence of the Argonauts were found not only in the regions which lay between Iôlkos and Kolchis, but also in the western portion of the Grecian world—distributed more or less over all the spots visited by Grecian mariners or settled by Grecian colonists, and scarcely less numerous than the wanderings of the dispersed Greeks and Trojans after the capture of Troy. The number of Jasonia, or temples for the heroic worship of Jasôn, was very great from Abdêra in Thrace, eastward along the coast of the Euxine, to Armenia and Media. The Argonauts had left their anchoring-stone on the coast of Bebrykia, near Kyzikus, and there it was preserved during the historical ages in the temple of the Jasonian Athênê. They had founded the great temple of the Idæan mother on the mountain Dindymon, near Kyzikus, and the Hieron of Zeus Urios on the Asiatic point at the mouth of the Euxine, near which

was also the harbor of Phryxus. Idmôn, the prophet of the expedition, who was believed to have died of a wound by a wild boar on the Mariandynian coast, was worshiped by the inhabitants of the Pontic Hêrakleia with great solemnity as their Heros Poliuchus, and that, too, by the special direction of the Delphian god. Autolykus, another companion of Jasôn, was worshiped as Ækist by the inhabitants of Sinopê. Moreover, the historians of Hêrakleia pointed out a temple of Hekâtê in the neighboring country of Paphlagonia, first erected by Mêdea; and the important town of Pantikapæon, on the European side of the Cimmerian Bosphorus, ascribed its first settlement to a son of Æêtês. When the returning 10,000 Greeks sailed along the coast, called the Jasonian shore, from Sinopê to Hêrakleia, they were told that the grandson of Æêtês was reigning king of the territory at the mouth of the Phasis, and the anchoring-places where the Argô had stopped were specially pointed out to them. In the lofty regions of the Moschi, near Kolchis, stood the temple of Leukothea, founded by Phryxus, which remained both rich and respected down to the times of the kings of Pontus, and where it was an inviolable rule not to offer up a ram. The town of Dioskurias, north of the river Phasis, was believed to have been hallowed by the presence of Kastôr and Pollux in the Argô, and to have received from them its appellation. Even the interior of Media and Armenia was full of memorials of Jasôn and Mêdea, and their son Mêdus, or of Armenus, the son of Jasôn, from whom the Greeks deduced not only the name and foundation of the Medes and Armenians, but also the great operation of cutting a channel through the mountains for the efflux of the river Araxes, which they compared to that of the Peneius in Thessaly. And the Roman general Pompey, after having completed the conquest and expulsion of Mithridatês, made long marches through Kolchis into the regions of Caucasus, for the express purpose of contemplating the spots which had been ennobled by the exploits of the Argonauts, the Dioskuri, and Hêraklês.

In the west, memorials either of the Argonauts or of the pursuing Kolchians were pointed out in Korkyra, in Krête, in Epirus near the Akrokeraunian mountains, in the islands called Apsyrtides near the Illyrian coast, at the bay of Caieta, as well as at Poseidônia on the southern coast of Italy, in the island of Æthalia or Elba, and in Libya.

Such is a brief outline of the Argonautic expedition, one of the most celebrated and widely diffused among the ancient tales of Greece. Since so many able men have treated it as an undisputed reality, and even made it the pivot of systematic chronological calculations, I may here repeat the opinion long ago expressed by Heyne, and even indicated by Burmann, that the process of dissecting the story in search of a basis of fact is one altogether fruitless. Not only are we unable to assign the date, or identify the crew, or decipher the log-book of the Argô, but we have no means of settling

even the preliminary question, whether the voyage be matter of fact badly reported, or legend from the beginning. The widely distant spots in which the monuments of the voyage were shown, no less than the incidents of the voyage itself, suggest no other parentage than epical fancy. The supernatural and the romantic not only constitute an inseparable portion of the narrative, but even embrace all the prominent and characteristic features; if they do not comprise the whole, and if there be intermingled along with them any sprinkling of historical or geographical fact—a question to us indeterminable—there is at least no solvent by which it can be disengaged, and no test by which it can be recognized. Wherever the Grecian mariner sailed he carried his religious and patriotic mythes along with him. His fancy and his faith were alike full of the long wanderings of Jasôn, Odysseus, Perseus, Hêraklê, Dionysus, Triptolemus, or Iô; it was pleasing to him in success, and consoling to him in difficulty, to believe that their journeys had brought them over the ground which he was himself traversing. There was no tale amid the wide range of the Grecian epic more calculated to be popular with the seaman than the history of the primeval ship Argô and her distinguished crew, comprising heroes from all parts of Greece, and especially the Tyndarids Kastôr and Pollux, the heavenly protectors invoked during storm and peril. He localized the legend anew wherever he went, often with some fresh circumstances suggested either by his own adventures or by the scene before him. He took a sort of religious possession of the spot, connecting it by a bond of faith with his native land, and erecting in it a temple or an altar with appropriate commemorative solemnities. The Jasonium thus established, and indeed every visible object called after the name of the hero, not only served to keep alive the legend of the Argô in the minds of future comers or inhabitants, but was accepted as an obvious and satisfactory proof that this marvelous vessel had actually touched there in her voyage.

The epic poets, building both on the general love of fabulous incident and on the easy faith of the people, dealt with distant and unknown space in the same manner as with past and unrecorded time. They created a mythical geography for the former and a mythical history for the latter. But there was this material difference between the two: that while the unrecorded time was beyond the reach of verification, the unknown space gradually became trodden and examined. In proportion as authentic local knowledge was enlarged, it became necessary to modify the geography or shift the scene of action of the old mythes; and this perplexing problem was undertaken by some of the ablest historians and geographers of antiquity—for it was painful to them to abandon any portion of the old epic, as if it were destitute of an ascertainable basis of truth.

Many of these fabulous localities are to be found in Homer and Hesiod, and the other Greek poets and logographers,—Erytheia, the garden of the Hesperides, the garden of Phœbus, to which Boreas

transported the Attic maiden Oreithyia, the delicious country of the Hyperboreans, the Elysian plain, the floating island of Æolus, Thrinakia, the country of the Æthiopians, the Læstrygones, the Kyklôpes, the Lotophagi, the Sirens, the Cimmerians, and the Gorgons, etc. These are places which (to use the expression of Pindar respecting the Hyperboreans) you cannot approach either by sea or by land: the wings of the poet alone can carry you thither. They were not introduced into the Greek mind by incorrect geographical reports, but, on the contrary, had their origin in the legend, and passed from thence into the realities of geography, which they contributed much to pervert and confuse. For the navigator or emigrant, starting with an unsuspecting faith in their real existence, looked out for them in his distant voyages, and constantly fancied that he had seen or heard of them, so as to be able to identify their exact situation. The most contradictory accounts, indeed, as might be expected, were often given respecting the latitude and longitude of such fanciful spots, but this did not put an end to the general belief in their real existence.

In the present advanced state of geographical knowledge, the story of that man who, after reading Gulliver's Travels, went to look in his map for Lilliput, appears an absurdity. But those who fixed the exact locality of the floating island of Æolus or the rocks of the Sirens did much the same; and, with their ignorance of geography and imperfect appréciation of historical evidence, the error was hardly to be avoided. The ancient belief which fixed the Sirens on the islands of Sirenusæ off the coast of Naples: the Kyklôpes, Erytheia, and the Læstrygones in Sicily; the Lotophagi on the island of Méninx, near the Lesser Syrtis; the Phæakians at Korkyra; and the goddess Circê at the promontory of Circeium,—took its rise at a time when these regions were first Hellenized and comparatively little visited. Once embodied in the local legends and attested by visible monuments and ceremonies, it continued for a long time unassailed; and Thucydides seems to adopt it in reference to Korkyra and Sicily before the Hellenic colonization, as matter of fact generally unquestionable, though little avouched as to details. But when geographical knowledge became extended, and the criticism upon the ancient epic was more or less systematized by the literary men of Alexandria and Pergamus, it appeared to many of them impossible that Odysseus could have seen so many wonders or undergone such monstrous dangers within limits so narrow, and in the familiar track between the Nile and the Tiber. The scene of his weather-driven course was then shifted farther westward. Many convincing evidences were discovered, especially by Asklepiadês of Myrlea, of his having visited various places in Iberia: several critics imagined that he had wandered about in the Atlantic ocean outside of the strait of Gibraltar, and they recognized a section of Lotophagi on the coast of Mauritania, over and above those who dwelt on the island of Méninx. On

the other hand, Eratosthenês and Apollodôrus treated the places visited by Odysseus as altogether unreal, for which skepticism they incurred much reproach.

The fabulous island of Erytheia,—the residence of the three-headed Geryôn with his magnificent herd of oxen, under the custody of the two-headed dog Orthrus, described by Hesiod, like the garden of the Hesperides, as extra-terrestrial, on the farther side of the circumfluous ocean,—this island was supposed, by the interpreters of Stesichorus the poet, to be named by him off the south-western region of Spain called Tartêssus, and in the immediate vicinity of Gadês. But the historian Hekataëus, in his anxiety to historicize the old fable, took upon himself to remove Erytheia from Spain nearer home to Epirus. He thought it incredible that Hêrâklês should have traversed Europe from east to west for the purpose of bringing the cattle of Geryôn to Eurystheus at Mykênæ, and he pronounced Geryôn to have been a king of Epirus, near the gulf of Ambrakia. The oxen reared in that neighborhood were proverbially magnificent, and to get them even from thence and bring them to Mykênæ (he contended) was no inconsiderable task. Arrian, who cites this passage from Hekataëus, concurs in the same view,—an illustration of the license with which ancient authors fitted on their fabulous geographical names to the real earth, and brought down the ethereal matter of legend to the lower atmosphere of history.

Both the track and the terminus of the Argonautic voyage appear in the most ancient epic as little within the conditions of reality as the speaking timbers or the semi-divine crew of the vessel. In the *Odyssey*, Æêtês and Circê (Hesiod names Mêdea also) are brother and sister, offspring of Hêlios. The Ææan island, adjoining the circumfluous ocean, "where the house and dancing-ground of Eôs are situated, and where Hêlios rises," is both the residence of Circê and of Æêtês, inasmuch as Odysseus, in returning from the former, follows the same course as the Argô had previously taken in returning from the latter. Even in the conception of Mimnermus, about 600 B.C., Æa still retained its fabulous attributes in conjunction with the ocean and Hêlios, without having been yet identified with any known portion of the solid earth; and it was justly remarked by Dêmêtrius of Skêpsis in antiquity (though Strabo vainly tries to refute him) that neither Homer nor Mimnermus designates Kolchis either as the residence of Æêtês or as the terminus of the Argonautic voyage. Hesiod carried the returning Argonauts through the river Phasis into the ocean. But some of the poems ascribed to Eumêlus were the first which mentioned Æêtês and Kolchis, and interwove both of them into the Corinthian mythical genealogy. These poems seem to have been composed subsequent to the foundation of Sinopê, and to the commencement of Grecian settlement on the Borysthenês, between the years 600 and 500 B.C. The Greek mariners who explored and colonized the southern coast of the Euxine found at the extrem-

ity of their voyage the river Phasis and its barbarous inhabitants: it was the easternmost point which Grecian navigation (previous to the time of Alexander the Great) ever attained, and it was within sight of the impassable barrier of Caucasus. They believed, not unnaturally, that they had here found "the house of Eôs (the morning) and the rising-place of the son," and that the river Phasis, if they could follow it to its unknown beginning, would conduct them to the circumfluous ocean. They gave to the spot the name of *Æa*, and the fabulous and real title gradually became associated together into one compound appellation,—the Kolchian *Æa*, or *Æa* of Kolchis. While Kolchis was thus entered on the map as a fit representative for the Homeric "house of the morning," the narrow strait of the Thracian Bosphorus attracted to itself the poetical fancy of the Symplégades, or colliding rocks, through which the heaven-protected Argô had been the first to pass. The powerful Greek cities of Kyzikus, Hêrakleia, and Sinopê, each fertile in local legends, still farther contributed to give this direction to the voyage; so that in the time of Hekataeus it had become the established belief that the Argô had started from Iôlkos and gone to Kolchis.

Æêtês thus received his home from the legendary faith and fancy of the eastern Greek navigators: his sister Circê, originally his fellow-resident, was localized by the western. The Hesiodic and other poems, giving expression to the imaginative impulses of the inhabitants of Cumæ and other early Grecian settlers in Italy and Sicily, had referred the wanderings of Odysseus to the western or Tyrrhenian sea, and had planted the Cyclôpes, the Læstrigones, the floating island of Æolus, the Lotophagi, the Phæacians, etc., about the coast of Sicily, Italy, Libya, and Korkyra. In this way the *Ææan* island—the residence of Circê, and the extreme point of the wanderings of Odysseus, from whence he passes only to the ocean and into Hadês—came to be placed in the far west, while the *Æa* of Æêtês was in the far east—not unlike our East and West Indies. The Homeric brother and sister were separated and sent to opposite extremities of the Grecian terrestrial horizon.

The track from Iôlkos to Kolchis, however, though plausible as far as it went, did not realize all the conditions of the genuine fabulous voyage: it did not explain the evidences of the visit of these maritime heroes which were to be found in Libya, in Krête, in Anaphê, in Korkyra, in the Adriatic gulf, in Italy, and in Æthalia. It became necessary to devise another route for them in their return, and the Hesiodic narrative was (as I have before observed), that they came back by the circumfluous ocean: first going up the river Phasis into the circumfluous ocean; then following that deep and gentle stream until they entered the Nile, and came down its course to the coast of Libya. This seems also to have been the belief of Hekataeus. But presently several Greeks (and Herodotus among them) began to discard the idea of a circumfluous ocean-stream, which had pervaded

their old geographical and astronomical fables, and which explained the supposed easy communication between one extremity of the earth and another. Another idea was then started for the returning voyage of the Argonauts. It was supposed that the river Ister, or Danube, flowing from the Rhipæan mountains in the north-west of Europe, divided itself into two branches, one of which fell into the Euxine sea, and the other into the Adriatic.

The Argonauts, fleeing from the pursuit of *Ætês*, had been obliged to abandon the irregular course homeward, and had gone from the Euxine sea up the Ister; then passing down the other branch of that river, they had entered into the Adriatic, the Kolchian pursuers following them. Such is the story given by *Apollônios Rhodios* from *Timagêtos*, and accepted even by so able a geographer as *Eratosthenês*—who preceded him by one generation, and who, though skeptical in regard to the localities visited by *Odysseus*, seems to have been a firm believer in the reality of the Argonautic voyage. Other historians again, among whom was *Timæus*, though they considered the ocean as an outer sea, and no longer admitted the existence of the old Homeric ocean-stream, yet imagined a story for the return-voyage of the Argonauts somewhat resembling the old tale of *Hesiod* and *Hekataeus*. They alleged that the *Argô*, after entering into the *Paulus Mæotis*, had followed the upward course of the river *Tanais*; that she had then been carried overland and lunched in a river which had its mouth in the ocean or great outer sea. When in the ocean, she had coasted along the north and west of Europe until she reached *Gadês* and the strait of *Gibraltar*, where she entered into the *Mediterranean*, and there visited the many places specified in the fable. Of this long voyage, in the outer sea to the north and west of Europe, many traces were affirmed to exist along the coast of the ocean. There was again a third version, according to which the Argonauts came back as they went, through the *Thracian Bosphorus* and the *Hellespont*. In this way geographical plausibility was indeed maintained, but a large portion of the fabulous matter was thrown overboard.

Such were the various attempts made to reconcile the Argonautic legend with enlarged geographical knowledge and improved historical criticism. The problem remained unsolved, but the faith in the legend did not the less continue. It was a faith originally generated at a time when the unassisted narrative of the inspired poet sufficed for the conviction of his hearers; it consecrated one among the capital exploits of that heroic and superhuman race whom the Greek was accustomed at once to look back upon as his ancestors and to worship conjointly with his gods: it lay too deep in his mind either to require historical evidence for his support, or to be overthrown by geographical difficulties as they were then appreciated. Supposed traces of the past event, either preserved in the names of places, or embodied in standing religious customs with their explanatory com-

ments, served as sufficient authentication in the eyes of the curious inquirer. And even men trained in a more severe school of criticism contented themselves with eliminating the palpable contradictions and softening down the supernatural and romantic events, so as to produce an Argonautic expedition of their own invention as the true and accredited history. Strabo, though he can neither overlook nor explain the geographical impossibilities of the narrative, supposes himself to have discovered the basis of actual fact, which the original poets had embellished or exaggerated. The golden fleece was typical of the great wealth of Kolchis, arising from gold-dust washed down by the rivers; and the voyage of Jasôn was in reality an expedition at the head of a considerable army, with which he plundered this wealthy country and made extensive conquests in the interior. Strabo has nowhere laid down what he supposes to have been the exact measure and direction of Jasôn's march, but he must have regarded it as very long, since he classes Jasôn with Dionysus and Hêraklês, and emphatically characterizes all the three as having traversed wider spaces of ground than any moderns could equal. Such was the compromise which a mind like that of Strabo made with the ancient legends. He shaped or cut them down to the level of his own credence, and in this waste of historical criticism, without any positive evidence, he took to himself the credit of greater penetration than the literal believers, while he escaped the necessity of breaking formally with the bygone heroic world.

CHAPTER XIV.

LEGENDS OF THÈBES.

THE Bœotians generally, throughout the historical age, though well endowed with bodily strength and courage, are represented as proverbially deficient in intelligence, taste, and fancy. But the legendary population of Thêbes, the Kadmeians, are rich in mythical antiquities, divine as well as heroic. Both Dionysus and Hêraklês recognize Thêbes as their natal city. Moreover, the two sieges of Thêbes by Adrastus, even taken apart from Kadmus, Antiopê, Amphiôn, and Zêthus, etc., are the most prominent and most characteristic exploits, next to the siege of Troy, of that pre-existing race of heroes who lived in the imagination of the historical Hellênes.

It is not Kadmus, but the brothers Amphiôn and Zêthus, who are given to us in the *Odyssey* as the first founders of Thêbes and the first builders of its celebrated walls. They are the sons of Zeus by Antiopê, daughter of Asôpus. The scholiasts, who desire to reconcile this tale with the more current account of the foundation of

Thêbes by Kadmus, tell us that, after the death of Amphiôn and Zêthus, Eurymachus, the warlike king of the Phlegyæ, invaded and ruined the newly settled town, so that Kadmus on arriving was obliged to refound it. But Apollodôrus, and seemingly the older logographers before him, placed Kadmus at the top, and inserted the two brothers at a lower point in the series. According to them, Bêlus and Agenôr were the sons of Epaphus (son of the Argeian Iô) by Libya. Agenôr went to Phœnicia and there became king: he had for his offspring Kadmus, Phœnix, Kilix, and a daughter Eurôpa; though in the *Iliad* Eurôpa is called daughter of Phœnix. Zeus fell in love with Eurôpa, and, assuming the shape of a bull, carried her across the sea upon his back from Egypt to Crête, where she bore to him Minôs, Rhadamanthus, and Sarpêdôn. Two out of the three sons sent out by Agenôr in search of their lost sister, wearied out by a long-protracted as well as fruitless voyage, abandoned the idea of returning home: Kilix settled in Kilikia, and Kadmus in Thrace. Thasus, the brother or nephew of Kadmus, who had accompanied them in the voyage, settled and gave name to the island of Thasus.

Both Herodotus and Euripidês represent Kadmus as an emigrant from Phœnicia, conducting a body of followers in quest of Eurôpa. The account of Apollodôrus describes him as having come originally from Libya or Egypt to Phœnicia: we may presume that this was also the statement of the earlier logographers Pherekydês and Hellanikus. Conôn, who historicizes and politicizes the whole legend, seems to have found two different accounts; one connecting Kadmus with Egypt, another bringing him from Phœnicia. He tries to melt down the two into one, by representing that the Phœnicians, who sent out Kadmus, had acquired great power in Egypt; that the seat of their kingdom was the Egyptian Thêbes; that Kadmus was dispatched, under pretense indeed of finding his lost sister, but really on a project of conquest; and that the name Thêbes, which he gave to his new establishment in Bœotia, was borrowed from Thêbes in Egypt, his ancestral seat.

Kadmus went from Phœnicia to Thrace and from Thrace to Delphi to procure information respecting his sister Eurôpa, but the god directed him to take no further trouble about her; he was to follow the guidance of a cow, and to found a city on the spot where the animal should lie down. The condition was realized on the site of Thêbes. The neighboring fountain, Areia, was guarded by a fierce dragon, the offspring of Arês, who destroyed all the persons sent to fetch water. Kadmus killed the dragon, and at the suggestion of Athênê sowed the dragon's teeth in the earth: there sprang up at once the armed men called the Sparti, among whom he flung stones, and they immediately began to assault each other until all were slain except five. Arês, indignant at this slaughter, was about to kill Kadmus; but Zeus appeased him, condemning Kadmus to an expiatory servitude of eight years, after which he married Harmonia, the

daughter of Arês and Aphroditê—presenting to her the splendid necklace fabricated by the hand of Hêphæstos, which had been given by Zeus to Eurôpa. All the gods came to the Kadmeia, the citadel of Thêbes, to present congratulations and gifts at these nuptials, which seem to have been hardly less celebrated in the mythical world than those of Pêleus and Thetis. The issue of the marriage was one son, Polydôrus, and four daughters, Autonoê, Inô, Semelê, and Agavê.

From the five who alone survived of the warriors sprung from the dragon's teeth arose five great families or gentes in Thêbes; the oldest and noblest of its inhabitants, coeval with the foundation of the town. They were called Sparti, and their name seems to have given rise, not only to the fable of the sowing of the teeth, but also to other etymological narratives.

All the four daughters of Kadmus are illustrious in fabulous history. Inô, wife of Athamas, the son of Æolus, has already been included among the legends of the Æolids. Semelê became the mistress of Zeus, and inspired Hêrê with jealousy. Misguided by the malicious suggestions of that goddess, she solicited Zeus to visit her with all the solemnity and terrors which surrounded him when he approached Hêrê himself. The god unwillingly consented, and came in his chariot in the midst of thunder and lightning, under which awful accompaniments the mortal frame of Semelê perished. Zeus, taking from her the child of which she was pregnant, sewed it into his own thigh: after the proper interval the child was brought out and born, and became the great god Dionysus, or Bacchus. Hermês took him to Inô and Athamas to receive their protection. Afterward, however, Zeus having transformed him into a kid to conceal him from the persecution of Hêrê, the nymphs of the mountain Nysa became his nurses.

Autonoê, the third daughter of Kadmus, married the pastoral hero or god Aristæus, and was mother of Aktæôn, a devoted hunter and a favorite companion of the goddess Artemis. She, however, became displeased with him—either because he looked into a fountain while she was bathing and saw her naked—or, according to the legend set forth by the poet Stesichorus, because he loved and courted Semelê—or, according to Euripidês, because he presumptuously vaunted himself as her superior in the chase. She transformed him into a stag, so that his own dogs set upon and devoured him. The rock upon which Aktæôn used to sleep when fatigued with the chase, and the spring whose transparent waters had too clearly revealed the form of the goddess, were shown to Pausanias near Plataea, on the road to Megara.

Agavê, the remaining daughter of Kadmus, married Echiôn, one of the Sparti. The issue of these nuptials was Pentheus, who, when Kadmus became old, succeeded him as king of Thêbes. In his reign Dionysus appeared as a god, the author or discoverer of the vine,

with all its blessings. He had wandered over Asia, India, and Thrace at the head of an excited troop of female enthusiasts—communicating and inculcating everywhere the Bacchic ceremonies, and rousing in the minds of women that impassioned religious emotion which led them to ramble in solitary mountains at particular seasons, there to give vent to violent fanatical excitement, apart from the men, clothed in fawn skins and armed with the thyrsus. The obtrusion of a male spectator upon these solemnities was esteemed sacrilegious. Though the rites had been rapidly disseminated and fervently welcomed in many parts of Thrace, yet there were some places in which they had been obstinately resisted and their votaries treated with rudeness; especially by Lykurgus, king of the Edonian Thracians, upon whom a sharp and exemplary punishment was inflicted by Dionysus.

Thêbes was the first city of Greece to which Dionysus came, at the head of his Asiatic troop of females, to obtain divine honors, and to establish his peculiar rites in his native city. The venerable Kadmus, together with his daughters and the prophet Teiresias, at once acknowledged the divinity of the new god, and began to offer their worship and praise to him, along with the solemnities which he enjoined. But Pentheus vehemently opposed the new ceremonies, reproving and maltreating the god who introduced them: nor was his unbelief at all softened by the miracles which Dionysus wrought for his own protection and for that of his followers. His mother Agavê, with her sisters and a large body of other women from Thêbes, had gone out from Thêbes to Mount Kithærôn to celebrate their solemnities under the influence of the Bacchic frenzy. Thither Pentheus followed to watch them, and there the punishment due to his impiety overtook him. The avenging touch of the god having robbed him of his senses, he climbed a tall pine for the purpose of overlooking the feminine multitude, who detected him in this position, pulled down the tree, and tore him in pieces. Agavê, mad and bereft of consciousness, made herself the foremost in this assault, and carried back in triumph to Thêbes the head of her slaughtered son. The aged Kadmus, with his wife Harmonia, retired among the Illyrians, and at the end of their lives were changed into serpents, Zeus permitting them to be transferred to the Elysian fields.

Polydôrus and Labdakus successively became kings of Thêbes: the latter at his death left an infant son, Laius, who was deprived of his throne by Lykus. And here we approach the legend of Antiopê, Zêthus, and Amphiôn, whom the fabulists insert at this point of the Thêban series. Antiopê is here the daughter of Nykteus, the brother of Lykus. She is deflowered by Zeus, and then, while pregnant, flies to Epôpeus, king of Sikyôn: Nykteus dying entreats his brother to avenge the injury, and Lykus accordingly invades Sikyôn, defeats and kills Epôpeus, and brings back Antiopê prisoner to Thêbes. In her way thither, in a cave near Eleutheræ, which was shown to Pausanias, she is delivered of the twin sons of Zeus—Amphiôn and

Zêthus—who, exposed to perish, are taken up and nourished by a shepherd, and pass their youth amid herdsmen, ignorant of their lofty descent.

Antiopê is conveyed to Thêbes, where, after undergoing a long persecution from Lykus and his cruel wife Dirkê, she at length escapes, and takes refuge in the pastoral dwelling of her sons, now grown to manhood. Dirkê pursues and requires her to be delivered up; but the sons recognize and protect their mother, taking an ample revenge upon her persecutors. Lykus is slain, and Dirkê is dragged to death, tied to the horns of a bull. Amphiôn and Zêthus, having banished Laius, become kings of Thêbes. The former, taught by Hermês, and possessing exquisite skill on the lyre, employs it in fortifying the city, the stones of the walls arranging themselves spontaneously in obedience to the rhythm of his song.

Zêthus marries Aêdôn, who, in the dark and under a fatal mistake, kills her son Itylus: she is transformed into a nightingale, while Zêthus dies of grief. Amphiôn becomes the husband of Niobê, daughter of Tantalus, and the father of a numerous offspring, the complete extinction of which, by the hands of Apollo and Artemis, has already been recounted in these pages.

Here ends the legend of the beautiful Antiope and her twin sons—the rude and unpolished, but energetic Zêthus, and the refined and amiable, but dreamy Amphiôn. For Euripidês, in the drama of Antiope, unfortunately lost, presented the two brothers, in affectionate union as well as in striking contrast. It is evident that the whole story stood originally quite apart from the Kadmeian family, and so the rudiments of it yet stand in the *Odyssey*; but the logographers, by their ordinary connecting artifices, have opened a vacant place for it in the descending series of Thêban mythes. And they have here proceeded in a manner not usual with them. For, whereas they are generally fond of multiplying entities, and supposing different historical personages of the same name in order to introduce an apparent smoothness in the chronology, they have here blended into one person Amphiôn, the son of Antiope, and Amphiôn the father of Chlôris, who seem clearly distinguished from each other in the *Odyssey*. They have further assigned to the same person all the circumstances of the legend of Niobê, which seems to have been originally framed quite apart from the sons of Antiope.

Amphiôn and Zêthus being removed, Laius became king of Thêbes. With him commences the ever-celebrated series of adventures of Œdipus and his family. Laius, forewarned by the oracle that any son whom he might beget would kill him, caused Œdipus as soon as he was born to be exposed on Mount Kitharôn. Here the herdsmen of Polybus, king of Corinth, accidentally found him, and conveyed him to their master, who brought him up as his own child. In spite of the kindest treatment, however, Œdipus, when he grew up, found himself exposed to taunts on the score of his unknown

parentage, and went to Delphi to inquire of the god the name of his real father. He received for answer an admonition not to go back to his country; if he did so, it was his destiny to kill his father, and become the husband of his mother. Knowing no other country but Corinth, he accordingly determined to keep away from that city, and quitted Delphi by the road toward Bœôtia and Phôkis. At the exact spot where the roads leading to these two countries forked, he met Laius in a chariot drawn by mules, when the insolence of one of the attendants brought on an angry quarrel, in which Œdipus killed Laius, not knowing him to be his father.

On the death of Laius, Kreôn, the brother of Jokasta, succeeded to the kingdom of Thêbes. At this time the country was under the displeasure of the gods, and was vexed by a terrible monster, with the face of a woman, the wings of a bird, and the tail of a lion, called the Sphinx, sent by the wrath of Hêrê, and occupying the neighboring mountain of Phikium. The Sphinx had learned from the Muses a riddle, which she proposed to the Thêbans to resolve; on every occasion of failure she took away one of the citizens and ate him up. Still, no person could solve the riddle; and so great was the suffering occasioned that Kreôn was obliged to offer both the crown and the nuptials of his sister Jokasta to any one who could achieve the salvation of the city. At this juncture Œdipus arrived, and solved the riddle: upon which the Sphinx immediately threw herself from the acropolis and disappeared. As a recompense for this service, Œdipus was made king of Thêbes, and married Jokasta, not aware that she was his mother.

These main tragical circumstances—that Œdipus had ignorantly killed his father and married his mother—belong to the oldest form of the legend as it stands in the *Odyssey*. The gods (it is added in that poem) quickly made the facts known to mankind. Epikasta (so Jokasta is here called) in an agony of sorrow hanged herself: Œdipus remained king of the Kadmeians, but underwent many and great miseries, such as the Erinnyes, who avenge an injured mother, inflict. A passage in the *Iliad* implies that he died at Thêbes, since it mentions the funeral games which were celebrated there in honor of him. His misfortunes were recounted by Nestôr, in the old Cyprian verses, among the stories of afore-time. A fatal curse hung both upon himself and upon his children, Eteoklês, Polynikês, Antigônê, and Ismênê. According to that narrative, which the Attic tragedians have rendered universally current, they were his children by Jokasta, the disclosure of her true relationship to him having been very long deferred. But the ancient epic called *Œdipodia*, treading more closely in the footsteps of Homer, represented him as having, after her death, married a second wife, Euryganeia, by whom the four children were born to him: and the painter Onatas adopted this story in preference to that of Sophoklês.

The disputes of Eteoklês and Polynikês for the throne of their

father gave occasion not only to a series of tragical family incidents, but also to one of the great quasi-historical events of legendary Greece—the two sieges of Thêbes by Adrastus, king of Argos. The two ancient epic poems called the Thêbaïs and the Epigoni (if, indeed, both were not parts of one very comprehensive poem) detailed these events at great length, and, as it appears, with distinguished poetical merit; for Pausanias pronounces the Cyclic Thêbaïs (so it was called by the subsequent critics to distinguish it from the more modern Thêbaïs of Antimachus) inferior only to the Iliad and Odyssey; the ancient elegiac poet Kallinus treated it as an Homeric composition. Of this once-valued poem we unfortunately possess nothing but a few scanty fragments. The leading points of the legend are briefly glanced at in the Iliad; but our knowledge of the details is chiefly derived from the Attic tragedians, who transformed the narratives of their predecessors at pleasure, and whose popularity constantly eclipsed and obliterated the ancient version. Antimachus of Kolophôn, contemporary with Euripidês, in his long epic, probably took no less liberties with the old narrative. His Thêbaïd never became generally popular, but it exhibited marks of study and elaboration which recommended it to the esteem of the Alexandrine critics, and probably contributed to discredit in their eyes the old cyclic poem.

The logographers, who gave a continuous history of this siege of Thêbes, had at least three pre-existing epic poems—the Thêbaïs, the Œdipodia, and the Alkmæônis—from which they could borrow. The subject was also handled in some of the Hesiodic poems, but we do not know to what extent. The Thêbaïs was composed more in honor of Argos than of Thêbes, as the first line of it, one of the few fragments still preserved, betokens.

SIEGES OF THÊBES.

The legend, about to recount fraternal dissension of the most implacable kind, comprehending in its results not only the immediate relations of the infuriated brothers, but many chosen companions of the heroic race along with them, takes its start from the paternal curse of Œdipus, which overhangs and determines all the gloomy sequel.

Œdipus, though king of Thêbes and father of four children by Euryganeia (according to the Œdipodia), has become the devoted victim of the Erinnyes, in consequence of the self-inflicted death of his mother, which he had unconsciously caused, as well as of his unintentional parricide. Though he had long forsworn the use of all the ornaments and luxuries which his father had inherited from his kingly progenitors, yet when through age he had come to be dependent upon his two sons, Polynikês one day broke through this interdict, and set before him the silver table and the splendid wine-

cup of Kadmus, which Laius had always been accustomed to employ. The old king had no sooner seen these precious appendages of the regal life of his father than his mind was overrun by a calamitous frenzy, and he imprecated terrible curses on his sons, predicting that there would be bitter and endless warfare between them. The goddess Erinnys heard and heeded him; and he repeated the curse again on another occasion, when his sons, who had always been accustomed to send to him the shoulder of the victims sacrificed on the altar, caused the buttock to be served to him in place of it. He resented this as an insult, and prayed the gods that they might perish each by the hand of the other. Throughout the tragedians as well as in the old epic, the paternal curse, springing immediately from the misguided Œdipus himself, but remotely from the parricide and incest with which he has tainted his breed, is seen to domineer over the course of events—the Erinnys who executes that curse being the irresistible, though concealed, agent. Æschylus not only preserves the fatal efficiency of the paternal curse, but even briefly glances at the causes assigned for it in the Thêbaïs, without superadding any new motives. In the judgment of Sophoklês, or of his audience, the conception of a father cursing his sons upon such apparently trifling grounds was odious; and that great poet introduced many aggravating circumstances, describing the old blind father as having been barbarously turned out of doors by his sons to wander abroad in exile and poverty. Though by this change he rendered his poem more coherent and self-justifying, yet he departed from the spirit of the old legend, according to which Œdipus has contracted by his unconscious misdeeds an incurable taint destined to pass onward to his progeny. His mind is alienated, and he curses them, not because he has suffered seriously by their guilt, but because he is made the blind instrument of an avenging Erinnys for the ruin of the house of Laius.

After the death of Œdipus and the celebration of his funeral games, at which, among others, Argeia, daughter of Adrastus (afterward the wife of Polynikês), was present, his two sons soon quarreled respecting the succession. The circumstances are differently related; but it appears that, according to the original narrative, the wrong and injustice was on the side of Polynikês; who, however, was obliged to leave Thêbes and to seek shelter with Adrastus, king of Argos. Here he met Tydeus, a fugitive, at the same time, from Ætôlia: it was dark when they arrived, and a broil ensued between the two exiles, but Adrastus came out and parted them. He had been enjoined by an oracle to give his two daughters in marriage to a lion and a boar, and he thought that this occasion had now arrived, inasmuch as one of the combatants carried on his shield a lion, the other a boar. He accordingly gave Deipylê in marriage to Tydeus, and Argeia to Polynikês: moreover, he resolved to restore by armed assistance both his sons-in-law to their respective countries.

On proposing the expedition to the Argeian chiefs around him, he found most of them willing auxiliaries; but Amphiaräus—formerly his bitter opponent, though now reconciled to him, and husband of his sister Eriphylê—strongly opposed him, denouncing the enterprise as unjust and contrary to the will of the gods. Again, being of a prophetic stock, descended from Melampus, he foretold the certain death both of himself and of the principal leaders, should they involve themselves as accomplices in the mad violence of Tydeus, or the criminal ambition of Polynikês. Amphiaräus, already distinguished both in the Kalydônian boar-hunt and in the funeral games of Pelias, was in the Thêban war the most conspicuous of all the heroes, and absolutely indispensable to its success. But his reluctance to engage in it was invincible, nor was it possible to prevail upon him except through the influence of his wife Eriphylê. Polynikês, having brought with him from Thêbes the splendid robe and necklace given by the gods to Harmonia on her marriage with Kadmus, offered it as a bribe to Eriphylê, on condition that she would influence the determination of Amphiaräus. The sordid wife, seduced by so matchless a present, betrayed the lurking place of her husband, and involved him in the fatal expedition. Amphiaräus, reluctantly dragged forth, and foreknowing the disastrous issue of the expedition both to himself and to his associates, addressed his last injunctions, at the moment of mounting his chariot, to his sons Alkmæôn and Amphiloehus, commanding Alkmæôn to avenge his approaching death by killing the venal Eriphylê, and by undertaking a second expedition against Thêbes.

The Attic dramatists describe this expedition as having been conducted by seven chiefs, one to each of the seven celebrated gates of Thêbes. But the Cyclic Thêbais gave to it a much more comprehensive character, mentioning auxiliaries from Arcadia, Messênê, and various parts of Peloponnêsus; and the application of Tydeus and Polynikes at Mykênæ in the course of their circuit made to collect allies, is mentioned in the *Iliad*. They were well received at Mykênæ; but the warning signals given by the gods were so terrible that no Mykenæan could venture to accompany them. The seven principal chiefs, however, were Adrastus, Amphiaräus, Kapaneus, Hippomedôn, Parthenopæus, Tydeus and Polynikês.

The Kadmeians, assisted by their allies the Phôkians and the Phlegyæ, marched out to resist the invaders, and fought a battle near the Ismênian hill, in which they were defeated and forced to retire within the walls. The prophet Teiresias acquainted them that if Menœkeus, son of Kreôn, would offer himself as a victim to Arês, victory would be assured to Thêbes. The generous youth, as soon as he learned that his life was to be the price of safety to his country, went and slew himself before the gates. The heroes along with Adrastus now commenced a vigorous attack upon the town, each of the seven selecting one of the gates to assault. The contest was long

and strenuously maintained; but the devotion of Menœkeus had procured for the Thêbans the protection of the gods. Parthenopæus was killed with a stone by Periklymenus; and when the furious Kapaneus, having planted a scaling-ladder, had mounted the walls, he was smitten by a thunderbolt from Zeus, and cast down dead upon the earth. This event struck terror into the Argeians, and Adrastus called back his troops from the attack. The Thêbans now sallied forth to pursue them, when Eteoklês, arresting the battle, proposed to decide the controversy by single combat with his brother. The challenge, eagerly accepted by Polynikês, was agreed to by Adrastus; a single combat ensued between the two brothers, in which both were exasperated to fury, and both ultimately slain by each other's hand. This equal termination left the result of the general contest still undetermined, and the bulk of the two armies renewed the fight. In the sanguinary struggle which ensued, the sons of Astakus on the Thêban side displayed the most conspicuous and successful valor. One of them, Melanippus, mortally wounded Tydeus—while two others, Leades and Amphidikus, killed Eteoklus and Hippomedôn. Amphiaraüs avenged Tydeus by killing Melanippus; but unable to arrest the rout of the army, he fled with the rest, closely pursued by Periklymenus. The latter was about to pierce him with his spear, when the beneficence of Zeus rescued him from this disgrace—miraculously opening the earth under him, so that Amphiaraüs with his chariot and horses was received unscathed into her bosom. The exact spot where this memorable incident happened was indicated by a sepulchral building, and shown by the Thêbans down to the days of Pausanias—its sanctity being attested by the fact that no animal would consent to touch the herbage which grew within the sacred inclosure. Amphiaraüs, rendered immortal by Zeus, was worshiped as a god at Argos, at Thêbes, and at Orôpus—and for many centuries gave answers at his oracle to the questions of the pious applicant.

Adrastus, thus deprived of the prophet and warrior whom he regarded as "the eye of his army," and having seen the other chiefs killed in the disastrous fight, was forced to take flight singly, and was preserved by the matchless swiftness of his horse Areiôn, the offspring of Poseidôn. He reached Argos on his return, bringing with him nothing except "his garment of woe and his black-maned steed."

Kreôn, father of the heroic youth Menœkeus, succeeding to the administration of Thêbes after the death of the two hostile brothers and the repulse of Adrastus, caused Eteoklês to be buried with distinguished honor, but cast out ignominiously the body of Polynikês as a traitor to his country, forbidding every one on pain of death to consign it to the tomb. He likewise refused permission to Adrastus to inter the bodies of his fallen comrades. This proceeding, so offensive to Grecian feeling, gave rise to two further tales; one of

them at least of the highest pathos and interest. Antigônê, the sister of Polynikês, heard with indignation the revolting edict consigning her brother's body to the dogs and vultures, and depriving it of those rites which were considered essential to the repose of the dead. Unmoved by the dissuading counsel of an affectionate but timid sister, and unable to procure assistance, she determined to brave the hazard, and to bury the body with her own hands. She was detected in the act; and Kreôn, though forewarned by Teiresias of the consequences, gave orders that she should be buried alive, as having deliberately set at naught the solemn edict of the city. His son Hæmôn, to whom she was engaged to be married, in vain interceded for her life. In an agony of despair he slew himself in the sepulchre to which the living Antigônê had been consigned; and his mother Eurydikê, the wife of Kreôn, inconsolable for his death, perished by her own hand. And thus the new light which seemed to be springing up over the last remaining scion of the devoted family of Œdipus, is extinguished amid gloom and horrors—which overshadowed also the house and dynasty of Kreôn.

The other tale stands more apart from the original legend, and seems to have had its origin in the patriotic pride of the Athenians. Adrastus, unable to obtain permission from the Thébans to inter the fallen chieftains, presented himself in suppliant guise, accompanied by their disconsolate mothers, to Théseus at Eleusis. He implored the Athenian warrior to extort from the perverse Thébans that last melancholy privilege which no decent or pious Greeks ever thought of withholding, and thus to stand forth as the champion of Grecian public morality in one of its most essential points, not less than of the rights of the subterranean gods. The Thébans obstinately persisting in their refusal, Théseus undertook an expedition against their city, vanquished them in the field, and compelled them by force of arms to permit the sepulture of their fallen enemies. This chivalrous interposition, celebrated in one of the preserved dramas of Euripidês, formed a subject of glorious recollection to the Athenians throughout the historical age. Their orators dwelt upon it in terms of animated panegyric; and it seems to have been accepted as a real fact of the past time, with not less implicit conviction than the battle of Marathôn. But the Thébans, though equally persuaded of the truth of the main story, dissented from the Athenian version of it, maintaining that they had given up the bodies for sepulture voluntarily and of their own accord. The tomb of the chieftains was shown near Eleusis even in the days of Pausanias.

The defeat of the seven chiefs before Thêbes was amply avenged by their sons, again under the guidance of Adrastus: Ægialeus of Adrastus, Thersander son of Polynikês, Alkmæôn and Amphilochous, sons of Amphiaraus, Diomêdês, son of Tydeus, Sthenelus son of Kapaneus, Promachus son of Parthenopæus, and Euryalus son of

Mekistheus, joined in this expedition. Though all these youthful warriors, called the Epigoni, took part in the expedition, the grand and prominent place appears to have been occupied by Alkmæôn, son of Amphiaraus. Assistance was given to them from Corinth and Megara, as well as from Messênê and Arcadia; while Zeus manifested his favorable dispositions by signals not to be mistaken. At the river Glisas the Epigoni were met by the Thêbans in arms, and a battle took place in which the latter were completely defeated. Laodamas, son of Eteoklês, killed Ægialeus, son of Adrastus; but he and his army were routed and driven within the walls by the valor and energy of Alkmæôn. The defeated Kadmeians consulted the prophet Teiresias, who informed them that the gods had declared for their enemies, and that there was no longer any hope of successful resistance. By his advice they sent a herald to the assailants offering to surrender the town, while they themselves conveyed away their wives and children, and fled under the command of Laodamas to the Illyrians, upon which the Epigoni entered Thêbes, and established Thersander, son of Polynikês, on the throne.

Adrastus, who in the former expedition had been the single survivor among so many fallen companions, now found himself the only exception to the general triumph and joy of the conquerors: he had lost his son Ægialeus, and the violent sorrow arising from the event prematurely cut short his life. His soft voice and persuasive eloquence were proverbial in the ancient epic. He was worshiped as a hero both at Argos and at Sikyôn, but with especial solemnity in the last-mentioned place, where his Herôum stood in the public agora, and where his exploits as well as his sufferings were celebrated periodically in lyric tragedies. Melanippus, son of Astakus, the brave defender of Thêbes, who had slain both Tydeus and Mekistheus, was worshiped with no less solemnity by the Thêbans. The enmity of these two heroes rendered it impossible for both of them to be worshiped close upon the same spot. Accordingly it came to pass during the historical period, shortly after the time of the Solonian legislation at Athens, that Kleisthenês, despot of Sikyôn, wishing to banish the hero Adrastus and abolish the religious solemnities celebrated in honor of the latter by the Sikyonians, first applied to the Delphian oracle for permission to carry this banishment into effect directly and forcibly. That permission being refused, he next sent to Thêbes an intimation that he was anxious to introduce their hero Melanippus into Sikyôn. The Thêbans willingly consented, and he assigned to the new hero a consecrated spot in the the strongest and most commanding portion of the Sikyonian prytaneium. He did this (says the historian) "knowing that Adrastus would forthwith go away of his own accord; since Melanippus was of all persons the most odious to him, as having slain both his son-in-law and his brother." Kleisthenês, moreover, diverted the festivals and sacrifices which had been offered to Adras-

tus, to the newly-established hero Melanippus; and the lyric tragedies from the worship of Adrastus to that of Dionysus. But his dynasty did not long continue after his decease, and the Sikyonians then re-established their ancient solemnities.

Near the Prætid gate of Thêbes were seen the tombs of two combatants who had hated each other during life even more than Adrastus and Melanippus—the two brothers Eteoklês and Polynikês. Even as heroes and objects of worship, they still continued to manifest their inextinguishable hostility: those who offered sacrifices to them observed that the flame and the smoke from the two adjoining altars abhorred all communion, and flew off in directions exactly opposite. The Thêban exegetes assured Pausanias of this fact. And though he did not himself witness it, yet having seen with his own eyes a miracle not very dissimilar at Pionia in Mysia, he had no difficulty in crediting their assertion.

Amphiarâus, when forced into the first attack of Thêbes—against his own foreknowledge and against the warnings of the gods—had enjoined his sons Alkmæôn and Amphilochus not only to avenge his death upon the Thêbans, but also to punish the treachery of their mother, “Eriphylê, the destroyer of her husband.” In obedience to this command, and having obtained the sanction of the Delphian oracle, Alkmæôn slew his mother; but the awful Erinnys, the avenger of matricide, inflicted on him a long and terrible punishment, depriving him of his reason, and chasing him about from place to place without the possibility of repose or peace of mind. He craved protection and cure from the god at Delphi, who required him to dedicate at the temple, as an offering, the precious necklace of Kadmus, that irresistible bribe which had originally corrupted Eriphylê. He further intimated to the unhappy sufferer, that though the whole earth was tainted with his crime, and had become uninhabitable for him, yet there was a spot of ground which was not under the eye of the sun at the time when the matricide was committed, and where therefore Alkmæôn yet might find a tranquil shelter. The promise was realized at the mouth of the river Achelôus, whose turbid stream was perpetually depositing new earth and forming additional islands. Upon one of these, near Cœniadæ, Alkmæôn settled, permanently and in peace: he became the primitive hero of Akarnania, to which his son Akarnan gave name. The necklace was found among the treasures of Delphi (together with that which had been given by Aphroditê to Helen), by the Phôkian plunderers who stripped the temple in the time of Philip of Macedôn. The Phôkian women quarreled about these valuable ornaments. We are told that the necklace of Eriphylê was allotted to a woman of gloomy and malignant disposition, who ended by putting her husband to death; that of Helen to a beautiful but volatile wife, who abandoned her husband from preference for a young Epirot.

There were several other legends respecting the distracted Alk-

mæôn, either appropriated or invented by the Attic tragedians. He went to Phêgeus, king of Psôphis in Arcadia, whose daughter Arsinoê he married, giving as a nuptial present the necklace of Eriphylê. Being however unable to remain there, in consequence of the unremitting persecutions of the maternal Erinnys, he sought shelter at the residence of king Achelôus, whose daughter Kallirhoê he made his wife, and on whose soil he obtained repose. But Kallirhoê would not be satisfied without the possession of the necklace of Eriphylê, and Alkmæôn went back to Psôphis to fetch it, where Phêgeus and his sons slew him. He had left twin sons, infants, with Kallirhoê, who prayed fervently to Zeus that they might be preternaturally invested with immediate manhood, in order to revenge the murder of their father. Her prayer was granted, and her sons Amphoterus and Akarnan, having instantaneously sprung up to manhood, proceeded into Arcadia, slew the murderers of their father, and brought away the necklace of Eriphylê, which they carried to Delphi.

Euripidês deviated still more widely from the ancient epic, by making Alkmæôn the husband of Mantô, daughter of Teiresias, and the father of Amphiloehus. According to the Cyclic Thêbaïs, Manto was consigned by the victorious Epigoni as a special offering to the Delphian god; and Amphiloehus was son of Amphiarâus, not son of Alkmæôn. He was the eponymous hero of the town called the Amphiloehian Argos, in Akarnania, on the shore of the gulf of Ambrakia. Thucydides tells us that he went thither on his return from the Trojan war, being dissatisfied with the state of affairs which he found at the Peloponnêsian Argos. The Akarnanians were remarkable for the numerous prophets which they supplied to the rest of Greece: their heroes were naturally drawn from the great prophetic race of the Melampodids.

Thus ends the legend of the two sieges of Thêbes; the greatest event, except the siege of Troy, in the ancient epic; the greatest enterprise of war, between Greeks and Greeks, during the time of those who are called the Heroes.

CHAPTER XV.

LEGEND OF TROY.

WE now arrive at the capital and culminating point of the Grecian epic,—the two sieges and captures of Troy, with the destinies of the dispersed heroes, Trojan as well as Grecian, after the second and most celebrated capture and destruction of the city.

It would require a large volume to convey any tolerable idea of the vast extent and expansion of this interesting fable, first handled by so many poets, epic, lyric, and tragic, with their endless additions, transformations, and contradictions,—then purged and recast by historical inquirers, who, under color of setting aside the exaggerations of the poets, introduced a new vein of prosaic invention,—lastly, moralized and allegorized by philosophers. In the present brief outline of the general field of Grecian legend, or of that which the Greeks believed to be their antiquities, the Trojan war can be regarded as only one among a large number of incidents upon which Hekataëus and Herodotus looked back as constituting their fore-time. Taken as a special legendary event, it is, indeed, of wider and larger interest than any other, but it is a mistake to single it out from the rest as if it rested upon a different and more trustworthy basis. I must, therefore, confine myself to an abridged narrative of the current and leading facts; and amid the numerous contradictory statements which are to be found respecting every one of them, I know no better ground of preference than comparative antiquity, though even the oldest tales which we possess—those contained in the *Iliad*—evidently presuppose others of prior date.

The primitive ancestor of the Trojan line of kings is Dardanus, son of Zeus, founder and eponymus of Dardania: in the account of later authors, Dardanus was called the son of Zeus by Elektra, daughter of Atlas, and was further said to have come from Samothrace, or from Arcadia, or from Italy; but of this Homer mentions nothing. The first Dardanian town founded by him was in a lofty position on the descent of Mount Ida; for he was not yet strong enough to establish himself on the plain. But his son Erichthonius, by the favor of Zeus, became the wealthiest of mankind. His flocks and herds having multiplied, he had in his pastures 3,000 mares, the offspring of some of whom, by Boreas, produced horses of preternatural swiftness. Trôs, the son of Erichthonius, and the eponym of the Trojans, had three sons—Ilus, Assaracus, and the beautiful Ganymêdês, whom Zeus stole away to become his cup-bearer in Olympus, giving to his father Trôs, as the price of the youth, a team of immortal horses.

From Ilus and Assaracus the Trojan and Dardanian lines diverge; the former passing from Ilus to Laomedôn, Priam, and Hectôr; the latter from Assaracus to Capys, Anchisês, and Æneas. Ilus founded in the plain of Troy the holy city of Ilium; Assaracus and his descendants remained sovereigns of Dardania.

It was under the proud Laomedôn, son of Ilus, that Poseidôn and Apollo underwent, by command of Zeus, a temporary servitude; the former building the walls of the town, the latter tending the flocks and herds. When their task was completed and the penal period had expired, they claimed the stipulated reward; but Laomedôn angrily repudiated their demand, and even threatened to cut off their ears,

to tie them hand and foot, and to sell them in some distant island as slaves. He was punished for this treachery by a sea-monster, whom Poseidôn sent to ravage his fields and to destroy his subjects. Laomedôn publicly offered the immortal horses given by Zeus to his father Trôs, as a reward to any one who would destroy the monster. But an oracle declared that a virgin of noble blood must be surrendered to him, and the lot fell upon Hesionê, daughter of Laomedôn himself. Hêraklês, arriving at this critical moment, killed the monster by the aid of a fort built for him by Athênê and the Trojans, so as to rescue both the exposed maiden and the people; but Laomedôn, by a second act of perfidy, gave him mortal horses in place of the matchless animals which had been promised. Thus defrauded of his due, Hêraklês equipped six ships, attacked and captured Troy and killed Laomedôn, giving Hesionê to his friend and auxiliary Telamôn, to whom she bore the celebrated archer Teukros. A painful sense of this expedition was preserved among the inhabitants of the historical town of Ilium, who offered no worship to Hêraklês.

Among all the sons of Laomedôn, Priam was the only one who had remonstrated against the refusal of the well-earned guerdon of Hêraklês; for which the hero recompensed him by placing him on the throne. Many and distinguished were his sons and daughters, as well by his wife Hekabê, daughter of Kisseus, as by other women. Among the sons were Hectôr, Paris, Déiphobus, Helenus, Trôilus, Politês, Polydôrus; among the daughters, Laodikê, Kreüsa, Polyxena, and Cassandra.

The birth of Paris was preceded by formidable presage; for Hekabê dreamt that she was delivered of a firebrand, and Priam, on consulting the soothsayers, was informed that the son about to be born would prove fatal to him. Accordingly he directed the child to be exposed on Mount Ida; but the inauspicious kindness of the gods preserved him; and he grew up amid the flocks and herds, active and beautiful, fair of hair and symmetrical in person, and the special favorite of Aphroditê.

It was to this youth, in his solitary shepherd's walk on Mount Ida, that the three goddesses, Hêrê, Athênê, and Aphrodite, were conducted, in order that he might determine the dispute respecting their comparative beauty, which had arisen at the nuptials of Pêleus and Thetis,—a dispute brought about in pursuance of the arrangement, and in accomplishment of the deep-laid designs of Zeus. For Zeus, remarking with pain the immoderate numbers of the then existing heroic race, pitied the earth for the overwhelming burden which she was compelled to bear, and determined to lighten it by exciting a destructive and long-continued war. Paris awarded the palm of beauty to Aphroditê, who promised him in recompense the possession of Helena, wife of the Spartan Menelaus,—the daughter of Zeus and the fairest of living women. At the instance of Aphroditê, ships were built for him, and he embarked on the enterprise so fraught

with eventual disaster to his native city, in spite of the menacing prophecies of his brother Helenus, and the always neglected warnings of *Kassandra*.

Paris, on arriving at Sparta, was hospitably entertained by *Menelaus* as well as by *Kastôr* and *Pollux*, and was enabled to present the rich gifts which he had brought to Helen. *Menelaus* then departed to *Krête*, leaving Helen to entertain his Trojan guest—a favorable moment, which was employed by *Aphroditê* to bring about the intrigue and the elopement. Paris carried away with him both Helen and a large sum of money belonging to *Menelaus*, made a prosperous voyage to Troy, and arrived there safely with his prize on the third day.

Menelaus, informed by *Iris* in *Krête* of the perfidious return made by Paris for his hospitality, hastened home in grief and indignation to consult with his brother *Agamemnôn*, as well as with the venerable *Nestôr*, on the means of avenging the outrage. They made known the event to the Greek chiefs around them, among whom they found universal sympathy; *Nestôr*, *Palamêdês*, and others went round to solicit aid in a contemplated attack of Troy, under the command of *Agamemnôn*, to whom each chief promised both obedience and unwearied exertion until Helen should be recovered. Ten years were spent in equipping the expedition. The goddesses *Hêrê* and *Athênê*, incensed at the preference given by Paris to *Aphroditê*, and animated by steady attachment to *Argos*, *Sparta*, and *Mykênæ*, took an active part in the cause: and the horses of *Hêrê* were fatigued with her repeated visits to the different parts of Greece.

By such efforts a force was at length assembled at *Aulis* in *Bœôtia*, consisting of 1186 ships and more than 100,000 men—a force outnumbering by more than ten to one anything that the Trojans themselves could oppose, and superior to the defenders of Troy even with all her allies included. It comprised heroes with their followers from the extreme points of Greece—from the north-western portions of *Thessaly* under Mount *Olympus*, as well as the western islands of *Dulichium* and *Ithaca*, and the eastern islands of *Krête* and *Rhodes*. *Agamemnôn* himself contributed 100 ships manned with the subjects of his kingdom *Mykênæ*, besides furnishing 60 ships to the *Arcadians*, who possessed none of their own. *Menelaus* brought with him 60 ships, *Nestôr* from *Pylus* 90, *Idomeneus* from *Krête* and *Diomêdês* from *Argos*, 80 each. Forty ships were manned by the *Eleians*, under four different chiefs; the like number under *Meges* from *Dulichium* and the *Echinades*, and under *Thoas* from *Kalydôn* and the other *Ætôlian* towns. *Odysseus* from *Ithaca*, and *Ajax* from *Salamis*, brought 12 ships each. The *Abantes* from *Eubœa*, under *Elphênôr*, filled 40 vessels; the *Bœôtians*, under *Peneleôs* and *Lêitus*, 50; the inhabitants of *Orchomenus* and *Asplêdôn*, 30; the light-armed *Lokrians*, under *Ajax* son of *Oileus*, 40; the *Phôkians* as many. The *Athenians*, under *Menestheus*, a

chief distinguished for his skill in marshaling an army, mustered 50 ships; the Myrmidons from Phthia and Hellas, under Achilles, assembled in 50 ships; Protesilaus from Phylakê and Pyrasus, and Eurypylus from Ormenium, each came with 40 ships; Machaôn and Podaleirius, from Trikkâ, with 30; Eumêlus, from Pheræ and the lake Bœbêis, with 11; and Philoktêtês from Melibœa with 7; the Lapithæ, under Polypoêtês, son of Peirithous, filied 40 vessels, the Ænians and Perrhæbians, under Guneus, 22; and the Magnêtês, under Prothous, 40; these last two were from the northernmost parts of Thessaly, near the mountains Pêlion and Olynpus. From Rhodes, under Tlêpolemus, son of Hêraklês, appeared 9 ships; from Symê, under the comely but effeminate Nireus, 3; from Kôs, Krapathus, and the neighboring islands, 30, under the orders of Pheidippus and Antiphus, sons of Thessalus and grandsons of Hêraklês.

Among this band of heroes were included the distinguished warriors Ajax and Diomêdês, and the sagacious Nestôr; while Agamemnôn himself, scarcely inferior to either of them in prowess, brought with him a high reputation for prudence in command. But the most marked and conspicuous of all were Achilles and Odysseus; the former a beautiful youth born of a divine mother, swift in the race, of fierce temper and irresistible might; the latter not less efficient as an ally, from his eloquence, his untiring endurance, his inexhaustible resources under difficulty, and the mixture of daring courage with deep-laid cunning which never deserted him: the blood of the arch-deceiver Sisyphus, through an illicit connection with his mother Antikleia, was said to flow in his veins, and he was especially patronized and protected by the goddess Athênê. Odysseus, unwilling at first to take part in the expedition, had even simulated insanity; but Palamêdês, sent to Ithaca to invite him, tested the reality of his madness by placing in the furrow where Odysseus was ploughing, his infant son Telemachus. Thus detected, Odysseus could not refuse to join the Achæan host, but the prophet Halithersês predicted to him that twenty years would elapse before he revisited his native land. To Achilles the gods had promised the full effulgence of heroic glory before the walls of Troy; nor could the place be taken without both his co-operation and that of his son after him. But they had forewarned him that this brilliant career would be rapidly brought to a close; and that if he desired a long life, he must remain tranquil and inglorious in his native land. In spite of the reluctance of his mother Thetis, he preferred few years with bright renown, and joined the Achæan host. When Nestôr and Odysseus came to Phthia to invite him, both he and his intimate friend Patroklos eagerly obeyed the call.

Agamemnôn and his powerful host set sail from Aulis; but being ignorant of the locality and the direction, they landed by mistake in Teuthrania, a part of Mysia near the river Kaïkus, and began to ravage the country under the persuasion that it was the neighbor

hood of Troy. Télèphus, the king of the country, opposed and repelled them, but was ultimately defeated and severely wounded by Achilles. The Greeks, now discovering their mistake, retired; but their fleet was dispersed by a storm and driven back to Greece. Achilles attacked and took Skyrus, and there married Deidamia, the daughter of Lycomêdes. Télèphus, suffering from his wounds, was directed by the oracle to come to Greece and present himself to Achilles to be healed, by applying the scrapings of the spear with which the wound had been given; thus restored, he became the guide of the Greeks when they were prepared to renew their expedition.

The armament was again assembled at Aulis, but the goddess Artemis, displeased with the boastful language of Agamemnôn, prolonged the duration of adverse winds, and the offending chief was compelled to appease her by the well-known sacrifice of his daughter Iphigeneia. They then proceeded to Tenedos, from whence Odysseus and Menelaus were dispatched as envoys to Troy, to redemand Helen and the stolen property. In spite of the prudent counsels of Antenôr, who received the two Grecian chiefs with friendly hospitality, the Trojans rejected the demand, and the attack was resolved upon. It was foredoomed by the gods that the Greek who first landed should perish: Protesilaus was generous enough to put himself upon this forlorn hope, and accordingly fell by the hand of Hectôr.

Meanwhile, the Trojans had assembled a large body of allies from various parts of Asia Minor and Thrace: Dardanians under Æneas, Lykians under Sarpedôn, Mysians, Karians, Mæonians, Alizonians, Phrygians, Thracians, and Pæonians. But vain was the attempt to oppose the landing of the Greeks: the Trojans were routed, and even the invulnerable Kyknus, son of Poseidôn, one of the great bulwarks of the defense, was slain by Achilles. Having driven the Trojans within their walls, Achilles attacked and stormed Lyrnêssus, Pédasus, Lesbos, and other places in the neighborhood, twelve towns on the sea-coast, and eleven in the interior: he drove off the oxen of Æneas and pursued the hero himself, who narrowly escaped with his life: he surprised and killed the youthful Trôilus, son of Priam, and captured several of the other sons, whom he sold as prisoners into the islands of the Ægean. He acquired as his captive the fair Briséis, while Chrysêis was awarded to Agamemnôn; he was, moreover, eager to see the divine Helen, the prize and stimulus of this memorable struggle; and Aphroditê and Thetis contrived to bring about an interview between them.

At this period of the war the Grecian army was deprived of Palamêdês, one of its ablest chiefs. Odysseus had not forgiven the artifice by which Palamêdês had detected his simulated insanity, nor was he without jealousy of a rival clever and cunning in a degree equal, if not superior, to himself; one who had enriched the Greeks with

the invention of letters, of dice for amusement, of night-watches, as well as with other useful suggestions. According to the old Cyprian epic, Palamédès was drowned while fishing by the hands of Odysseus and Diomédès. Neither in the *Iliad* nor the *Odyssey* does the name of Palamédès occur; the lofty position which Odysseus occupies in both those poems—noticed with some degree of displeasure even by Pindar, who described Palamédès as the wiser man of the two—is sufficient to explain the omission. But in the more advanced period of the Greek mind, when intellectual superiority came to acquire a higher place in the public esteem as compared with military prowess, the character of Palamédès, combined with his unhappy fate, rendered him one of the most interesting personages in the Trojan legend. Æschylus, Sophoklès, and Euripidès, each consecrated to him a special tragedy; but the mode of his death as described in the old epic was not suitable to Athenian ideas, and accordingly he was represented as having been falsely accused of treason by Odysseus, who caused gold to be buried in his tent, and persuaded Agamemnôn and the Grecian chiefs that Palamédès had received it from the Trojans. He thus forfeited his life, a victim to the calumny of Odysseus and to the delusion of the leading Greeks. The philosopher Sokratès, in the last speech made to his Athenian judges, alludes with solemnity and fellow-feeling to the unjust condemnation of Palamédès as analogous to that which he himself was about to suffer; and his companions seem to have dwelt with satisfaction on the comparison. Palamédès passed for an instance of the slanderous enmity and misfortune which so often wait upon superior genius.

In these expeditions the Grecian army consumed nine years, during which the subdued Trojans dared not give battle without their walls for fear of Achilles. Ten years was the fixed epical duration of the siege of Troy, just as five years was the duration of the siege of Kamikus by the Krétan armament which came to avenge the death of Minôs: ten years of preparation, ten years of siege, and ten years of wandering for Odysseus were periods suited to the rough chronological dashes of the ancient epic, and suggesting no doubts nor difficulties with the original hearers. But it was otherwise when the same events came to be contemplated by the historicizing Greeks, who could not be satisfied without either finding or inventing satisfactory bonds of coherence between the separate events. Thucydidès tells us that the Greeks were less numerous than the poets have represented, and that being, moreover, very poor, they were unable to procure adequate and constant provisions: hence they were compelled to disperse their army, and to employ a part of it in cultivating the Chersonese—a part in marauding expeditions over the neighborhood. Could the whole army have been employed against Troy at once (he says), the siege would have been much more speedily and easily concluded. If the great historian could permit himself thus to amend the legend in so many points, we might have it, *in a few words*, *that*

a simpler course would have been to include the duration of the siege among the list of poetical exaggerations, and to affirm that the real siege had lasted only one year instead of ten. But it seems that the ten years' duration was so capital a feature in the ancient tale that no critic ventured to meddle with it.

A period of comparative intermission, however, was now at hand for the Trojans. The gods brought about the memorable fit of anger of Achilles, under the influence of which he refused to put on his armor, and kept his Myrmidons in camp. According to the Cypria, this was the behest of Zeus, who had compassion on the Trojans: according to the Iliad, Apollo was the originating cause, from anxiety to avenge the injury which his priest Chrysês had endured from Agamemnôn. For a considerable time, the combats of the Greeks against Troy were conducted without their best warrior, and severe, indeed, was the humiliation which they underwent in consequence. How the remaining Grecian chiefs vainly strove to make amends for his absence—how Hectôr and the Trojans defeated and drove them to their ships—how the actual blaze of the destroying flame, applied by Hectôr to the ship of Protesilaus, roused up the anxious and sympathizing Patroklos, and extorted a reluctant consent from Achilles to allow his friend and his followers to go forth and avert the last extremity of ruin—how Achilles, when Patroklos had been killed by Hectôr, forgetting his anger in grief for the death of his friend, re-entered the fight, drove the Trojans within their walls with immense slaughter, and satiated his revenge both upon the living and the dead Hectôr,—all these events have been chronicled, together with those divine dispensations on which most of them are made to depend, in the immortal verse of the Iliad.

Homer breaks off with the burial of Hectôr, whose body has just been ransomed by the disconsolate Priam; while the lost poem of Arktinus, entitled the *Æthiopis*, so far as we can judge from the argument still remaining of it, handled only the subsequent events of the siege. The poem of Quintus Smyrnæus, composed about the fourth century of the Christian era, seems in its first books to coincide with the *Æthiopis*, in the subsequent books partly with the *Ilias Minor* of Leschês.

The Trojans, dismayed by the death of Hectôr, were again animated with hope by the appearance of the warlike and beautiful queen of the Amazons, Penthesileia, daughter of Arês, hitherto invincible in the field, who came to their assistance from Thrace at the head of a band of her country-women. She again led the besieged without the walls to encounter the Greeks in the open field; and under her auspices the latter were at first driven back, until she, too, was slain by the invincible arm of Achilles. The victor, on taking off the helmet of his fair enemy as she lay on the ground, was profoundly affected and captivated by her charms, for which he was scornfully taunted by Thersitês: exasperated by this rash insult, he

killed Thersitês on the spot with a blow of his fist. A violent dispute among the Grecian chiefs was the result, for Diomêdês, the kinsman of Thersitês, warmly resented the proceeding; and Achilles was obliged to go to Lesbos, where he was purified from the act of homicide by Odysseus.

Next arrived Memnôn, son of Tithônus and Eôs, the most stately of living men, with a powerful band of black Ethiopians, to the assistance of Troy. Sallying forth against the Greeks, he made great havoc among them: the brave and popular Antilochus perished by his hand, a victim to filial devotion in defense of Nestôr. Achilles at length attacked him, and for a long time the combat was doubtful between them: the prowess of Achilles and the supplication of Thetis with Zeus finally prevailed; while Eôs obtained for her vanquished son the consoling gift of immortality. His tomb, however, was shown near the Propontis, within a few miles of the mouth of the river *Æsêpus*, and was visited annually by the birds called Memnonides, who swept it and bedewed it with water from the stream. So the traveler Pausanias was told, even in the second century after the Christian era, by the Hellespontine Greeks.

But the fate of Achilles himself was now at hand. After routing the Trojans and chasing them into the town, he was slain near the Skæan gate by an arrow from the quiver of Paris, directed under the unerring auspices of Apollo. The greatest efforts were made by the Trojans to possess themselves of the body, which was, however, rescued and borne off to the Grecian camp by the valor of Ajax and Odysseus. Bitter was the grief of Thetis for the loss of her son: she came into the camp with the Muses and the Nêreids to mourn over him; and when a magnificent funeral-pile had been prepared by the Greeks to burn him with every mark of honor, she stole away the body and conveyed it to a renewed and immortal life in the island of Leukê in the Euxine sea. According to some accounts he was there blest with the nuptials and company of Helen.

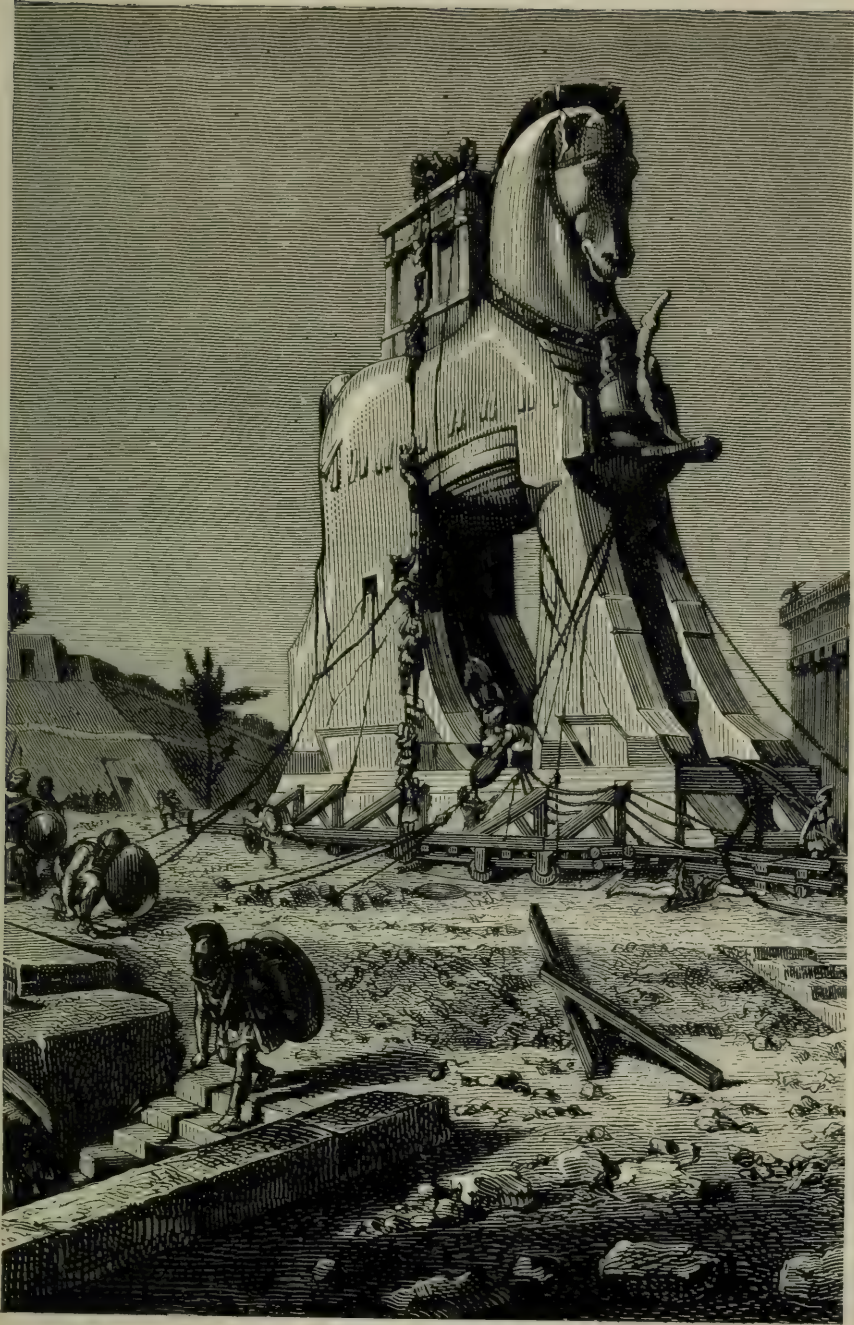
Thetis celebrated splendid funeral games in honor of her son, and offered the unrivaled panoply which Hêphæstos had forged and wrought for him as a prize to the most distinguished warrior in the Grecian army. Odysseus and Ajax became rivals for the distinction, when Athênê, together with some Trojan prisoners, who were asked from which of the two their country had sustained greatest injury, decided in favor of the former. The gallant Ajax lost his senses with grief and humiliation: in a fit of frenzy he slew some sheep, mistaking them for the men who had wronged him, and then fell upon his own sword.

Odysseus now learnt from Helenus, son of Priam, whom he had captured in an ambuscade, that Troy could not be taken unless both Philoktêtês and Neoptolemus, son of Achilles, could be prevailed upon to join the besiegers. The former, having been stung in the foot by a serpent, and becoming insupportable to the Greeks from the

stench of his wound, had been left at Lemnus in the commencement of the expedition, and had spent ten years in misery on that desolate island: but he still possessed the peerless bow and arrows of Héraklès, which were said to be essential to the capture of Troy. Diomédès fetched Philoktètès from Lemus to the Grecian camp, where he was healed by the skill of Machaôn, and took an active part against the Trojans—engaging in single combat with Paris, and killing him with one of the Hérakleian arrows. The Trojans were allowed to carry away for burial the body of this prince, the fatal cause of all their sufferings; but not until it had been mangled by the hand of Menelaus. Odysseus went to the island of Skyrus to invite Neoptolemus to the army. The untried but impetuous youth, gladly obeying the call, received from Odysseus his father's armor; while, on the other hand, Eurypylus, son of Têlephus, came from Mysia as auxiliary to the Trojans and rendered to them valuable service—turning the tide of fortune for a time against the Greeks, and killing some of their bravest chiefs, among whom were numbered Peneleôs, and the unrivaled leech Machaôn. The exploits of Neoptolemus were numerous, worthy of the glory of his race and the renown of his father. He encountered and slew Eurypylus, together with numbers of the Mysian warriors: he routed the Trojans and drove them within their walls, from whence they never again emerged to give battle: and he was not less distinguished for good sense and persuasive diction than for forward energy in the field.

Troy, however, was still impregnable so long as the Palladium, a statue given by Zeus himself to Dardanus, remained in the citadel; and great care had been taken by the Trojans not only to conceal this valuable present, but to construct other statues so like it as to mislead any intruding robber. Nevertheless, the enterprising Odysseus, having disguised his person with miserable clothing and self-inflicted injuries, found means to penetrate into the city and to convey the Palladium by stealth away. Helen alone recognized him; but she was now anxious to return to Greece, and even assisted Odysseus in concerting means for the capture of the town.

To accomplish this object, one final stratagem was resorted to. By the hands of Epeius of Panopeus, and at the suggestion of Athênê, a capacious hollow wooden horse was constructed, capable of containing one hundred men. In the inside of this horse, the élite of the Grecian heroes, Neoptolemus, Odysseus, Menelaus, and others, concealed themselves while the entire Grecian army sailed away to Tenedos, burning their tents and pretending to have abandoned the siege. The Trojans, overjoyed to find themselves free, issued from the city and contemplated with astonishment the fabric which their enemies had left behind. They long doubted what should be done with it; and the anxious heroes from within heard the surrounding consultations, as well as the voice of Helen when she pronounced their names and counterfeited the accents of their wives. Many



THE TROJAN HORSE.

of the Trojans were anxious to dedicate it to the gods in the city as a token of gratitude for their deliverance; but the more cautious spirits inculcated distrust of an enemy's legacy. Laocoön, the priest of Poseidôn, manifested his aversion by striking the side of the horse with his spear. The sound revealed that the horse was hollow, but the Trojans heeded not this warning of possible fraud. The unfortunate Laocoön, a victim to his own sagacity and patriotism, miserably perished before the eyes of his countrymen, together with one of his sons: two serpents being sent expressly by the gods out of the sea to destroy him. By this terrific spectacle, together with the perfidious counsels of Simon—a traitor whom the Greeks had left behind for the special purpose of giving false information—the Trojans were induced to make a breach in their own walls, and to drag the fatal fabric with triumph and exultation into their city.

The destruction of Troy, according to the decree of the gods, was now irrevocably sealed. While the Trojans indulged in a night of riotous festivity, Simon kindled the fire-signal to the Greeks at Tenedos, loosening the bolts of the wooden horse, from out of which the inclosed heroes descended. The city, assailed both from within and from without, was thoroughly sacked and destroyed, with the slaughter or captivity of the larger portion of its heroes as well as its people. The venerable Priam perished by the hand of Neoptolemus, having in vain sought shelter at the domestic altar of Zeus Herkeius. But his son Deiphobus, who since the death of Paris had become the husband of Helen, defended his house desperately against Odysseus and Menelaus, and sold his life dearly. After he was slain, his body was fearfully mutilated by the latter.

Thus was Troy utterly destroyed—the city, the altars and temples, and the population. Æneas and Antenôr were permitted to escape, with their families, having been always more favorably regarded by the Greeks than the remaining Trojans. According to one version of the story, they had betrayed the city to the Greeks: a panther's skin had been hung over the door of Antenôr's house as a signal for the victorious besiegers to spare it in general plunder. In the distribution of the principal captives, Astyanax, the infant son of Hectôr, was cast from the top of the wall and killed by Odysseus or Neoptolemus: Polyxena, the daughter of Priam, was immolated on the tomb of Achilles, in compliance with a requisition made by the shade of the deceased hero to his countrymen; while her sister Cassandra was presented as a prize to Agamemnôn. She had sought sanctuary at the altar of Athênê, where Ajax, the son of Oileus, making a guilty attempt to seize her, had drawn both upon himself and upon the army the serious wrath of the goddess, insomuch that the Greeks could hardly be restrained from stoning him to death. Andromachê and Helenus were both given to Neoptolemus, who, according to the *Ilias Minor*, carried away also Æneas as his captive.

Helen gladly resumed her union with Menelaus: she accompanied

him back to Sparta, and lived with him there many years in comfort and dignity, passing afterward to a happy immortality in the Elysian fields. She was worshiped as a goddess, with her brothers, the Dioskuri, and her husband, having her temple, statue, and altar at Therapnæ and elsewhere. Various examples of her miraculous intervention were cited among the Greeks. The lyric poet Stêsichorus had ventured to denounce her, conjointly with her sister Klytæmnêstra, in a tone of rude and plain-spoken severity, resembling that of Euripidês and Lykophrôn afterward, but strikingly opposite to the delicacy and respect with which she is always handled by Homer, who never admits reproaches against her except from her own lips. He was smitten with blindness, and made sensible of his impiety; but, having repented and composed a special poem formally retracting the calumny, was permitted to recover his sight. In his poem of recantation (the famous palinode now unfortunately lost) he pointedly contradicted the Homeric narrative, affirming that Helen had never been at Troy at all, and that the Trojans had carried thither nothing but her image or eidôlon. It is, probably, to the excited religious feelings of Stêsichorus that we owe the first idea of this glaring deviation from the old legend, which could never have been recommended by any considerations of poetical interest.

Other versions were afterward started, forming a sort of compromise between Homer and Stêsichorus, admitting that Helen had never really been at Troy, without altogether denying her elopement. Such is the story of her having been detained in Egypt during the whole term of the siege. Paris, on his departure from Sparta, had been driven thither by storms, and the Egyptian king Prôteus, hearing of the grievous wrong which he had committed toward Menelaus, had sent him away from the country with severe menaces, detaining Helen until her lawful husband should come to seek her. When the Greeks reclaimed Helen from Troy, the Trojans assured them solemnly that she neither was nor ever had been in the town; but the Greeks, treating this allegation as fraudulent, prosecuted the siege until their ultimate success confirmed the correctness of the statement. Menelaus did not recover Helen until, on his return from Troy, he visited Egypt. Such was the story told by the Egyptian priests to Herodotus, and it appeared satisfactory to his historicizing mind. "For if Helen had really been at Troy," he argues, "she would certainly have been given up, even had she been mistress of Priam himself instead of Paris: the Trojan king, with all his family and all his subjects, would never knowingly have incurred utter and irretrievable destruction for the purpose of retaining her: their misfortune was that, while they did not possess and therefore could not restore her, they yet found it impossible to convince the Greeks that such was the fact." Assuming the historical character of the war of Troy, the remark of Herodotus admits of no reply; nor can we greatly wonder that he acquiesced in the tale of Helen's Egyptian

detention, as a substitute for the "incredible insanity" which the genuine legend imputes to Priam and the Trojans. Pausanias, upon the same ground and by the same mode of reasoning, pronounced that the Trojan horse must have been, in point of fact, a battering-engine, because to admit the literal narrative would be to impute utter childishness to the defenders of the city. And Mr. Payne Knight rejects Helen altogether as the real cause of the Trojan war, though she may have been the pretext of it; for he thinks that neither the Greeks nor the Trojans could have been so mad and silly as to endure calamities of such magnitude "for one little woman." Mr. Knight suggests various political causes as substitutes; these might deserve consideration, either if any evidence could be produced to countenance them, or if the subject on which they are brought to bear could be shown to belong to the domain of history.

The return of the Grecian chiefs from Troy furnished matter to the ancient epic hardly less copious than the siege itself, and the more susceptible of indefinite diversity, inasmuch as those who had before acted in concert were now dispersed and isolated. Moreover, the stormy voyages and compulsory wanderings of the heroes exactly fell in with the common aspirations after an heroic founder, and enabled even the most remote Hellenic settlers to connect the origin of their town with this prominent event of their ante-historical and semi-divine world. And an absence of ten years afforded room for the supposition of many domestic changes in their native abode, and many family misfortunes and misdeeds during the interval. One of these heroic "Returns," that of Odysseus, has been immortalized by the verse of Homer. The hero, after a series of long-protracted suffering and expatriation inflicted on him by the anger of Poseidôn, at last reaches his native island, but finds his wife beset, his youthful son insulted, and his substance plundered by a troop of insolent suitors; he is forced to appear as a wretched beggar, and to endure in his own person their scornful treatment; but finally, by the interference of Athênê coming in aid of his own courage and stratagem, he is enabled to overwhelm his enemies, to resume his family position, and to recover his property. The return of several other Grecian chiefs was the subject of an epic poem by Hagias, which is now lost, but of which a brief abstract or argument still remains: there were in antiquity various other poems of similar title and analogous matter.

As usual with the ancient epic, the multiplied sufferings of this back-voyage are traced to divine wrath, justly provoked by the sins of the Greeks, who, in the fierce exultation of a victory purchased by so many hardships, had neither respected nor even spared the altars of the gods in Troy. Athênê, who had been their most zealous ally during the siege, was so incensed by their final recklessness, more especially by the outrage of Ajax, son of Oïleus, that she actively harassed and embittered their return, in spite of every effort

to appease her. The chiefs began to quarrel among themselves: their formal assembly become a scene of drunkenness; even Agamemnôn and Menelaus lost their fraternal harmony, and each man acted on his own separate resolution. Nevertheless, according to the *Odyssey*, Nestôr, Diomêdês, Neoptolemus, Idomeneus, and Philoktêtês reached home speedily and safely; Agamemnôn also arrived in Peloponnêsus, to perish by the hand of a treacherous wife; but Menelaus was condemned to long wanderings and to the severest privations in Egypt, Cyprus, and elsewhere before he could set foot in his native land. The Lokrian Ajax perished on the Gyræan rock. Though exposed to a terrible storm, he had already reached this place of safety, when he indulged in the rash boast of having escaped in defiance of the gods. No sooner did Poseidôn hear this language than he struck with his trident the rock which Ajax was grasping and precipitated both into the sea. Kalchas, the soothsayer, together with Leonteus and Polypœtês, proceeded by land from Troy to Kolophon.

In respect, however, to these and other Grecian heroes, tales were told different from those in the *Odyssey*, assigning to them a long expatriation and a distant home. Nestôr went to Italy, where he founded Metapontum, Pisa, and Hêrakleia: Philoktêtês also went to Italy, founded Petilia and Krimisa, and sent settlers to Eggesta in Sicily. Neoptolemus, under the advice of Thetis, marched by land across Thrace, met with Odysseus, who had come by sea, at Maroneia, and then pursued his journey to Epirus, where he became king of the Molossians. Idomeneus came to Italy, and founded Uria in the Salentine peninsula. Diomêdês, after wandering far and wide, went along the Italian coast into the innermost Adriatic gulf, and finally settled in Daunia, founding the cities of Argyrippa, Beneventum, Atria, and Diomêdeia: by the favor of Athênê he became immortal, and was worshiped as a god in many different places. The Lokrian followers of Ajax founded the Epizephyrian Lokri on the southernmost corner of Italy, besides another settlement in Libya. I have spoken in another place of the compulsory exile of Teukros, who besides founding the city of Salamis in Cyprus, is said to have established some settlements in the Iberian peninsula. Menestheus, the Athenian, did the like, and also founded both Elæa in Mysia and Skylletium in Italy. The Arcadian chief Agapenôr founded Paphus in Cyprus. Epeius, of Panopeus in Phôkis, the constructor of the Trojan horse with the aid of the goddess Athênê, settled at Lagaria, near Sybaris, on the coast of Italy; and the very tools which he had employed in that remarkable fabric were shown down to a late date in the temple of Athênê at Metapontum. Temples, altars, and towns were also pointed out in Asia Minor, in Samos, and in Krête, the foundation of Agamemnôn or of his followers. The inhabitants of the Grecian town of Skionê, in the Thracian peninsula called Pallênê or Pellênê, accounted themselves the offspring of the Pellênians from

Achæa in Peloponnêsus, who had served under Agamemnôn before Troy, and who on their return from the siege had been driven on the spot by a storm and there settled. The Pamphylians, on the southern coast of Asia Minor, deduced their origin from the wanderings of Amphilochus and Kalchas after the siege of Troy: the inhabitants of the Amphilochian Argos on the Gulf of Ambrakia revered the same Amphilochus as their founder. The Orchomenians under Iamenus, on quitting the conquered city, wandered or were driven to the eastern extremity of the Euxine Sea; and the barbarous Achæans under Mount Caucasus were supposed to have derived their first establishment from this source. Merionês, with his Krêtan followers, settled at Engyion in Sicily, along with the preceding Krêtans who had remained there after the invasion of Minôs. The Elymians in Sicily also were composed of Trojans and Greeks separately driven to the spot, who, forgetting their previous differences, united in the joint settlements of Eryx and Egesta. We hear of Podaleirius both in Italy and on the coast of Karia; of Akamas, son of Thêseus, at Amphipolus in Thrace, at Soli in Cyprus, and at Synnada in Phrygia; of Guneus, Prothous, and Eurypylus, in Krête as well as in Libya. The obscure poem of Lycophrôn enumerates many of these dispersed and expatriated heroes, whose conquest of Troy was indeed a Kadmeian victory (according to the proverbial phrase of the Greeks), wherein the sufferings of the victor were little inferior to those of the vanquished. It was particularly among the Italian Greeks, where they were worshipped with very special solemnity, that their presence as wanderers from Troy was reported and believed.

I pass over the numerous other tales which circulated among the ancients, illustrating the ubiquity of the Grecian and Trojan heroes as well as that of the Argonauts,—one of the most striking features in the Hellenic legendary world. Among them all, the most interesting, individually, is Odysseus, whose romantic adventures in fabulous places and among fabulous persons have been made familiarly known by Homer. The goddesses Kalypso and Circê; the semi-divine mariners of Phæacia, whose ships are endowed with consciousness and obey without a steersman; the one-eyed Cyclôpes, the gigantic Læstrygones, and the wind-ruler Æolos; the Sirens, who ensnare by their song, as the Lotophagi fascinate by their food,—all these pictures formed integral and interesting portions of the old epic. Homer leaves Odysseus re-established in his house and family. But so marked a personage could never be permitted to remain in the tameness of domestic life: the epic poem called the *Telegonia* ascribed to him a subsequent series of adventures. Telegonus, his son by Circê, coming to Ithaka in search of his father, ravaged the island and killed Odysseus without knowing who he was. Bitter repentance overtook the son for his undesigned parricide: at his prayer and by the intervention of his mother Circê, both Penelopê

and Télémachus were made immortal: Telegonus married Penelopé, and Télémachus married Circé.

We see by this poem that Odysseus was represented as the mythical ancestor of the Thesprotian kings, just as Neoptolemus was of the Molossian.

It has already been mentioned that Antenôr and Æneas stand distinguished from the other Trojans by a dissatisfaction with Priam and a sympathy with the Greeks, which was by Sophoklês and others construed as treacherous collusion,—a suspicion indirectly glanced at, though emphatically repelled, by the Æneas of Virgil. In the old epic of Arktinus, next in age to the Iliad and Odyssey, Æneas abandons Troy and retires to Mount Ida, in terror at the miraculous death of Laocoôn, before the entry of the Greeks into the town and the last night-battle; yet Leschês, in another of the ancient epic poems, represented him as having been carried away captive by Neoptolemus. In a remarkable passage of the Iliad, Poseidôn describes the family of Priam as having incurred the hatred of Zeus, and predicts that Æneas and his descendants shall reign over the Trojans: the race of Dardanus, beloved by Zeus more than all his other sons, would thus be preserved, since Æneas belonged to it. Accordingly, when Æneas is in imminent peril from the hands of Achilles, Poseidôn specially interferes to rescue him, and even the implacable miso-Trojan goddess Hêrê assents to the proceeding. These passages have been construed by various able critics to refer to a family of philo-Hellenic or semi-Hellenic Æneadæ, known even in the time of the early singers of the Iliad as masters of some territory in or near the Trôad, and professing to be descended from, as well as worshipping, Æneas. In the town of Skêpsis, situated in the mountainous range of Ida, about thirty miles eastward of Ilium, there existed two noble and priestly families who professed to be descended, the one from Hectôr, the other from Æneas. The Skêpsian critic Dêmêtrius (in whose time both these families were still to be found) informs us that Skamandrius, son of Hectôr, and Ascanius, son of Æneas, were the archegets or heroic founders of his native city, which had been originally situated on one of the highest ranges of Ida, and was subsequently transferred by them to the less lofty spot on which it stood in his time. In Arisbê and Gentinus there seem to have been families professing the same descent, since the same archegets were acknowledged. In Ophrymium, Hectôr had his consecrated edifice, while in Ilium both he and Æneas were worshipped as gods: and it was the remarkable statement of the Lesbian Menekratês that Æneas, “having been wronged by Paris and stripped of the sacred privileges which belonged to him, avenged himself by betraying the city, and then became one of the Greeks.”

One tale thus among many respecting Æneas, and that, too, the most ancient of all, preserved among natives of the Trôad, who worshipped him as their heroic ancestor, was that, after the capture of

Troy, he continued in the country, as king of the remaining Trojans, on friendly terms with the Greeks. But there were other tales respecting him, alike numerous and irreconcilable: the hand of destiny marked him as a wanderer (*fato profugus*) and his ubiquity is not exceeded even by that of Odysseus. We hear of him at *Ænus* in Thrace, in *Pallênê*, at *Æneia* in the Thermaic gulf, in *Delus*, at *Orchomenus* and *Mantineia* in Arcadia, in the islands of *Kythêra* and *Zakynthus*, in *Leukas* and *Ambrakia*, at *Buthrotum* in *Epirus*, on the Salentine peninsula and various other places in the southern region of Italy; at *Drepana* and *Segesta* in Sicily, at *Carthage*, at *Cape Palinurus*, *Cumæ*, *Misenum*, *Caieta*, and finally in *Latium*, where he lays the first humble foundation of the mighty Rome and her empire. And the reason why his wanderings were not continued still further was, that the oracles and the pronounced will of the gods directed him to settle in *Latium*. In each of these numerous places his visit was commemorated and certified by local monuments or special legends, particularly by temples and permanent ceremonies in honor of his mother *Aphroditê*, whose worship accompanied him everywhere: there were also many temples and many different tombs of *Æneas* himself. The vast ascendancy acquired by Rome, the ardor with which all the literary Romans espoused the idea of a Trojan origin, and the fact that the Julian family recognized *Æneas* as their gentile primary ancestor,—all contributed to give to the Roman version of this legend the preponderance over every other. The various other places in which monuments of *Æneas* were found came thus to be represented as places where he had halted for a time on his way from Troy to *Latium*. But though the legendary pretensions of these places were thus eclipsed in the eyes of those who constituted the literary public, the local belief was not extinguished; they claimed the hero as their permanent property, and his tomb was to them a proof that he had lived and died among them.

Antenôr, who shares with *Æneas* the favorable sympathy of the Greeks, is said by *Pindar* to have gone from Troy along with *Mene-laüs* and *Helen* into the region of *Kyrênê* in *Libya*. But according to the more current narrative, he placed himself at the head of a body of *Eneti* or *Veneti* from *Paphlagonia*, who had come as allies of Troy, and went by sea into the inner part of the Adriatic gulf, where he conquered the neighboring barbarians and founded the town of *Patavium* (the modern *Padua*); the *Veneti* in this region were said to owe their origin to his immigration. We learn further from *Strabo* that *Opsikellas*, one of the companions of *Antenôr*, had continued his wanderings even into *Ibêria*, and that he had there established a settlement bearing his name.

Thus endeth the Trojan war, together with its sequel, the dispersion of the heroes, victors as well as vanquished. The account here given of it has been unavoidably brief and imperfect; for in a work intended to follow consecutively the real history of the Greeks, no

greater space can be allotted even to the most splendid gem of their legendary period. Indeed, although it would be easy to fill a large volume with the separate incidents which have been introduced into the "Trojan cycle," the misfortune is that they are for the most part so contradictory as to exclude all possibility of weaving them into one connected narrative. We are compelled to select one out of the number, generally without any solid ground of preference, and then to note the variations of the rest. No one who has not studied the original documents can imagine the extent to which this discrepancy proceeds: it covers almost every portion and fragment of the tale.

But though much may have been thus omitted of what the reader might expect to find in an account of the Trojan war, its genuine character has been studiously preserved, without either exaggeration or abatement. The real Trojan war is that which was recounted by Homer and the old epic poets, and continued by all the lyric and tragic composers. For the latter, though they took great liberties with the particular incidents, and introduced to some extent a new moral tone, yet worked more or less faithfully on the Homeric scale; and even Euripidēs, who departed the most widely from the feelings of the old legend, never lowered down his matter to the analogy of contemporary life. They preserved its well defined object, at once righteous and romantic, the recovery of the daughter of Zeus and sister of the Dioskuri—its mixed agencies, divine, heroic, and human—the colossal force and deeds of its chief actors—its vast magnitude and long duration, as well as the toils which the conquerors underwent, and the Nemesis which followed upon their success. And these were the circumstances which, set forth in the full blaze of epic and tragic poetry, bestowed upon the legend its powerful and imperishable influence over the Hellenic mind. The enterprise was one comprehending all the members of the Hellenic body, of which each individually might be proud, and in which, nevertheless, those feelings of jealous and narrow patriotism, so lamentably prevalent in many of the towns, were as much as possible excluded. It supplied them with a grand and inexhaustible object of common sympathy, common faith, and common admiration; and when occasions arose for bringing together a Panhellenic force against the barbarians, the precedent of the Homeric expedition was one upon which the elevated minds of Greece could dwell with the certainty of rousing an unanimous impulse, if not always of counterworking sinister by-motives, among their audience. And the incidents comprised in the Trojan cycle were familiarized, not only to the public mind, but also to the public eye, by innumerable representations both of the sculptor and the painter,—those which were romantic and chivalrous being better adapted for this purpose, and therefore more constantly employed than any other.

Of such events the genuine Trojan war of the old epic was, for the most part, composed. Though literally believed, reverentially cher-

ished, and numbered among the gigantic phenomena of the past by the Grecian public, it is in the eyes of modern inquiry essentially a legend and nothing more. If we are asked whether it be not a legend embodying portions of historical matter, and raised upon a basis of truth,—whether there may not really have occurred at the foot of the hill of Ilium a war purely human and political, without gods, without heroes, without Helen, without Amazons, without Ethiopians under the beautiful son of Eôs, without the wooden horse, without the characteristic and expressive features of the old epical war,—like the mutilated trunk of Deïphobus in the under-world; if we are asked whether there was not really some such historical Trojan war as this, our answer must be that as the possibility of it cannot be denied, so neither can the reality of it be affirmed. We possess nothing but the ancient epic itself without any independent evidence: had it been an age of records, indeed, the Homeric epic, in its exquisite and unsuspecting simplicity, would probably never have come into existence. Whoever, therefore, ventures to dissect Homer, Arktinus, and Leschês, and to pick out certain portions as matters of fact, while he sets aside the rest as fiction, must do so in full reliance on his own powers of historical divination, without any means either of proving or verifying his conclusions. Among many attempts, ancient as well as modern, to identify real objects in this historical darkness, that of Dio Chrysostom deserves attention for its extraordinary boldness. In his oration addressed to the inhabitants of Ilium, and intended to demonstrate that the Trojans were not only blameless as to the origin of the war, but victorious in its issue, he overthrows all the leading points of the Homeric narrative, and rewrites nearly the whole from beginning to end: Paris is the lawful husband of Helen, Achilles is slain by Hectôr, and the Greeks retire without taking Troy, disgraced as well as baffled. Having shown without difficulty that the *Iliad*, if it be looked at as a history, is full of gaps, incongruities, and absurdities, he proceeds to compose a more plausible narrative of his own, which he tenders as so much authentic matter of fact. The most important point, however, which his oration brings to view is, the literal and confiding belief with which the Homeric narrative was regarded, as if it were actual history, not only by the inhabitants of Ilium, but also by the general Grecian public.

The small town of Ilium, inhabited by Æolic Greeks, and raised into importance only by the legendary reverence attached to it, stood upon an elevated ridge forming a spur from Mount Ida, rather more than three miles from the town and promontory of Sigæum, and about twelve stadia, or less than two miles, from the sea at its nearest point. From Sigæum and the neighboring town of Achilleium (with its monument and temple of Achilles), to the town of Rhœteium on a hill higher up the Hellespont (with its monument and chapel of Ajax called the Aiantæium), was a distance of sixty stadia, or about seven English miles in the straight course by sea: in

the intermediate space was a bay and an adjoining plain, comprehending the embouchure of the Scamander, and extending to the base of the ridge on which Ilium stood. This plain was the celebrated plain of Troy, in which the great Homeric battles were believed to have taken place: the portion of the bay near to Sigeium went by the name of the Naustathmon of the Achæans (i.e., the spot where they dragged their ships ashore), and was accounted to have been the camp of Agamemnon and his vast army.

Historical Ilium was founded, according to the questionable statement of Strabo, during the last dynasty of the Lydian kings, that is, at some period later than 720 B.C. Until after the days of Alexander the Great—indeed, until the period of Roman preponderance—it always remained a place of inconsiderable power and importance, as we learn not only from the assertion of the geographer, but also from the fact that Achilleium, Sigeium, and Rhœteium were all independent of it. But, inconsiderable as it might be, it was the only place which ever bore the venerable name immortalized by Homer. Like the Homeric Ilium, it had its temple of Athênê, wherein she was worshiped as the presiding goddess of the town: the inhabitants affirmed that Agamemnon had not altogether destroyed the town, but that it had been reoccupied after his departure, and had never ceased to exist. Their acropolis was called Pergamum, and in it was shown the house of Priam and the altar of Zeus Herkeius, where that unhappy old man had been slain. Moreover, there were exhibited, in the temples, panoplies which had been worn by the Homeric heroes, and doubtless many other relics appreciated by admirers of the *Iliad*.

These were testimonies which few persons in those ages were inclined to question, when combined with the identity of name and general locality; nor does it seem that any one did question them until the time of Dêmêtrius of Skêpsis. Hellanikus expressly described this Ilium as being the Ilium of Homer, for which assertion Strabo (or probably Dêmêtrius, from whom the narrative seems to be copied) imputes to him very gratuitously an undue partiality toward the inhabitants of the town. Herodotus relates that Xerxes, in his march into Greece, visited the place, went up to the Pergamum of Priam, inquired with much interest into the details of the Homeric siege, made libations to the fallen heroes, and offered to the Athênê of Ilium his magnificent sacrifice of a thousand oxen: he probably represented and believed himself to be attacking Greece as the avenger of the Priamid family. The Lacedæmonian admiral Mindarus, while his fleet lay at Abydos, went personally to Ilium to offer sacrifice to Athênê, and saw from that elevated spot the battle fought between the squadron of Dorieus and the Athenians off the shore near Rhœteium. During the interval between the Peloponnesian war and the Macedonian invasion of Persia, Ilium was always garrisoned as a strong position: but its domain was still narrow, and

did not extend even to the sea which was so near to it. Alexander, on crossing the Hellespont, sent his army from Sestus to Abydus, under Parmenio, and sailed personally from Elæus in the Chersonese, after having solemnly sacrificed at the Elæuntian shrine of Prôtesilaus, to the harbor of the Achæans between Sigeium and Rhœteium. He then ascended to Ilium, sacrificed to the Illean Athênê, and consecrated in her temple his own panoply, in exchange for which he took some of the sacred arms there suspended, which were said to have been preserved from the time of the Trojan war. These arms were carried before him when he went to battle by his armor-bearers. It is a fact still more curious, and illustrative of the strong working of the old legend on an impressible and eminently religious mind, that he also sacrificed to Priam himself on the very altar of Zeus Herkeius from which the old king was believed to have been torn by Meoptolemus. As that fierce warrior was his heroic ancestor by the maternal side, he desired to avert from himself the anger of Priam against the Achilleid race.

Alexander made to the inhabitants of Ilium many munificent promises, which he probably would have executed had he not been prevented by untimely death. One of his successors, Antigonus, founded the city of Alexandria in the Trôad, between Sigeium and the more southerly promontory of Lektum; compressing into it the inhabitants of many of the neighboring Æolic towns in the region of Ida,—Skêpsis, Kebrên, Hamaxitus, Kolônæ, and Neandria,—though the inhabitants of Skêpsis were subsequently permitted by Lysimachus to resume their own city and autonomous government. Ilium, however, remained without any special mark of favor until the arrival of the Romans in Asia and their triumph over Antiochus (about 190 B.C.). Though it retained its walls and its defensible position, Dêmêtrius of Skêpsis, who visited it shortly before that event, described it as being then in a state of neglect and poverty, many of the houses not even having tiled roofs. In this dilapidated condition, however, it was still mythically recognized both by Antiochus and by the Roman consul Livius, who went up thither to sacrifice to the Illean Athênê. The Romans, proud of their origin from Troy and Æneas, treated Ilium with signal munificence; not only granting to it immunity from tribute, but also adding to its domain the neighboring territories of Gergis, Rhœteium, and Sigeium—and making the Illeians masters of the whole coast from the Peræa (or continental possessions) of Tenedos (southward of Sigeium) to the boundaries of Dardanus, which had its own title to legendary reverence as the special sovereignty of Æneas. The inhabitants of Sigeium made such resistance to this loss of autonomy that their city was destroyed by the Illeians.

The dignity and power of Ilium being thus prodigiously enhanced, we cannot doubt that the inhabitants assumed to themselves exaggerated importance as the recognized parents of all-conquering

Rome. Partly, we may naturally suppose, from the jealousies thus aroused on the part of their neighbors at Skêpsis and Alexandria Trôas—partly from the pronounced tendency of the age (in which Kratês at Pergamus and Aristarchus at Alexandria divided between them the palm of literary celebrity) toward criticism and illustration of the old poets—a blow was now aimed at the mythical legitimacy of Ilium. Dêmêtrius of Skêpsis, one of the most laborious of the Homeric critics, had composed thirty books of comment upon the Catalogue in the Iliad: Hestîæa, an authoress of Alexandria Trôas, had written on the same subject: both of them, well-acquainted with the locality, remarked that the vast battles described in the Iliad could not be packed into the narrow space between Ilium and the Naustathmon of the Greeks; the more so, as that space, too small even as it then stood, had been considerably enlarged since the date of the Iliad by deposits at the mouth of the Skamander. They found no difficulty in pointing out topographical incongruities and impossibilities as to the incidents in the Iliad, which they professed to remove by the startling theory that the Homeric Ilium had not occupied the site of the city so called. There was a village, called the village of the Ilieans, situated rather less than four miles from the city in the direction of Mount Ida, and further removed from the sea; here, they affirmed, the “holy Troy” had stood.

No positive proof was produced to sustain the conclusion, for Strabo expressly states that not a vestige of the ancient city remained at the village of the Ilieans. But the fundamental supposition was backed by a second accessory supposition, to explain how it happened that all such vestiges had disappeared. Nevertheless, Strabo adopts the unsupported hypothesis of Dêmêtrius as if it were an authenticated fact—distinguishing pointedly between Old and New Ilium, and even censuring Hellanikus for having maintained the received local faith. But I cannot find that Dêmêtrius and Hestîæa have been followed in this respect by any other writer of ancient times, excepting Strabo. Ilium still continued to be talked of and treated by every one as the genuine Homeric Troy: the cruel jests of the Roman rebel Fimbria, when he sacked the town and massacred the inhabitants—the compensation made by Sylla, and the pronounced favor of Julius Cæsar and Augustus,—all prove this continued recognition of identity. Arrian, though a native of Nicomedia, holding a high appointment in Asia Minor, and remarkable for the exactness of his topographical notices, describes the visit of Alexander to Ilium, without any suspicion that the place, with all its relics, was a mere counterfeit: Aristidês, Dio Chrysostom, Pausanias, Appian, and Plutarch hold the same language. But modern writers seem, for the most part, to have taken up the supposition from Strabo as implicitly as he took it from Dêmêtrius. They call Ilium by the disrespectful appellation of *New*

Ilium, while the traveler in the Trôad looks for *Old Ilium* as if it were the unquestionable spot where Priam had lived and moved; the name is even formally enrolled on the best maps recently prepared of the ancient Trôad.

Strabo has here converted into geographical matter of fact an hypothesis purely gratuitous, with a view of saving the accuracy of the Homeric topography; though in all probability the locality of the pretended old Ilium would have been found open to difficulties not less serious than those which it was introduced to obviate. It may be true that Dêmêtrius and he were justified in their negative argument, so as to show that the battles described in the *Iliad* could not possibly have taken place if the city of Priam had stood on the hill inhabited by the Ilieans. But the legendary faith subsisted before, and continued without abatement afterward, notwithstanding such topographical impossibilities. Hellanikus, Herodotus, Mindarus, the guides of Xerxes and Alexander, had not been shocked by them: the case of the latter is the strongest of all, because he had received the best education of his time under Aristotle—he was a passionate admirer and constant reader of the *Iliad*—he was, moreover, personally familiar with the movements of armies, and lived at a time when maps, which began with Anaximander, the disciple of Thalês, were at least known to all who sought instruction. Now if, notwithstanding such advantages, Alexander fully believed in the identity of Ilium, unconscious of these many and glaring topographical difficulties, much less would Homer himself, or the Homeric auditors, be likely to pay attention to them, at a period, five centuries earlier, of comparative rudeness and ignorance, when prose records as well as geographical maps were totally unknown. The inspired poet might describe, and his hearers would listen with delight to the tale, how Hectôr, pursued by Achilles, ran thrice round the city of Troy, while the trembling Trojans were all huddled into the city, not one daring to come out even at this last extremity of their beloved prince—and while the Grecian army looked on, restraining unwillingly their uplifted spears at the nod of Achilles, in order that Hectôr might perish by no other hand than his; nor were they, while absorbed by this impressive recital, disposed to measure distances or calculate topographical possibilities with reference to the site of the real Ilium. The mistake consists in applying to Homer and to the Homeric siege of Troy, criticisms which would be perfectly just if brought to bear on the Athenian siege of Syracuse, as described by Thucydîdês, in the Peloponnesian war—but which are not more applicable to the epic narrative than they would be to the exploits of Amadis or Orlando.

There is every reason for presuming that the Ilium visited by Xerxês and Alexander was really the “holy Ilium” present to the mind of Homer; and if so, it must have been inhabited, either by Greeks or by some anterior population, at a period earlier than that

which Strabo assigns. History recognizes neither Troy the city, nor Trojans, as actually existing; but the extensive region called Trôas, or the Trôad (more properly Tróias), is known both to Herodotus and to Thucydides: it seems to include the territory westward of an imaginary line drawn from the north-east corner of the Adramyttian gulf to the Propontis at Parium, since both Antandrus, Kolônæ, and the district immediately round Ilium, are regarded as belonging to the Trôad. Herodotus further notices the Teukrians of Gergis (a township conterminous with Ilium, and lying to the eastward of the road from Ilium to Abydus), considering them as the remnant of a larger Teukrian population which once resided in the country, and which had in very early times undertaken a vast migration from Asia into Europe. To that Teukrian population he thinks that the Homeric Trojans belonged: and by later writers, especially by Virgil and the other Romans, the names Teukrians and Trojans are employed as equivalents. As the name *Trojans* is not mentioned in any contemporary historical monument, so the name *Teukrians* never once occurs in the old epic. It appears to have been first noticed by the elegiac poet Kallinus, about 660 B.C., who connected it with an alleged immigration of Teukrians from Krête into the region round about Ida. Others again denied this, asserting that the primitive ancestor, Teukrus, had come into the country from Attica, and that he was of indigenous origin, born from Skamander and the nymph Idæa—all various manifestations of that eager thirst after an eponymous hero which never deserted the Greeks. Gergithians occur in more than one spot in Æolis, even so far southward as the neighborhood of Kymê: the name has no place in Homer, but he mentions Gorgythion and Kebriones as illegitimate sons of Priam, thus giving a sort of epical recognition both to Gergis and Kebrên. As Herodotus calls the old epical Trojans by the name Teukrians, so the Attic tragedians call them Phrygians; though the Homeric hymn to Aphroditê represents Phrygians and Trojans as completely distinct, specially noting the diversity of language; and in the *Iliad* the Phrygians are simply numbered among the allies of Troy from the far Ascania, without indication of any more intimate relationship. Nor do the tales which connect Dardanus with Samothrace and Arcadia find countenance in the Homeric poems, wherein Dardanus is the son of Zeus, having no root anywhere except in Dardania. The mysterious solemnities of Samothrace, afterward so highly venerated throughout the Grecian world, date from a period much later than Homer; and the religious affinities of that island as well as of Krête with the territories of Phrygia and Æolis, were certain, according to the established tendency of the Grecian mind, to beget stories of a common genealogy.

To pass from this legendary world,—an aggregate of streams distinct and heterogeneous, which do not willingly come into confluence, and cannot be forced to intermix,—into the clearer vision

afforded by Herodotus, we learn from him that, in the year 500 B.C., the whole coast-region from Dardanus southward to the promontory of Lektum (including the town of Ilium), and from Lektum eastward to Adramyttium, had been Æolized, or was occupied by Æolic Greeks—likewise the inland towns of Skêpsis and Kebrên. So that if we draw a line northward from Adramyttium to Kyzikus on the Propontis—throughout the whole territory westward from that line, to the Hellespont and the Ægean sea, all the considerable towns would be Hellenic. With the exception of Gergis and the Teukrian population around it, all the towns worthy of note were either Ionic or Æolic. A century earlier, the Teukrian population would have embraced a wider range—perhaps Skêpsis and Kebrên, the latter of which places was colonized by Greeks from Kymê: a century afterward, during the satrapy of Pharnabazus, it appears that Gergis had become Hellenized as well as the rest. The four towns, Ilium, Gergis, Kebrên, and Skêpsis, all in lofty and strong positions, were distinguished each by a solemn worship and temple of Athênê, and by the recognition of that goddess as their special patroness.

The author of the *Iliad* conceived the whole of this region as occupied by people not Greek,—Trojans, Dardanians, Lykians, Lelegians, Pelasgians, and Kilikians. He recognizes a temple and worship of Athênê in Ilium, though the goddess is bitterly hostile to the Trojans: and Arktinus described the Palladium as the capital protection of the city. But perhaps the most remarkable feature of identity between the Homeric and the historical Æolis is the solemn and diffused worship of the Sminthian Apollo. Chrysê, Killa, and Tenedos, and more than one place called Sminthium, maintain the surname and invoke the protection of that god during later times, just as they are emphatically described to do by Homer.

When it is said that the Post-Homeric Greeks gradually Hellenized this entire region, we are not to understand that the whole previous population either retired or was destroyed. The Greeks settled in the leading and considerable towns, which enabled them both to protect one another and to gratify their predominant tastes. Partly by force—but greatly also by that superior activity and power of assimilating foreign ways of thought to their own which distinguished them from the beginning—they invested all the public features and management of the town with an Hellenic air, distributed all about it their gods, their heroes, and their legends, and rendered their language the medium of public administration, religious songs and addresses to the gods, and generally for communications wherein any number of persons were concerned. But two remarks are here to be made: first, in doing this they could not avoid taking to themselves more or less of that which belonged to the parties with whom they fraternized, so that the result was not pure Hellenism; next, that even this was done only in the towns, without being fully extended to the territorial domain around, or to those smaller towns

ships which stood to the town in a dependent relation. The Æolic and Ionic Greeks borrowed, from the Asiatics whom they had Hellenized, musical instruments and new laws of rhythm and melody, which they knew how to turn to account: they further adopted more or less of those violent and maddening religious rites, manifested occasionally in self-inflicted suffering and mutilation, which were indigenous in Asia Minor in worship of the Great Mother. The religion of the Greeks in the region of Ida, as well as at Kyzikus, was more orgiastic than the native worship of Greece proper, just as that of Lampsacus, Priapus, and Parium was more licentious. From the Teukrian region of Gergis, and from the Gergithes near Kymê, sprang the original Sibylline prophecies, and the legendary Sibylli who plays so important a part in the tale of Æneas. The mythe of the Sibyll, whose prophecies are supposed to be heard in the hollow blast bursting out from obscure caverns and apertures in the rocks, was indigenous among the Gergithian Teukrians, and passed from the Kymæans in Æolis, along with the other circumstances of the tale of Æneas to their brethren, the inhabitants of Cumæ in Italy. The date of the Gergithian Sibyll, or rather of the circulation of her supposed prophecies, is placed during the reign of Cræsus, a period when Gergis was thoroughly Teukrian. Her prophecies, though embodied in Greek verses, had their root in a Teukrian soil and feelings; and the promises of future empire which they so liberally make to the fugitive hero escaping from the flames of Troy into Italy, become interesting from the remarkable way in which they were realized by Rome.

At what time Ilium and Dardanus became Æolized, we have no information. We find the Mitylenæans in possession of Sigeium in the time of the poet Alkæus, about 600 B.C.; and the Athenians, during the reign of Peisistratus, having wrested it from them and trying to maintain their possession, vindicate the proceeding by saying that they had as much right to it as the Mitylenæans, "for the latter had no more claim to it than any of the other Greeks who had aided Menelaus in avenging the abduction of Helen." This is a very remarkable incident as attesting the celebrity of the legend of Troy, and the value of a mythical title in international disputes—yet seemingly implying that the establishment of the Mitylenæans on that spot must have been sufficiently recent. The country near the junction of the Hellespont and the Propontis is represented as originally held by Bebrykian Thracians, while Abydos was first occupied by Milesian colonists in the reign and by the permission of the Lydian king, Gygês—to whom the whole Trôad and the neighboring territory belonged, and upon whom therefore the Teukrians of Ida must have been dependent. This must have been about 700 B.C., a period considerably earlier than the Mitylenæan occupation of Sigeium. Lampsacus and Pæsus, on the neighboring shores of the Propontis, were also Milesian colonies, though we do not know their date: Parium was jointly settled from Milêtus, Erythræ, and Parus.

CHAPTER XVI.

GRECIAN MYTHES, AS UNDERSTOOD, FELT, AND INTERPRETED BY
THE GREEKS THEMSELVES.

THE preceding sections have been intended to exhibit a sketch of that narrative matter, so abundant, so characteristic, and so interesting, out of which early Grecian history and chronology have been extracted. Raised originally by hands unseen and from data unassignable, it existed first in the shape of floating talk among the people, from whence a large portion of it passed into the song of the poets, who multiplied, transformed, and adorned it in a thousand various ways.

These mythes or current stories, the spontaneous and earliest growth of the Grecian mind, constituted at the same time the entire intellectual stock of the age to which they belonged. They are the common root of all those different ramifications into which the mental activity of the Greeks subsequently diverged; containing, as it were, the preface and germ of the positive history and philosophy, the dogmatic theology, and the professed romance, which we shall hereafter trace each in its separate development. They furnished aliment to the curiosity, and solution to the vague doubts and aspirations of the age; they explained the origin of those customs and standing peculiarities with which men were familiar; they impressed moral lessons, awakened patriotic sympathies, and exhibited in detail the shadowy, but anxious, presentiments of the vulgar as to the agency of the gods; moreover, they satisfied that craving for adventure and appetite for the marvelous which has in modern times become the province of fiction proper.

It is difficult, we may say impossible, for a man of mature age to carry back his mind to his conceptions such as they stood when he was a child, growing naturally out of his imagination and feelings, working upon a scanty stock of materials, and borrowing from authorities whom he blindly followed but imperfectly apprehended. A similar difficulty occurs when we attempt to place ourselves in the historical and quasi-philosophical point of view which the ancient mythes present to us. We can follow perfectly the imagination and feeling which dictated these tales, and we can admire and sympathize with them as animated, sublime, and affecting poetry; but we are too much accustomed to matter of fact and philosophy of a positive kind to be able to conceive a time when these beautiful fancies were construed literally and accepted as serious reality.

Nevertheless, it is obvious that Grecian mythes cannot be either understood or appreciated except with reference to the system of conceptions and belief of the ages in which they arose. We must suppose a public not reading and writing, but seeing, hearing, and

telling—destitute of all records, and careless as well as ignorant of positive history with its indispensable tests, yet at the same time curious and full of eagerness for new or impressive incidents—strangers even to the rudiments of positive philosophy and to the idea of invariable sequences of nature either in the physical or moral world, yet requiring some connecting theory to interpret and regularize the phenomena before them. Such a theory was supplied by the spontaneous inspirations of an early fancy, which supposed the habitual agency of beings intelligent and voluntary like themselves, but superior in extent of power, and different in peculiarity of attributes. In the geographical ideas of the Homeric period, the earth was flat and round, with the deep and gentle ocean-stream flowing around and returning into itself: chronology, or means of measuring past time, there existed none. Nevertheless, unobserved regions might be described, the forgotten past unfolded, and the unknown future predicted—through particular men specially inspired by the gods, or endowed by them with that peculiar vision which detected and interpreted passing signs and omens.

If even the rudiments of scientific geography and physics, now so universally diffused and so invaluable as a security against error and delusion, were wanting in this early stage of society, their place was abundantly supplied by vivacity of imagination and by personifying sympathy. The unbounded tendency of the Homeric Greeks to multiply fictitious persons, and to construe interesting or formidable phenomena into manifestations of design, is above all things here to be noticed, because the form of personal narrative, universal in their mythes, is one of its many consequences. Their polytheism (comprising some elements of an original fetichism, in which particular objects had themselves been supposed to be endued with life, volition, and design) recognized agencies of unseen beings identified and confounded with the different localities and departments of the physical world. Of such beings there were numerous varieties, and many gradations both in power and attributes; there were differences of age, sex, and local residence, relations both conjugal and filial between them, and tendencies sympathetic as well as repugnant. The gods formed a sort of political community of their own, which had its hierarchy, its distribution of ranks and duties, its contentions for power and occasional revolutions, its public meetings in the agora of Olympus, and its multitudinous banquets or festivals. The great Olympic gods were, in fact, only the most exalted among an aggregate of quasi-human or ultra-human personages,—dæmons, heroes, nymphs, eponymous (or name-giving) genii, identified with each river, mountain, cape, town, village, or known circumscription of territory,—besides horses, bulls, and dogs, of immortal breed and peculiar attributes, and monsters of strange lineaments and combinations, “Gorgons and Harpies and Chimæras dire.” As there were in every gens or family special gentile deities and foregone ancestors

who watched over its members, forming in each the characteristic symbol and recognized guarantee of their union, so there seem to have been in each guild or trade peculiar beings whose vocation it was to co-operate or to impede in various stages of the business.

The extensive and multiform personifications here faintly sketched pervaded in every direction the mental system of the Greeks, and were identified intimately both with their conception and with their description of phenomena, present as well as past. That which to us is interesting as the mere creation of an exuberant fancy, was to the Greek genuine and venerated reality. The earth and the solid heaven (*Gæa* and *Uranos*) were both conceived and spoken of by him as endowed with appetite, feeling, sex, and most of the various attributes of humanity. Instead of a sun such as we now see, subject to astronomical laws, and forming the center of a system the changes of which we can ascertain and foreknow, he saw the great god *Hêlios*, mounting his chariot in the morning in the east, reaching at midday the height of the solid heaven, and arriving in the evening at the western horizon, with horses fatigued and desirous of repose. *Hêlios*, having favorite spots wherein his beautiful cattle grazed, took pleasure in contemplating them during the course of his journey, and was sorely displeased if any man slew or injured them: he had, moreover, sons and daughters on earth, and as his all-seeing eye penetrated everywhere, he was sometimes in a situation to reveal secrets even to the gods themselves—while on other occasions he was constrained to turn aside in order to avoid contemplating scenes of abomination. To us these now appear puerile, though pleasing fancies), but to an Homeric Greek they seemed perfectly natural and plausible. In his view, the description of the sun as given in a modern astronomical treatise would have appeared not merely absurd, but repulsive and impious. Even in later times, when the positive spirit of inquiry had made considerable progress, *Anaxagoras* and other astronomers incurred the charge of blasphemy for dispersonifying *Hêlios*, and trying to assign invariable laws to the solar phenomena. Personifying fiction was in this way blended by the Homeric Greeks with their conception of the physical phenomena before them, not simply in the way of poetical ornament, but as a genuine portion of their every-day belief.

The gods and heroes of the land and the tribe, belonged, in the conception of a Greek, alike to the present and to the past: he worshiped in their groves and at their festivals; he invoked their protection, and believed in their superintending guardianship, even in his own day: but their more special, intimate, and sympathizing agency was cast back into the unrecorded past. To give suitable utterance to this general sentiment—to furnish body and movement and detail to these divine and heroic pre-existences, which were conceived only in shadowy outline,—to lighten up the dreams of what the past must have been in the minds of those who knew not what it really

had been—such was the spontaneous aim and inspiration of productive genius in the community, and such were the purposes which the Grecian mythes pre-eminently accomplished.

The love of antiquities, which Tacitus notices as so prevalent among the Greeks of his day, was one of the earliest, most durable, and the most widely diffused of the national propensities. But the antiquities of every state were divine and heroic, reproducing the lineaments, but disregarding the measure and limits, of ordinary humanity. The gods formed the starting-point, beyond which no man thought of looking, though some gods were more ancient than others: their progeny, the heroes, many of them sprung from human mothers, constitute an intermediate link between god and man. The ancient epic usually recognizes the presence of a multitude of nameless men, but they are introduced chiefly for the purpose of filling the scene, and of executing the orders, celebrating the valor, and bringing out the personality, of a few divine or heroic characters. It was the glory of bards and story-tellers to be able to satisfy those religious and patriotic predispositions of the public which caused the primary demand for their tales, and which were of a nature eminently inviting and expansive. For Grecian religion was many-sided and many-colored; it comprised a great multiplicity of persons, together with much diversity in the types of character; it divinized every vein and attribute of humanity, the lofty as well as the mean—the tender as well as the warlike—the self-devoting and adventurous as well as the laughter-loving and sensual. We shall hereafter reach a time when philosophers protested against such identification of the gods with the more vulgar appetites and enjoyments, believing that nothing except the spiritual attributes of man could properly be transferred to superhuman beings, and drawing their predicates respecting the gods exclusively from what was awful, majestic, and terror-striking in human affairs. Such restrictions on the religious fancy were continually on the increase, and the mystic and didactic stamp which marked the last century of paganism in the days of Julian and Libanius, contrasts forcibly with the concrete and vivacious forms, full of vigorous impulse and alive to all the capricious gusts of the human temperament, which people the Homeric Olympus. At present, however, we have only to consider the early, or Homeric and Hesiodic paganism, and its operations in the genesis of the mythical narratives. We cannot doubt that it supplied the most powerful stimulus, and the only one which the times admitted, to the creative faculty of the people; as well from the sociability, the gradations, and the mutual action and reaction of its gods and heroes, as from the amplitude, the variety, and the purely human cast of its fundamental types.

Though we may thus explain the mythopœic fertility of the Greeks, I am far from pretending that we can render any sufficient account of the supreme beauty of their chief epic and artistical productions.

There is something in the first-rate productions of individual genius which lies beyond the compass of philosophical theory: the special breath of the Muse (to speak the language of ancient Greece) must be present in order to give them being. Even among her votaries, many are called, but few are chosen; and the peculiarities of those few remain as yet her own secret.

We shall not, however, forget that Grecian language was also an indispensable requisite to the growth and beauty of Grecian mythes—its richness, its flexibility and capacity of new combinations, its vocalic abundance and metrical pronunciation; and many even among its proper names, by their analogy to words really significant, gave direct occasion to explanatory or illustrative stories. Etymological mythes are found in sensible proportion among the whole number.

To understand properly, then, the Grecian mythes, we must try to identify ourselves with the state of mind of the original mythopœic age; a process not very easy, since it requires us to adopt a string of poetical fancies not simply as realities, but as the governing realities of the mental system: yet a process which would only reproduce something analogous to our own childhood. The age was one destitute both of recorded history and of positive science, but full of imagination and sentiment and religious impressibility. From these sources sprung that multitude of supposed persons around whom all combinations of sensible phenomena were grouped, and toward whom curiosity, sympathies, and reverence were earnestly directed. The adventures of such persons were the only aliment suited at once both to the appetites and to the comprehension of an early Greek; and the mythes which detailed them, while powerfully interesting his emotions, furnished to him at the same time a quasi-history and quasi-philosophy. They filled up the vacuum of the unrecorded past, and explained many of the puzzling incognita of the present. Nor need we wonder that the same plausibility which captivated his imagination and his feelings, was sufficient to engender spontaneous belief; or rather that no question, as to truth or falsehood of the narrative, suggested itself to his mind. His faith is ready, literal and uninquiring, apart from all thought of discriminating fact from fiction, or of detecting hidden and symbolized meaning; it is enough that what he hears be intrinsically plausible and seductive, and that there be no special cause to provoke doubt. And if, indeed, there were, the poet overrules such doubts by the holy and all-sufficient authority of the Muse, whose omniscience is the warrant for his recital, as her inspiration is the cause of his success.

The state of mind, and the relation of speaker to hearers, thus depicted, stand clearly marked in the terms and tenor of the ancient epic, if we only put a plain meaning upon what we read. The poet—like the prophet, whom he so much resembles—sings under heavenly guidance, inspired by the goddess to whom he has prayed for her

assisting impulse. She puts the word into his mouth and the incidents into his mind: he is a privileged man, chosen as her organ and speaking from her revelations. As the Muse grants the gift of song to whom she will, so she sometimes in her anger snatches it away, and the most consummate human genius is then left silent and helpless. It is true that these expressions, of the Muse inspiring and the poet singing a tale of past times, have passed from the ancient epic to compositions produced under very different circumstances, and have now degenerated into unmeaning forms of speech; but they gained currency originally in their genuine and literal acceptance. If poets had from the beginning written or recited, the predicate of singing would never have been ascribed to them; nor would it ever have become customary to employ the name of the Muse as a die to be stamped on licensed fiction, unless the practice had begun when her agency was invoked and hailed in perfect good faith. Belief, the fruit of deliberate inquiry and a rational scrutiny of evidence, is in such an age unknown. The simple faith of the time slides in unconsciously, when the imagination and feeling are exalted; and inspired authority is at once understood, easily admitted, and implicitly confided in.

The word *mythe* (*μῦθος*, *fabula*, story), in its original meaning, signified simply a statement or current narrative, without any connotative implication either of truth or falsehood. Subsequently the meaning of the word (in Latin and English as well as in Greek) changed, and came to carry with it the idea of an old personal narrative, always uncertified, sometimes untrue or avowedly fictitious. And this change was the result of a silent alteration in the mental state of the society—of a transition on the part of the superior minds (and more or less on the part of all) to a stricter and more elevated canon of credibility, in consequence of familiarity with recorded history and its essential tests, affirmative as well as negative. Among the original hearers of the *mythes*, all such tests were unknown; they had not yet learned the lesson of critical disbelief; the *mythe* passed unquestioned from the mere fact of its currency, and from its harmony with existing sentiments and preconceptions. The very circumstances which contributed to rob it of literal belief in after-time, strengthened its hold upon the mind of the Homeric man. He looked for wonders and unusual combinations in the past; he expected to hear of gods, heroes, and men, moving and operating together upon earth; he pictured to himself the fore-time as a theater in which the gods interfered directly, obviously, and frequently, for the protection of their favorites and the punishment of their foes. The rational conception, then only dawning in his mind, of a systematic course of nature, was absorbed by this fervent and lively faith. And if he could have been supplied with as perfect and philosophical a history of his own real past time as we are now enabled to furnish with regard to the last century of England or

France, faithfully recording all the successive events, and accounting for them by known positive laws, but introducing no special interventions of Zeus and Apollo—such a history would have appeared to him not merely unholy and unimpressive, but destitute of all plausibility or title to credence. It would have provoked in him the same feeling of incredulous aversion as a description of the sun (to repeat the previous illustration) in a modern book on scientific astronomy.

To us these mythes are interesting fictions; to the Homeric and Hesiodic audience they were "*rerum divinarum et humanarum scientia*,"—an aggregate of religious, physical, and historical revelations, rendered more captivating, but not less true and real, by the bright coloring and fantastic shapes in which they were presented. Throughout the whole of "mythe-bearing Hellas" they formed the staple of the uninstructed Greek mind, upon which history and philosophy were by so slow degrees superinduced; and they continued to be the aliment of ordinary thought and conversation, even after history and philosophy had partially supplanted the mythical faith among the leading men, and disturbed it more or less in the ideas of all. The men, the women, and the children of the remote *dêmes* and villages of Greece, to whom Thucydidês, Hippokratês, Aristotle, or Hipparchus were unknown, still continued to dwell upon the local fables which formed their religious and patriotic antiquity. And Pausanias, even in his time, heard everywhere divine or heroic legends yet alive, precisely of the type of the old epic; he found the conceptions of religious and mythical faith co-existent with those of positive science, and contending against them at more or less of odds, according to the temper of the individual. Now it is the remarkable characteristic of the Homeric age, that no such co-existence or contention had yet begun. The religious and mythical point of view covers, for the most part, all the phenomena of nature; while the conception of invariable sequence exists only in the background, itself personified under the name of the *Mœræ*, or Fates, and produced generally as an exception to the omnipotence of Zeus for all ordinary purposes. Voluntary agents, visible and invisible, impel and govern everything. Moreover, this point of view is universal throughout the community—adopted with equal fervor, and carried out with equal consistency, by the loftiest minds and by the lowest. The great man of that day is he who, penetrated like others with the general faith, and never once imagining any other system of nature than the agency of these voluntary Beings, can clothe them in suitable circumstances and details, and exhibit in living body and action those types which his hearers dimly prefigure.

History, philosophy, etc., properly so called and conforming to our ideas (of which the subsequent Greeks were the first creators), never belonged to more than a comparatively small number of thinking men, though their influence indirectly affected more or less the

whole national mind. But when positive science and criticism, and the idea of an invariable sequence of events, came to supplant in the more vigorous intellects the old mythical creed of omnipresent personification, an inevitable scission was produced between the instructed few and the remaining community. The opposition between the scientific and the religious point of view was not slow in manifesting itself; in general language, indeed, both might seem to stand together, but in every particular case the admission of one involved the rejection of the other. According to the theory which then became predominant, the course of nature was held to move invariably on, by powers and attributes of its own, unless the gods chose to interfere and reverse it; but they had the power of interfering as often and to as great an extent as they thought fit. Here the question was at once opened, respecting a great variety of particular phenomena, whether they were to be regarded as natural or miraculous. No constant or discernible test could be suggested to discriminate the two: every man was called upon to settle the doubt for himself, and each settled it according to the extent of his knowledge, the force of his logic, the state of his health, his hopes, his fears, and many other considerations affecting his separate conclusion. In a question thus perpetually arising, and full of practical consequences, instructed minds, like Periklês, Thucydîdês, and Euripidês, tended more and more to the scientific point of view, in cases where the general public were constantly gravitating toward the religious.

The age immediately prior to this unsettled condition of thought is the really mythopœic age; in which the creative faculties of the society know no other employment, and the mass of the society no other mental demand. The perfect expression of such a period, in its full peculiarity and grandeur, is to be found in the *Iliad* and *Odyssey*,—poems of which we cannot determine the exact date, but which seem both to have existed prior to the first Olympiad, 776 B.C., our earliest trustworthy mark of Grecian time. For some time after that event, the mythopœic tendencies continued in vigor (Arktinus, Leschês, Eumêlus, and seemingly most of the Hesiodic poems, fall within or shortly after the first century of recorded Olympiads); but from and after this first century, we may trace the operation of causes which gradually enfeebled and narrowed them, altering the point of view from which the mythes were looked at. What these causes were, it will be necessary briefly to intimate.

The foremost and most general of all is, the expansive force of Grecian intellect itself,—a quality in which this remarkable people stand distinguished from all their neighbors and contemporaries. Most, if not all, nations have had mythes, but no nation except the Greeks have imparted to them immortal charm and universal interest; and the same mental capacities, which raised the great men of the poetic age to this exalted level, also pushed forward their successors

to outgrow the early faith in which the mythes had been generated and accredited.

One great mark, as well as means, of such intellectual expansion was the habit of attending to, recording, and combining, positive and present facts, both domestic and foreign. In the genuine Grecian epic, the theme was an unknown and aoristic past; but even as early as the *Works and Days* of Hesiod, the present begins to figure. The man who tills the earth appears in his own solitary nakedness, apart from gods and heroes—bound, indeed, by serious obligations to the gods, but contending against many difficulties which are not to be removed by simple reliance on their help. The poet denounces his age in the strongest terms as miserable, degraded, and profligate. He looks back with reverential envy to the extinct heroic races who fought at Troy and Thêbes. Yet bad as the present time is, the Muse condescends to look at it along with him, and to prescribe rules for human life—with the assurance that if a man be industrious, frugal, provident, just and friendly in his dealings, the gods will recompense him with affluence and security. Nor does the Muse disdain, while holding out such promise, to cast herself into the most homely details of present existence, and to give advice thoroughly practical and calculating. Men whose minds were full of the heroes of Homer called Hesiod in contempt the poet of the Helots. The contrast between the two is certainly a remarkable proof of the tendency of Greek poetry toward the present and the positive.

Other manifestations of the same tendency become visible in the age of Archilochus (B.C. 680–660). In an age when metrical composition and the living voice are the only means whereby the productive minds of a community make themselves felt, the invention of a new meter, new forms of song and recitation, or diversified accompaniments, constitute an epoch. The iambic, elegiac, choric, and lyric poetry, from Archilochus downward, all indicate purposes in the poet and impressibilities of the hearers very different from those of the ancient epic. In all of them the personal feeling of the poet and the specialties of present time and place are brought prominently forward; while in the Homeric hexameter the poet is a mere nameless organ of the historical Muse—the hearers are content to learn, believe, and feel, the incidents of a foregone world—and the tale is hardly less suitable to one time and place than to another. The iambic meter (we are told) was first suggested to Archilochus by the bitterness of his own private antipathies; and the moral wounds inflicted by his lampoons upon the individuals against whom they were directed still remain attested, though the verses themselves have perished. It was the meter (according to the well-known judgment of Aristotle) most nearly approaching to common speech, and well-suited both to the coarse vein of sentiment and to the smart and emphatic diction of its inventor. Simonidês of Amorgus, the younger contemporary of Archilochus, employed the same meter, with less

bitterness, but with an anti-heroic tendency not less decided. His remaining fragments present a mixture of teaching and sarcasm, having a distinct bearing upon actual life, and carrying out the spirit which partially appears in the Hesiodic Works and Days. Of Alkæus and Sapphô, though unfortunately we are compelled to speak of them upon hearsay only, we know enough to satisfy us that their own personal sentiments and sufferings, their relations private or public with the contemporary world, constituted the soul of those short effusions which gave them so much celebrity. Again, in the few remains of the elegiac poets preserved to us—Kallinus, Mimnermus, Tyrtaeus—the impulse of some present motive or circumstance is no less conspicuous. The same may also be said of Solôn, Theognis, and Phokylidês, who preach, encourage, censure, or complain, but do not recount, and in whom a profound ethical sensibility, unknown to the Homeric poems, manifests itself. The form of poetry (to use the words of Solôn himself) is made the substitute for the public speaking of the agora.

Doubtless, all these poets made abundant use of the ancient mythes, but it was by turning them to present account, in the way of illustration, or flattery, or contrast,—a tendency which we may usually detect even in the compositions of Pindar, in spite of the lofty and heroic strain which they breathe throughout. That narrative or legendary poetry still continued to be composed during the seventh and sixth centuries before the Christian era, is a fact not to be questioned. But it exhibited the old epical character without the old epical genius; both the inspiration of the composer and the sympathies of the audience had become more deeply enlisted in the world before them, and disposed to fasten on incidents of their own actual experience. From Solôn and Theognis we pass to the abandonment of all metrical restrictions and to the introduction of prose writing,—a fact, the importance of which it is needless to dwell upon,—marking as well the increased familiarity with written records as the commencement of a separate branch of literature for the intellect, apart from the imagination and emotions wherein the old legends had their exclusive root.

Egypt was first unreservedly opened to the Greeks during the reign of Psammetichus, about B.C. 660; gradually it became much frequented by them for military or commercial purposes, or for simple curiosity. It enlarged the range of their thoughts and observations, while it also imparted to them that vein of mysticism which overgrew the primitive simplicity of the Homeric religion, and of which I have spoken in a former chapter. They found in it a long-established civilization, colossal wonders of architecture, and a certain knowledge of astronomy and geometry, elementary, indeed, but in advance of their own. Moreover, it was a portion of their present world and it contributed to form in them an interest for noting and describing the actual realities before them. A sensible

progress is made in the Greek mind during the two centuries from B.C. 700 to B.C. 500, in the record and arrangement of historical facts: an *historical sense* arises in the superior intellects, and some idea of evidence as a discriminating test between fact and fiction. And this progressive tendency was further stimulated by increased communication and by more settled and peaceful social relations between the various members of the Hellenic world; to which may be added material improvements, purchased at the expense of a period of turbulence and revolution, in the internal administration of each separate state. The Olympic, Pythian, Nemean, and Isthmian games became frequented by visitors from the most distant parts of Greece: the great periodical festival in the island of Dêlos brought together the citizens of every Ionic community, with their wives and children, and an ample display of wealth and ornaments. Numerous and flourishing colonies were founded in Sicily, the south of Italy, the coasts of Epirus, and of the Euxine sea: the Phokæans explored the whole of the Adriatic, established Massalia, and penetrated even as far as the south of Ibêria, with which they carried on a lucrative commerce. The geographical ideas of the Greeks were thus both expanded and rectified: the first preparation of a map by Anaximander, the disciple of Thalês, is an epoch in the history of science. We may note the ridicule bestowed by Herodotus both upon the supposed people called Hyperboreans and upon the idea of a circumfluous ocean-stream as demonstrating the progress of the age in this department of inquiry. And, even earlier than Herodotus, Xanthus and Xenophanês had noticed the occurrence of fossil marine productions in the interior of Asia Minor and elsewhere, which led them to reflections on the changes of the earth's surface with respect to land and water.

If, then, we look down the three centuries and a half which elapsed between the commencement of the Olympic era and the age of Herodotus and Thucydidês, we shall discern a striking advance in the Greeks—ethical, social, and intellectual. Positive history and chronology has not only been created, but, in the case of Thucydidês, the qualities necessary to the historiographer, in their application to recent events, have been developed with a degree of perfection never since surpassed. Men's minds have assumed a gentler as well as a juster cast; and acts come to be criticised with reference to their bearing on the internal happiness of a well-regulated community as well as upon the standing harmony of fraternal states. While Thucydidês treats the habitual and licensed piracy, so coolly alluded to in the Homeric poems, as an obsolete enormity, many of the acts described in the old heroic and theogonic legends were found not less repugnant to this improved tone of feeling. The battles of the gods with the Giants and Titans,—the castration of Uranus by his son Kronus,—the cruelty, deceit, and licentiousness, often supposed both in the gods and heroes, provoked strong disapprobation.

And the language of the philosopher Xenophanês, who composed both elegiac and iambic poems for the express purpose of denouncing such tales, is as vehement and unsparing as that of the Christian writers, who eight centuries afterward, attacked the whole scheme of paganism.

It was not merely as an ethical and social critic that Xenophanês stood distinguished. He was one of a great and eminent triad—Thalês and Pythagoras being the others—who, in the sixth century before the Christian era, first opened up those veins of speculative philosophy which occupied afterward so large a portion of Grecian intellectual energy. Of the material differences between the three I do not here speak; I regard them only in reference to the Homeric and Hesiodic philosophy which preceded them, and from which all three deviated by a step, perhaps the most remarkable in all the history of philosophy.

They were the first who attempted to disenthral the philosophic intellect from all personifying religious faith, and to constitute a method of interpreting nature distinct from the spontaneous inspirations of untaught minds. It is in them that we first find the idea of Person tacitly set aside or limited, and an impersonal Nature conceived as the object of study. The divine husband and wife, Oceanus and Têthys, parents of many gods and of the Oceanic nymphs, together with the avenging goddess Styx, are translated into the material substance *water*, or, as we ought rather to say, the Fluid: and Thalês set himself to prove that water was the primitive element, out of which all the different natural substances had been formed. He, as well as Xenophanês and Pythagoras, started the problem of physical philosophy, with its objective character and invariable laws, to be discoverable by a proper and methodical application of the human intellect. The Greek word *Φύσις*, denoting *nature*, and its derivatives *physics* and *physiology*, unknown in that large sense of Homer or Hesiod, as well as the word *Kosmos* to denote the mundane system, first appears with these philosophers. The elemental analysis of Thalês—the one unchangeable cosmic substance, varying only in appearance, but not in reality, as suggested by Xenophanês,—and the geometrical combinations of Pythagoras,—all these were different ways of approaching the explanation of physical *phenomena*, and each gave rise to a distinct school or succession of philosophers. But they all agreed in departing from the primitive method, and in recognizing determinate properties, a material substratum, and objective truth, in nature—either independent of willing or designing agents, or serving to these latter at once as an indispensable subject-matter and as a limiting condition. Xenophanês disclaimed openly all knowledge respecting the gods, and pronounced that no man could have any means of ascertaining when he was right and when he was wrong in affirmations respecting them: while Pythagoras represents in part the scientific tendencies of his age, in part also the

spirit of mysticism and of special fraternities for religious and ascetic observance, which became diffused throughout Greece in the sixth century before the Christian era. This was another point which placed him in antipathy with the simple, unconscious, and demonstrative faith of the old poets, as well as with the current legend.

If these distinguished men, when they ceased to follow the primitive instinct of tracing the phenomena of nature to personal and designing agents, passed over, not at once to induction and observation, but to a misemployment of abstract words substituting metaphysical *eidôla* in the place of polytheism, and to an exaggerated application of certain narrow physical theories—we must remember that nothing else could be expected from the scanty stock of facts then accessible, and that the most profound study of the human mind points out such transition as an inevitable law of intellectual progress. At present we have to compare them only with that state of the Greek mind which they partially superseded, and with which they were in decided opposition. The rudiments of physical science were conceived and developed among superior men; but the religious feeling of the mass was averse to them; and the aversion, though gradually mitigated, never wholly died away. Some of the philosophers were not backward in charging others with irreligion, while the multitude seems to have felt the same sentiment more or less toward all—or toward that postulate of constant sequences, with determinate conditions of occurrence, which scientific study implies, and which they could not reconcile with their belief in the agency of the gods, to whom they were constantly praying for special succor and blessings.

The discrepancy between the scientific and the religious point of view was dealt with differently by different philosophers. Thus, Sokratês openly admitted it, and assigned to each a distinct and independent province. He distributed phenomena into two classes—one wherein the connection of antecedent and consequent was invariable and ascertainable by human study, and therefore future results accessible to a well-instructed foresight; the other, and those, too, the most comprehensive and important, which the gods had reserved for themselves and their own unconditional agency, wherein there was no invariable or ascertainable sequence, and where the result could only be foreknown by some omen, prophecy, or other special inspired communication from themselves. Each of these classes was essentially distinct, and required to be looked at and dealt with in a manner radically incompatible with the other. Sokratês held it wrong to apply the scientific interpretation to the latter, or the theological interpretation to the former. Physics and astronomy, in his opinion, belonged to the divine class of phenomena, in which human research was insane, fruitless, and impious.

On the other hand, Hippokratês, the contemporary of Sokratês,

denied the discrepancy, and merged into one those two classes of phenomena—the divine and the scientifically determinable—which the latter had put asunder. Hippokratês treated all phenomena as at once both divine and scientifically determinable. In discussing certain peculiar bodily disorders found among the Scythians, he observes, "The Scythians themselves ascribe the cause of this to God, and reverence and bow down to such sufferers, each man fearing that he may suffer the like; and I myself think too that these affections, as well as all others, are divine: no one among them is either more divine or more human than another, but all are on the same footing, and all divine; nevertheless each of them has its own physical conditions, and not one occurs without such physical conditions.

A third distinguished philosopher of the same day, Anaxagoras, allegorizing Zeus and the other personal gods, proclaimed the doctrine of one common pervading mind, as having first originated movement in the primeval chaos, the heterogeneous constituents of which were so confused together that none of them could manifest themselves, each was neutralized by the rest, and all remained in rest and nullity. The movement originated by mind disengaged them from this imprisonment, so that each kind of particle was enabled to manifest its properties with some degree of distinctness. This general doctrine obtained much admiration from Plato and Aristotle; but they at the same time remarked with surprise that Anaxagoras never made any use at all of his own general doctrine for the explanation of the phenomena of nature—that he looked for nothing but physical causes and connecting laws—so that in fact the spirit of his particular researches was not materially different from those of Demokritus or Leukippus, whatever might be the difference in their general theories. His investigations in meteorology and astronomy, treating the heavenly bodies as subjects for calculation, have been already noticed as offensive, not only to the general public of Greece, but even to Sokratês himself among them. He was tried at Athens, and seems to have escaped condemnation only by voluntary exile.

The three eminent men just named, all essentially different from each other, may be taken as illustrations of the philosophical mind of Greece during the last half of the fifth century B.C. Scientific pursuits had acquired a powerful hold, and adjusted themselves in various ways with the prevalent religious feelings of the age. Both Hippokratês and Anaxagoras modified their ideas of the divine agency, so as to suit their thirst for scientific research. According to the former, the gods were the really efficient agents in the production of all phenomena,—the mean and indifferent not less than the terrific or tutelary. Being thus alike connected with all phenomena, they were specially associated with none—and the proper task of the inquirer was to find out those rules and conditions by which (he

assumed) their agency was always determined, and according to which it might be foretold. Now, such a view of the divine agency could never be reconciled with the religious feelings of the ordinary Grecian believer, even as they stood in the time of Anaxagoras: still less could it have been reconciled with those of the Homeric man, more than three centuries earlier. By him Zeus and Athênê were conceived as definite Persons, objects of special reverence, hopes, and fears, and animated with peculiar feelings, sometimes of favor, sometimes of wrath, toward himself or his family or country. They were propitiated by his prayers, and prevailed upon to lend him succor in danger—but offended and disposed to bring evil upon him if he omitted to render thanks or sacrifice. This sense of individual communion with them, and dependence upon them, was the essence of his faith. While he prayed with sincerity for special blessings or protection from the gods, he could not acquiesce in the doctrine of Hippokratês that their agency was governed by constant laws and physical conditions.

That radical discord between the mental impulses of science and religion, which manifests itself so decisively during the most cultivated ages of Greece, and which harassed more or less so many of the philosophers, produced its most afflicting result in the condemnation of Sokratês by the Athenians. According to the remarkable passage recently cited from Xenophôn, it will appear that Sokratês agreed with his countrymen in denouncing physical speculations as impious,—that he recognized the religious process of discovery as a peculiar branch, co-ordinate with the scientific,—and that he laid down a theory, of which the basis was the confessed divergence of these two processes from the beginning—thereby seemingly satisfying the exigencies of religious hopes and fears on the one hand, and those of reason, in her ardor for ascertaining the invariable laws of phenomena, on the other. We may remark that the theory of this religious and extra scientific process of discovery was at that time sufficiently complete; for Sokratês could point out that those anomalous phenomena which the gods had reserved for themselves, and into which science was forbidden to pry, were yet accessible to the seekings of the pious man, through oracles, omens, and other exceptional means of communication which divine benevolence vouchsafed to keep open.

Now the scission thus produced between the superior minds and the multitude, in consequence of the development of science and the scientific point of view, is a fact of great moment in the history of Greek progress, and forms an important contrast between the age of Homer and Hesiod and that of Thucydidês: though, in point of fact, even the multitude, during this later age, were partially modified by those very scientific views which they regarded with disfavor. And we must keep in view the primitive religious faith, once universal and unobstructed, but subsequently disturbed by the intrusions of

science; we must follow the great change, as well in respect to enlarged intelligence as to refinement of social and ethical feeling, among the Greeks, from the Hesiodic times downward, in order to render some account of the altered manner in which the ancient mythes came to be dealt with. These mythes, the spontaneous growth of a creative and personifying interpretation of nature, had struck root in Grecian associations at a time when the national faith required no support from what we call evidence. They were *now* submitted not simply to a feeling, imagining, and believing public, but also to special classes of instructed men,—philosophers, historians, ethical teachers, and critics,—and to a public partially modified by their ideas as well as improved by a wider practical experience. They were not intended for such an audience; they had ceased to be in complete harmony even with the lower strata of intellect and sentiment,—much more so with the higher. But they were the cherished inheritance of a past time; they were interwoven in a thousand ways with the religious faith, the patriotic retrospect, and the national worship, of every Grecian community; the general type of the mythe was the ancient, familiar, and universal form of Grecian thought, which even the most cultivated men had imbibed in their childhood from the poets, and by which they were to a certain degree unconsciously enslaved. Taken as a whole, the mythes had acquired prescriptive and ineffaceable possession. To attack, call in question, or repudiate them, was a task painful even to undertake, and far beyond the power of any one to accomplish.

For these reasons, the anti-mythic vein of criticism was of little effect as a destroying force. But, nevertheless, its dissolving, decomposing, and transforming influence was very considerable. To accommodate the ancient mythes to an improved tone of sentiment and a newly created canon of credibility, was a function which even the wisest Greeks did not disdain, and which occupied no small proportion of the whole intellectual activity of the nation. The mythes were looked at from a point of view completely foreign to the reverential curiosity and literal imaginative faith of the Homeric man. They were broken up and recast in order to force them into new molds such as their authors had never conceived. We may distinguish four distinct classes of minds, in the literary age now under examination, as having taken them in hand—the poets, the logographers, the philosophers, and the historians.

With the poets and logographers, the mythical persons are real predecessors, and the mythical world an antecedent fact. But it is divine and heroic reality, not human; the present is only half-brother of the past (to borrow an illustration from Pindar in his allusion to gods and men) remotely and generically, but not closely and specifically, analogous to it. As a general habit, the old feelings and the old unconscious faith, apart from all proof or evidence, still remain in their minds; but recent feelings have grown up which compel

them to omit, to alter, sometimes even to reject and condemn, particular narratives.

Pindar repudiates some stories and transforms others, because they are inconsistent with his conceptions of the gods. Thus, he formally protests against the tale that Pelops had been killed and served up at table by his father for the immortal gods to eat. Pindar shrinks from the idea of imputing to them so horrid an appetite; he pronounces the tale to have been originally fabricated by a slanderous neighbor. Nor can he bring himself to recount the quarrels between different gods. The amours of Zeus and Apollo are noway displeasing to him; but he occasionally suppresses some of the simple details of the old mythe, as deficient in dignity. Thus, according to the Hesiodic narrative, Apollo was informed by a raven of the infidelity of the nymph Koronis; but the mention of the raven did not appear to Pindar consistent with the majesty of the god, and he therefore wraps up the mode of detection in vague and mysterious language. He feels considerable repugnance to the character of Odysseus, and intimates more than once that Homer has unduly exalted him by force of poetical artifice. With the character of the Æakid Ajax, on the other hand, he has the deepest sympathy, as well as with his untimely and inglorious death, occasioned by the undeserved preference of a less worthy rival. He appeals for his authority usually to the Muse, but sometimes to "ancient sayings of men," accompanied with a general allusion to story-tellers and bards, —admitting, however, that these stories present great discrepancy, and sometimes that they are false. Yet the marvelous and the supernatural afford no ground whatever for rejecting a story: Pindar makes an express declaration to this effect in reference to the romantic adventures of Perseus and the Gorgon's head. He treats even those mythical characters which conflict the most palpably with positive experience as connected by a real genealogical thread with the world before him. Not merely the heroes of Troy and Thebes, and the demigod seamen of Jason in the ship Argo, but also the Centaur Cheiron, the hundred-headed Typhos, the giant Alkyoneus, Antæus, Bellerophon and Pegasus, the Chimæra, the Amazons and the Hyperboreans—all appear painted on the same canvas, and touched with the same colors, as the men of the recent and recorded past, Phalaris and Kræsus: only they are thrown back to a greater distance in the perspective. The heroic ancestors of those great Æginetan, Thessalian, Theban, Argeian, etc., families, whose present members the poet celebrates for their agonistic victories, sympathize with the exploits and second the efforts of their descendants: the inestimable value of a privileged breed and of the stamp of nature is powerfully contrasted with the impotence of unassisted teaching and practice. The power and skill of the Argeian Theæus and his relatives as wrestlers are ascribed partly to the fact that their ancestor Pamphaes in aforetime had hospitably entertained the Tyndarids Kastor

and Pollux. Perhaps, however, the strongest proof of the sincerity of Pindar's mythical faith is afforded when he notices a guilty incident with shame and repugnance, but with an unwilling confession of its truth, as in the case of the fratricide committed on Phokus by his brothers Peleus and Telamon.

Æschylus and Sophokles exhibit the same spontaneous and uninquiring faith as Pindar in the legendary antiquities of Greece, taken as a whole; but they allow themselves greater license as to the details. It was indispensable to the success of their compositions that they should recast and group anew the legendary events, preserving the names and general understood relation of those characters whom they introduced. The demand for novelty of combination increased with the multiplication of tragic spectacles at Athens: moreover, the feelings of the Athenians, ethical as well as political, had become too critical to tolerate the literal reproduction of many among the ancient stories.

Both of these poets exalted rather than lowered the dignity of the mythical world, as something divine and heroic rather than human. The Prometheus of Æschylus is a far more exalted conception than his keen-witted namesake in Hesiod, and the more homely details of the ancient Thebais and Œdipodia were modified in the like spirit by Sophokles. The religious agencies of the old epic are constantly kept prominent by both. The paternal curse,—the wrath of deceased persons against those from whom they have sustained wrong,—the judgments of the Erinnys against guilty or foredoomed persons, sometimes inflicted directly, sometimes brought about through dementation of the sufferer himself (like the Homeric Ate),—are frequent in their tragedies.

Æschylus in two of his remaining pieces brings forward the gods as the chief personages. Far from sharing the objection of Pindar to dwell upon dissensions of the gods, he introduces Prometheus and Zeus in the one, Apollo and the Eumenides in the other, in marked opposition. The dialogue, first superinduced by him upon the primitive chorus, gradually became the most important portion of the drama, and is more elaborated in Sophokles than in Æschylus. Even in Sophokles, however, it still generally retains its ideal majesty as contrasted with the rhetorical and forensic tone which afterward crept in: it grows out of the piece, and addresses itself to the emotions more than to the reason of the audience. Nevertheless, the effect of Athenian political discussion and democratical feeling is visible in both these dramatists. The idea of rights and legitimate privileges as opposed to usurping force is applied by Æschylus even to the society of the gods. The Eumenides accuse Apollo of having, with the insolence of youthful ambition, "ridden down" their old prerogatives—while the Titan Prometheus, the champion of suffering humanity against the unfriendly dispositions of Zeus, ventures to depict the latter as a recent usurper reigning

only by his superior strength, exalted by one successful revolution, and destined at some future time to be overthrown by another,—a fate which cannot be averted except through warnings communicable only by Prometheus himself.

Though Æschylus incurred reproaches of impiety from Plato, and seemingly also from the Athenian public, for particular speeches and incidents in his tragedies, and though he does not adhere to the received vein of religious tradition with the same strictness as Sophoklês—yet the ascendancy and interference of the gods are never out of sight, and the solemnity with which they are represented, set off by a bold, figurative, and elliptical style of expression (often but imperfectly intelligible to modern readers), reaches its maximum in his tragedies. As he throws round the gods a kind of airy grandeur, so neither do his men or heroes appear like tenants of the common earth. The mythical world from which he borrows his characters, is peopled only with “the immediate seed of the gods, in close contact with Zeus, in whom the divine blood has not yet had time to degenerate:” his individuals are taken, not from the iron race whom Hesiod acknowledges with shame as his contemporaries, but from the extinct heroic race which had fought at Troy and Thêbes. It is to them that his conceptions aspire, and he is even chargeable with frequent straining, beyond the limits of poetical taste, to realize his picture. If he does not consistently succeed in it, the reason is because consistency in such a matter is unattainable, since, after all, the analogies of common humanity, the only materials which the most creative imagination has to work upon, obtrude themselves involuntarily, and the lineaments of the man are thus seen even under a dress which promises superhuman proportions.

Sophoklês, the most illustrious ornament of Grecian tragedy, dwells upon the same heroic characters, and maintains their grandeur, on the whole, with little abatement; combining with it a far better dramatic structure, and a wider appeal to human sympathies. Even in Sophoklês, however, we find indications that an altered ethical feeling, and a more predominant sense of artistic perfection, are allowed to modify the harsher religious agencies of the old epic. Occasional misplaced effusions of rhetoric, as well as of didactic prolixity, may also be detected. It is Æschylus, not Sophoklês, who forms the marked antithesis to Euripidês: it is Æschylus, not Sophoklês, to whom Aristophanês awards the prize of tragedy, as the poet who assigns most perfectly to the heroes of the past those weighty words, imposing equipments, simplicity of great deeds with little talk, and masculine energy superior to the corruptions of Aphroditê, which besem the comrades of Agamemnôn and Adrastus.

How deeply this feeling, of the heroic character of the mythical world, possessed the Athenian mind, may be judged by the bitter criticisms made on Euripidês, whose compositions were pervaded, partly by ideas of physical philosophy learned under Anaxagoras,

partly by the altered tone of education and the wide diffusion of practical eloquence forensic as well as political at Athens. While Aristophanês assails Euripidês as the representative of this "young Athens" with the utmost keenness of sarcasm,—other critics also concur in designating him as having vulgarized the mythical heroes, and transformed them into mere characters of common life,—loquacious, subtle, and savoring of the market-place. In some of his plays, skeptical expressions and sentiments were introduced, derived from his philosophical studies, sometimes confounding two or three distinct gods into one, sometimes translating the personal Zeus into a substantial Æther with determinate attributes. He put into the mouths of some of his unprincipled dramatic characters apologetic speeches which were denounced as ostentatious sophistry, and as setting out a triumphant case for the criminal. His thoughts, his words, and the rhythm of his choric songs, were all accused of being deficient in dignity and elevation. The mean attire and miserable attitude in which he exhibited Ceneus, Téléphus, Thyestês, Inô, and other heroic characters, were unmercifully derided, though it seems that their position and circumstances had always been painfully melancholy; but the effeminate pathos which Euripidês brought so nakedly into the foreground was accounted unworthy of the majesty of a legendary hero. And he incurred still greater obloquy on another point, on which he is allowed even by his enemies to have only reproduced in substance the pre-existing tales,—the illicit and fatal passion depicted in several of his female characters, such as Phædra and Sthenobœa. His opponents admitted that these stories were true, but contended that they ought to be kept back, and not produced upon the stage,—a proof both of the continued mythical faith and of the more sensitive ethical criticism of his age. The marriage of the six daughters to the six sons of Æolus is of Homeric origin, and stands now, though briefly, stated, in the *Odyssey*; but the incestuous passion of Makareus and Kanakê, embodied by Euripidês in the lost tragedy called "*Æolus*," drew upon him severe censure. Moreover, he often disconnected the horrors of the old legends with those religious agencies by which they had been originally forced on, prefacing them by motives of a more refined character, such as carried no sense of awful compulsion. Thus, the considerations by which the Euripidean Alkmæôn was reduced to the necessity of killing his mother appeared to Aristotle ridiculous. After the time of this great poet, his successors seem to have followed him in breathing into their characters the spirit of common life. But the names and plot were still borrowed from the stricken mythical families of Tantalus, Kadmus, etc.: and the heroic exaltation of all the individual personages introduced, as contrasted with the purely human character of the chorus, is still numbered by Aristotle among the essential points of the theory of tragedy.

The tendency, then, of Athenian tragedy—powerfully manifested

in Æschylus and never wholly lost—was to uphold an unquestioning faith and a reverential estimate of the general mythical world and its personages, but to treat the particular narratives rather as matter for the emotions than as recitals of actual fact. The logographers worked along with them to the first of these two ends, but not to the second. Their grand object was, to cast the mythes into a continuous readable series, and they were in consequence compelled to make selection between inconsistent or contradictory narratives; to reject some narratives as false, and to receive others as true. But their preference was determined more by their sentiments as to what was appropriate, than by any pretended historical test. Pherekydēs, Akusilaus, and Hellanikus did not seek to banish miraculous or fantastic incidents from the mythical world. They regarded it as peopled with loftier beings, and expected to find in it phenomena not paralleled in their own degenerate days. They reproduced the fables as they found them in the poets, rejecting little except the discrepancies, and producing ultimately what they believed to be not only a continuous, but an exact and trustworthy history of the past—wherein they carry, indeed, their precision to such a length that Hellanikus gives the year, and even the day, of the capture of Troy.

Hekataëus of Milētus (500 B.C.), anterior to Pherekydēs and Hellanikus, is the earliest writer in whom we can detect any disposition to disallow the prerogative and specialty of the mythes, and to soften down their characteristic prodigies, some of which, however, still find favor in his eyes, as in the case of the speaking ram who carried Phryxus over the Hellespont. He pronounced the Grecian fables to be “many and ridiculous;” whether from their discrepancies or from their intrinsic improbabilities we do not know. And we owe to him the first attempt to force them within the limits of historical credibility; as where he transforms the three-headed Cerberus, the dog of Hadēs, into a serpent inhabiting a cavern on Cape Tænarus—and Geryon of Erytheia into a king of Epirus rich in herds of oxen. Hekataëus traced the genealogy of himself and the gens to which he belonged through a line of fifteen progenitors up to an initial god,—the clearest proof both of his profound faith in the reality of the mythical world, and of his religious attachment to it as the point of junction between the human and the divine personality.

We have next to consider the historians, especially Herodotus and Thucydidēs. Like Hekataëus, Thucydidēs belonged to a gens which traced its descent from Ajax, and through Ajax to Æakus and Zeus. Herodotus modestly implies that he himself had no such privilege to boast of. The curiosity of these two historians respecting the past had no other materials to work upon except the mythes, which they found already cast by the logographers into a continuous series, and presented as an aggregate of antecedent history, chronologically deduced from the times of the gods. In common with the body of

the Greeks, both Herodotus and Thucydidēs had imbibed that complete and unsuspecting belief in the general reality of mythical antiquity which was interwoven with the religion and the patriotism, and all the public demonstrations, of the Hellenic world. To acquaint themselves with the genuine details of this foretime, was an inquiry highly interesting to them. But the increased positive tendencies of their age, as well as their own habits of personal investigation, had created in them an *historical sense* in regard to the past as well as to the present. Having acquired a habit of appreciating the intrinsic tests of historical credibility and probability, they found the particular narratives of the poets and logographers, inadmissible as a whole even in the eyes of Hekataeus, still more at variance with their stricter canons of criticism. And we thus observe in them the constant struggle, as well as the resulting compromise, between these two opposite tendencies; on one hand a firm belief in the reality of the mythical world, on the other hand an inability to accept the details which their only witnesses, the poets and logographers, told them respecting it.

Each of them, however, performed the process in his own way. Herodotus is a man of deep and anxious religious feeling. He often recognizes the special judgments of the gods as determining historical events: his piety is also partly tinged with that mystical vein which the last two centuries had gradually infused into the religion of the Greeks—for he is apprehensive of giving offense to the gods by reciting publicly what he has heard respecting them. He frequently stops short in his narrative, and intimates that there *is* a sacred legend, but that he will not tell it. In other cases, where he feels compelled to speak out, he entreats forgiveness for doing so from the gods and heroes. Sometimes he will not even mention the name of a god, though he generally thinks himself authorized to do so, the names being matter of public notoriety. Such pious reserve, which the open-hearted Herodotus avowedly proclaims as chaining up his tongue, affords a striking contrast with the plain-spoken and unsuspecting tone of the ancient epic, as well as of the popular legends, wherein the gods and their proceedings were the familiar and interesting subjects of common talk as well as of common sympathy, without ceasing to inspire both fear and reverence.

Herodotus expressly distinguishes, in the comparison of Polykratēs with Minos, the human race to which the former belonged from the divine or heroic race which comprised the latter. But he has a firm belief in the authentic personality and parentage of all the names in the mythes, divine, heroic, and human, as well as in the trustworthiness of their chronology computed by generations. He counts back 1600 years from his own day to that of Semelē, mother of Dionysus; 900 years to Hēraklēs, and 800 years to Penelopē, the Trojan war being a little earlier in date. Indeed, even the longest of these periods must have seemed to him comparatively short, seeing that

he apparently accepts the prodigious series of years which the Egyptians professed to draw from a recorded chronology—17,000 years from their god Héraklēs, and 15,000 years from their god Osiris or Dionysus, down to their king Amasis (550 B.C.). So much was his imagination familiarized with these long chronological computations barren of events that he treats Homer and Hesiod as “men of yesterday,” though separated from his own age by an interval which he reckons as 400 years.

Herodotus had been profoundly impressed with what he saw and heard in Egypt. The wonderful monuments, the evident antiquity, and the peculiar civilization of that country, acquired such preponderance in his mind over his own native legends that he is disposed to trace even the oldest religious names or institutions of Greece to Egyptian or Phœnician original, setting aside in favor of this hypothesis the Grecian legends of Dionysus and Pan. The oldest Grecian mythical genealogies are thus made ultimately to lose themselves in Egyptian or Phœnician antiquity, and in the full extent of these genealogies Herodotus firmly believes. It does not seem that any doubt had ever crossed his mind as to the real personality of those who were named or described in the popular mythes: all of them have once had reality, either as men, as heroes, or as gods. The eponyms of cities, demes, and tribes, are all comprehended in this affirmative category; the supposition of fictitious personages being apparently never entertained. Deukalion, Hellen, Dorus,—Ion, with his four sons, the eponyms of the old Athenian tribes,—the autochthonous Titakus and Dekelus,—Danaus, Lynkeus, Perseus, Amphitryôn, Alkmena, and Herakles—Talthybius, the heroic progenitor of the privileged heraldic gens at Sparta,—the Tyndarids and Helena,—Agamemnon, Menelaus, and Orestes,—Nestor and his son Peisistratus,—Asopus, Thebe, and Ægina,—Inachus and Io, Æetes and Medea,—Melanippus, Adrastus, and Amphiaraus, as well as Jason and the Argo—all these are occupants of the real past time, and predecessors of himself and his contemporaries. In the veins of the Lacedæmonian kings flowed the blood both of Kadmus and of Danaus, their splendid pedigree being traceable to both of these great mythical names: Herodotus carries the lineage up through Herakles first to Perseus and Danae, then through Danae to Akrisius and the Egyptian Danaus; but he drops the paternal lineage when he comes to Perseus (inasmuch as Perseus is the son of Zeus by Danae, without any reputed human father, such as Amphitryon was to Herakles), and then follow the higher members of the series through Danae alone. He also pursues the same regal genealogy, through the mother of Eurysthenes and Prokles, up to Polynikes, Œdipus, Laius, Labdakus, Polydorus, and Kadmus: and he assigns various ancient inscriptions which he saw in the temple of the Ismenian Apollo at Thebes to the ages of Laius and Œdipus. Moreover, the sieges of Thebes and Troy,—the Argonautic expedition,—the

invasion of Attica by the Amazons,—the protection of the Herakleids, and the defeat and death of Eurystheus, by the Athenians,—the death of Mekisteus and Tydeus before Thebes by the hands of Melanippus, and the touching calamities of Adrastus and Amphiaraius connected with the same enterprise,—the sailing of Kastor and Pollux in the Argo,—the abductions of Io, Eurpoa, Medea, and Helena,—the emigration of Kadmus in quest of Eurôpa, and his coming to Bœotia, as well as the attack of the Greeks upon Troy to recover Helen,—all these events seem to him portions of past history, not less unquestionably certain, though more clouded over by distance and misrepresentation, than the battles of Salamis and Mykalê.

But though Herodotus is thus easy of faith in regard both to persons and to the general facts of Grecian mythes, yet when he comes to discuss particular facts taken separately, we find him applying to them stricter tests of historical credibility, and often disposed to reject as well the miraculous as the extravagant. Thus, even with respect to Herakles, he censures the levity of the Greeks in ascribing to him absurd and incredible exploits. He tries their assertion by the philosophical standard of nature, or of determinate powers and conditions governing the course of events. “How is it consonant to *nature*,” he asks, “that Herakles, being, as he was, according to the statement of the Greeks, *still a man* (i.e., having not yet been received among the gods), should kill many thousand persons? I pray that indulgence may be shown to me both by gods and heroes for saying so much as this.” The religious feelings of Herodotus here told him that he was trenching upon the utmost limits of admissible skepticism.

Another striking instance of the disposition of Herodotus to rationalize the miraculous narratives of the current mythes is to be found in his account of the oracle of Dodona and its alleged Egyptian origin. Here, if in any case, a miracle was not only in full keeping, but apparently indispensable to satisfy the exigences of the religious sentiment; anything less than a miracle would have appeared tame and unimpressive to the visitors of so revered a spot, much more to the residents themselves. Accordingly, Herodotus heard both from the three priestesses and from the Dodonæans generally that two black doves had started at the same time from Thebes in Egypt: one of them went to Libya, where it directed the Libyans to establish the oracle of Zeus Ammon; the other came to the grove of Dodona, and perched on one of the venerable oaks, proclaiming with a human voice that an oracle of Zeus must be founded on that very spot. The injunction of the speaking dove was respectfully obeyed.

Such was the tale related and believed at Dodona. But Herodotus had also heard, from the priests at Thebes in Egypt, a different tale, ascribing the origin of all the prophetic establishments, in Greece as well as in Libya, to two sacerdotal women, who had been carried away from Thebes by some Phœnician merchants and sold, the one

in Greece, the other in Libya. The Theban priests boldly assured Herodotus that much pains had been taken to discover what had become of these women so exported, and that the fact of their having been taken to Greece and Libya had been accordingly verified.

The historian of Halicarnassus cannot for a moment think of admitting the miracle which harmonized so well with the feelings of the priestesses and the Dodonæans. "How," he asks, "could a dove speak with human voice?" But the narrative of the priests at Thebes, though its prodigious improbability hardly requires to be stated, yet involved no positive departure from the laws of nature and possibility, and therefore Herodotus makes no difficulty in accepting it. The curious circumstance is, that he turns the native Dodonæan legend into a figurative representation, or rather a misrepresentation, of the supposed true story told by the Theban priests. According to his interpretation, the woman who came from Thebes to Dodona was called a dove, and affirmed to utter sounds like a bird because she was non-Hellenic and spoke a foreign tongue; when she learned to speak the language of the country, it was then said that the dove spoke with a human voice. And the dove was, moreover, called black because of the woman's Egyptian color.

That Herodotus should thus bluntly reject a miracle, recounted to him by the prophetic women themselves as the prime circumstance in the origins of this holy place, is a proof of the hold which habits of dealing with historical evidence had acquired over his mind; and the awkwardness of his explanatory mediation between the dove and the woman, marks not less his anxiety, while discarding the legend, to let it softly down into a story quasi-historical and not intrinsically incredible.

We may observe another example of the unconscious tendency of Herodotus to eliminate from the mythes the idea of special aid from the gods, in his remarks upon Melampus. He designates Melampus as "a clever man, who had acquired for himself the art of prophecy;" and had procured through Kadmus much information about the religious rites and customs of Egypt, many of which he introduced into Greece—especially the name, the sacrifices, and the phallic processions of Dionysus: he adds, "that Melampus himself did not accurately comprehend or bring out the whole doctrine, but wise men who came after him made the necessary additions." Though the name of Melampus is here maintained, the character described is something in the vein of Pythagoras—totally different from the great seer and leech of the old epic mythes—the founder of the gifted family of the Amythaonids, and the grandfather of Amphiaraus. But that which is most of all at variance with the genuine legendary spirit, is the opinion expressed by Herodotus (and delivered with some emphasis as *his own*), that Melampus "was a clever man who had acquired for himself prophetic powers." Such a supposition would have appeared inadmissible to Homer or Hesiod, or indeed to

Solôn in the preceding century, in whose view even inferior arts come from the gods, while Zeus or Apollo bestows the power of prophesying. The intimation of such an opinion by Herodotus, himself a thoroughly pious man, marks the sensibly diminished omnipresence of the gods, and the increasing tendency to look for the explanation of phenomena among more visible and determinate agencies.

We may make a similar remark on the dictum of the historian respecting the narrow defile of Tempê, forming the embouchure of the Pêneus and the efflux of all the waters from the Thessalian basin. The Thessalians alleged that this whole basin of Thessaly had once been a lake, but that Poseidôn had split the chain of mountains and opened the efflux; upon which primitive belief, thoroughly conformable to the genius of Homer and Hesiod, Herodotus comments as follows: "The Thessalian statement is reasonable. For whoever thinks that Poseidôn shakes the earth, and that the rifts of an earthquake are the work of that god, will, on seeing the defile in question, say that Poseidôn has caused it. For the rift of the mountains is, as appeared to me (when I saw it), the work of an earthquake." Herodotus admits the reference to Poseidôn, when pointed out to him, but it stands only in the background: what is present to his mind is the phenomenon of the earthquake, not as a special act, but as part of a system of habitual operations.

Herodotus adopts the Egyptian version of the legend of Troy, founded on that capital variation which seems to have originated with Stesichorus, and according to which Helen never left Sparta at all—her eidôlon had been taken to Troy in her place. Upon this basis a new story had been framed, midway between Homer and Stesichorus, representing Paris to have really carried off Helen from Sparta, but to have been driven by storms to Egypt, where she remained during the whole siege of Troy, having been detained by Proteus, the king of the country, until Menelaus came to reclaim her after his triumph. The Egyptian priests, with their usual boldness of assertion, professed to have heard the whole story from Menelaus himself—the Greeks had besieged Troy, in the full persuasion that Helen and the stolen treasures were within the walls, nor would they ever believe the repeated denials of the Trojans as to the fact of her presence. In intimating his preference for the Egyptian narrative, Herodotus betrays at once his perfect and unsuspecting confidence that he is dealing with genuine matter of history, and his entire distrust of the epic poets, even including Homer, upon whose authority that supposed history rested. His reason for rejecting the Homeric version is that it teems with historical improbabilities. If Helen had been really in Troy (he says), Priam and the Trojans would never have been so insane as to retain her to their own utter ruin; but it was the divine judgment which drove them into the miserable alternative of neither being able to surrender Helen nor to satisfy the

Greeks of the real fact that they never had possession of her—in order that mankind might plainly read, in the utter destruction of Troy, the great punishments with which the gods visit great misdeeds. Homer (Herodotus thinks) had heard this story, but designedly departed from it, because it was not so suitable a subject for epic poetry.

Enough has been said to show how wide is the difference between Herodotus and the logographers with their literal transcript of the ancient legends. Though he agrees with them in admitting the full series of persons and generations, he tries the circumstances narrated by a new standard. Scruples have arisen in his mind respecting violations of the laws of nature; the poets are unworthy of trust, and their narratives must be brought into conformity with historical and ethical conditions before they can be admitted as truth. To accomplish this conformity, Herodotus is willing to mutilate the old legend in one of its most vital points. He sacrifices the personal presence of Helena in Troy, which ran through every one of the ancient epic poems belonging to the Trojan cycle, and is, indeed, under the gods, the great and present moving force throughout.

Thucydides places himself generally in the same point of view as Herodotus with regard to mythical antiquity; yet with some considerable differences. Though manifesting no belief in present miracles or prodigies, he seems to accept without reserve the pre-existent reality of all the persons mentioned in the mythes, and of the long series of generations extending back through so many supposed centuries. In this category, too, are included the eponymous personages, Hellen, Kekrops, Eumolpus, Pandion, Amphilochus the son of Amphiaras, and Akarnan. But on the other hand, we find no trace of that distinction between a human and an heroic ante human race, which Herodotus still admitted,—nor any respect for Egyptian legends. Thucydides, regarding the personages of the mythes as men of the same breed and stature with his own contemporaries, not only tests the acts imputed to them by the same limits of credibility, but presumes in them the same political views and feelings as he was accustomed to trace in the proceedings of Peisistratus or Perikles. He treats the Trojan war as a great political enterprise, undertaken by all Greece; brought into combination through the imposing power of Agamemnon, not (according to the legendary narrative) through the influence of the oath exacted by Tyndareus. Then he explains how the predecessors of Agamemnon arrived at so vast a dominion—beginning with Pelops, who came over (as he says) from Asia with great wealth among the poor Peloponnesians, and by means of this wealth so aggrandized himself, though a foreigner, as to become the eponym of the peninsula. Next followed his son Atreus, who acquired after the death of Eurystheus the dominion of Mykenæ, which had before been possessed by the descendants of Perseus: here the old legendary tale, which described Atreus as having been banished

by his father Pelops in consequence of the murder of his elder brother Chrysippus, is invested with a political bearing, as explaining the reason why Atreus retired to Mykenæ. Another legendary tale—the defeat and death of Eurystheus by the fugitive Herakleids in Attica, so celebrated in Attic tragedy as having given occasion to the generous protecting intervention of Athens—is also introduced as furnishing the cause why Atreus succeeded to the deceased Eurystheus: “for Atreus, the maternal uncle of Eurystheus, had been intrusted by the latter with his government during the expedition into Attica, and had effectually courted the people, who were moreover in great fear of being attacked by the Herakleids.” Thus the Pelopids acquired the supremacy in Peloponnesus, and Agamemnon was enabled to get together his 1200 ships and 100,000 men for the expedition against Troy. Considering that contingents were furnished from every portion of Greece, Thucydides regards this as a small number, treating the Homeric catalogue as an authentic muster-roll, perhaps rather exaggerated than otherwise. He then proceeds to tell us why the armament was not larger. Many more men could have been furnished, but there was not sufficient money to purchase provisions for their subsistence; hence they were compelled, after landing and gaining a victory, to fortify their camp, to divide their army, and to send away one portion for the purpose of cultivating the Chersonese, and another portion to sack the adjacent towns. This was the grand reason why the siege lasted so long as ten years. For if it had been possible to keep the whole army together, and to act with an undivided force, Troy would have been taken both earlier and at smaller cost.

Such is the general sketch of the war of Troy, as given by Thucydides. So different is it from the genuine epical narrative that we seem hardly to be reading a description of the same event; still less should we imagine that the event was known, to him as well as to us, only through the epic poets themselves. The men, the numbers, and the duration of the siege do indeed remain the same; but the cast and juncture of events, the determining forces, and the characteristic features are altogether heterogeneous. But, like Herodotus, and still more than Herodotus, Thucydides was under the pressure of two conflicting impulses. He shared the general faith in the mythical antiquity, yet at the same time he could not believe in any facts which contradicted the laws of historical credibility or probability. He was thus under the necessity of torturing the matter of the old myths into conformity with the subjective exigences of his own mind. He left out, altered, recombined, and supplied new connecting principles and supposed purposes, until the story became such as no one could have any positive reason for calling in question. Though it lost the impressive mixture of religion, romance, and individual adventure, which constituted its original charm, it acquired a smoothness and plausibility, and a political ensemble, which the

critics were satisfied to accept as historical truth. And historical truth it would doubtless have been if any independent evidence could have been found to sustain it. Had Thucydides been able to produce such new testimony, we should have been pleased to satisfy ourselves that the war of Troy, as he recounted it, was the real event; of which the war of Troy, as sung by the epic poets, was a misreported, exaggerated, and ornamented recital. But in this case the poets are the only real witnesses, and the narrative of Thucydides is a mere extract and distillation from their incredibilities.

A few other instances may be mentioned to illustrate the views of Thucydides respecting various mythical incidents. 1. He treats the residence of the Homeric Phæakians at Korkyra as an undisputed fact, and employs it partly to explain the efficiency of the Korkyrean navy in times preceding the Peloponnesian war. 2. He notices with equal confidence the story of Tereus and Prokne, daughter of Pandion, and the murder of the child Itys by Prokne his mother and Philomela; and he produces this ancient mythe with especial reference to the alliance between the Athenians and Teres, king of the Odrysian Thracians, during the time of the Peloponnesian war, intimating that the Odrysian Teres was neither of the same family nor of the same country as Tereus, the husband of Prokne. The conduct of Pandion, in giving his daughter Prokne in marriage to Tereus, is in his view dictated by political motives and interests. 3. He mentions the Strait of Messina as the place through which Odysseus is said to have sailed. 4. The Cyclopes and the Læstrygones (he says) were the most ancient reported inhabitants of Sicily; but he cannot tell to what race they belonged, nor whence they came. 5. Italy derived its name from Italus, king of the Sikels. 6. Eryx and Eggesta in Sicily were founded by fugitive Trojans after the capture of Troy; also Skione, in the Thracian peninsula of Pallene, by Greeks from the Achæan town of Pellene, stopping thither in their return from the siege of Troy: the Amphilocheian Argos in the Gulf of Ambrakia was in like manner founded by Amphilocheus, son of Amphiaræus, in his return from the same enterprise. The remorse and mental derangement of the matricidal Alkmæon, son of Amphiaræus, is also mentioned by Thucydides, as well as the settlement of his son Akarnan in the country called after him Akarnania.

Such are the special allusions made by this illustrious author in the course of his history to mythical events. From the tenor of his language we may see that he accounted all that could be known about them to be uncertain and unsatisfactory; but he has it much at heart to show that even the greatest were inferior in magnitude and importance to the Peloponnesian war. In this respect his opinion seems to have been at variance with that which was popular among his contemporaries.

To touch a little upon the later historians by whom these mythes were handled, we find that Anaximenes of Lampsacus composed a

consecutive history of events, beginning from the theogony down to the battle of Mantinea. But Ephorus professed to omit all the mythical narratives which are referred to times anterior to the return of the Herakleids (such restriction would of course have banished the siege of Troy), and even reproved those who introduced mythes into historical writing; adding, that everywhere truth was the object to be aimed at. Yet in practice he seems often to have departed from his own rule. Theopompus, on the other hand, openly proclaimed that he could narrate fables in his history better than Herodotus, or Ktesias, or Hellanicus. The fragments which remain to us exhibit some proof that this promise was performed as to quantity; though as to his style of narration the judgment of Dionysius is unfavorable. Xenophon ennobled his favorite amusement of the chase by numerous examples, chosen from the heroic world, tracing their portraits with all the simplicity of an undiminished faith. Kallisthenes, like Ephorus, professed to omit all mythes which referred to a time anterior to the return of the Herakleids; yet we know that he devoted a separate book or portion of his history to the Trojan war. Philistus introduced some mythes in the earlier portions of his Sicilian history; but Timæus was distinguished above all others by the copious and indiscriminate way in which he collected and repeated such legends. Some of these writers employed their ingenuity in transforming the mythical circumstances into plausible matter of history: Ephorus, in particular, converted the serpent Pytho, slain by Apollo, into a tyrannical king.

But the author who pushed this transmutation of legend into history to the greatest length was the Messenian Euemerus, contemporary of Kassander of Macedon. He melted down in this way the divine persons and legends, as well as the heroic—representing both gods and heroes as having been mere earth-born men, though superior to the ordinary level in respect of force and capacity, and deified or heroified after death as a recompense for services or striking exploits. In the course of a voyage into the Indian sea, undertaken by command of Kassander, Euemerus professed to have discovered a fabulous country called Panchaia, in which was a temple of the Triphylian Zeus: he there described a golden column with an inscription purporting to have been put up by Zeus himself, and detailing his exploits while on earth. Some eminent men, among whom may be numbered Polybius, followed the views of Euemerus, and the Roman poet Ennius translated his *Historia Sacra*: but, on the whole, he never acquired favor, and the unblushing inventions which he put into circulation were of themselves sufficient to disgrace both the author and his opinions. The doctrine that all the gods had once existed as mere men offended the religious pagans, and drew upon Euemerus the imputation of atheism; but, on the other hand, it came to be warmly espoused by several of the Christian assailants of paganism—by Minucius Felix, Lactantius, and St.

Augustin, who found the ground ready prepared for them in their efforts to strip Zeus and the other pagan gods of the attributes of deity. They believed not only in the main theory, but also in the copious details of Euemerus; and the same man whom Strabo casts aside as almost a proverb for mendacity was extolled by them as an excellent specimen of careful historical inquiry.

But though the pagan world repudiated that "lowering tone of explanation" which effaced the superhuman personality of Zeus and the great gods of Olympus—the mythical persons and narratives generally came to be surveyed more and more from the point of view of history, and subjected to such alterations as might make them look more like plausible matter of fact. Polybius, Strabo, Diodorus, and Pausanias, cast the mythes into historical statements—with more or less of transformation, as the case may require, assuming always that there is a basis of truth, which may be discovered by removing poetical exaggerations and allowing for mistakes. Strabo, in particular, lays down that principle broadly and unequivocally in his remarks upon Homer. To give pure fiction, without any foundation of fact, was in his judgement utterly unworthy of so great a genius; and he comments with considerable acrimony on the geographer Erastosthenes, who maintains the opposite opinion. Again Polybius tells us that the Homeric Æolus, the dispenser of the winds by appointment from Zeus, was in reality a man eminently skilled in navigation, and exact in predicting the weather; that the Cyclopes and Lætrygones were wild and savage real men in Sicily; and that Scylla and Charybdis were a figurative representation of dangers arising from pirates in the Strait of Messina. Strabo speaks of the amazing expeditions of Dionysus and Herakles, and of the long wanderings of Jason, Menelaus, and Odysseus, in the same category with the extended commercial range of the Phœnician merchant-ships. He explains the report of Theseus and Peirithous having descended to Hades, by their dangerous earthly pilgrimages,—and the invocation of the Dioskuri as the protectors of the imperiled mariner, by the celebrity which they had acquired as real men and navigators.

Diodorus gave at considerable length versions of the current fables respecting the most illustrious names in the Grecian mythical world, compiled confusedly out of distinct and incongruous authors. Sometimes the myth is reproduced in its primitive simplicity, but for the most part it is partially and sometimes wholly historicized. Amid this jumble of dissentient authorities, we can trace little of a systematic view, except the general conviction that there was at the bottom of the mythes a real chronological sequence of persons, and real matter of fact, historical or ultra-historical. Nevertheless there are some few occasions on which Diodorus brings us back a step nearer to the point of view of the old logographers. For, in reference to Herakles, he protests against the scheme of cutting down

the mythes to the level of present reality. He contends that a special standard of ultra-historical credibility ought to be constituted, so as to include the mythe in its native dimensions, and do fitting honor to the grand, beneficent, and superhuman personality of Herakles and other heroes or demigods. To apply to such persons the common measure of humanity (he says), and to cavil at the glorious picture which grateful man has drawn of them, is at once ungracious and irrational. All nice criticism into the truth of the legendary narratives is out of place: we show our reverence to the god by acquiescing in the incredibilities of his history, and we must be content with the best guesses which we can make, amid the inextricable confusion and numberless discrepancies which they present. Yet, though Diodorus here exhibits a preponderance of the religious sentiment over the purely historical point of view, and thus reminds us of a period earlier than Thucydides—he in another place inserts a series of stories which seem to be derived from Euemerus, and in which Uranus, Kronus, and Zeus appear reduced to the character of human kings celebrated for their exploits and benefactions. Many of the authors whom Diodorus copies, have so entangled together Grecian, Asiatic, Egyptian, and Libyan fables, that it becomes impossible to ascertain how much of this heterogeneous mass can be considered as at all connected with the genuine Hellenic mind.

Pausanias is far more strictly Hellenic in his view of the Grecian mythes than Diodorus; his sincere piety makes him inclined to faith generally with regard to the mythical narratives, but subject nevertheless to the frequent necessity of historicizing or allegorizing them. His belief in the general reality of the mythical history and chronology is complete, in spite of the many discrepancies which he finds in it, and which he is unable to reconcile.

Another author who seems to have conceived clearly, and applied consistently, the semi-historical theory of the Grecian mythes, is Palæphatus, of whose work what appears to be a short abstract has been preserved. In the short preface of this treatise "concerning incredible tales," he remarks that some men, from want of instruction, believe all the current narratives; while others, more searching and cautious, disbelieve them altogether. Each of these extremes he is anxious to avoid. On the one hand, he thinks that no narrative could ever have acquired credence unless it had been founded in truth; on the other, it is impossible for him to accept so much of the existing narratives as conflicts with the analogies of present natural phenomena. If such things ever had been, they would still continue to be—but they never have so occurred; and the extra-analogical features of the stories are to be ascribed to the license of the poets. Palæphatus wishes to adopt a middle course, neither accepting all nor rejecting all; accordingly, he had taken great pains to separate the true from the false in many of the narratives; he had visited the localities wherein they had taken place, and made careful inquiries

from old men and others. The results of his researches are presented in a new version of fifty legends, among the most celebrated and the most fabulous, comprising the Centaurs, Pasiphae, Aktæon, Kadmus and the Sparti, the Sphinx, Cynus, Dædalus, the Trojan horse, Æolus, Scylla, Geryon, Bellerophon, etc.

It must be confessed that Palæphatus has performed his promise of transforming the "incredibilia" into narratives in themselves plausible and unobjectionable, and that in doing so he always follows some thread of analogy, real or verbal. The Centaurs (he tells us) were a body of young men from the village of Nephele in Thessaly, who first trained and mounted horses for the purpose of repelling a herd of bulls belonging to Ixion, king of the Lapithæ, which had run wild and done great damage: they pursued these wild bulls on horseback, and pierced them with their spears, thus acquiring both the name of *Prickers* (κέρτορες) and the imputed attribute of joint body with the horse. Aktæon was an Arcadian, who neglected the cultivation of his land for the pleasures of hunting, and was thus eaten up by the expense of his hounds. The dragon whom Kadmus killed at Thebes, was in reality Drako king of Thebes; and the dragon's teeth which he was said to have sown, and from whence sprung a crop of armed men, were in point of fact elephants' teeth, which Kadmus as a rich Phœnician had brought over with him: the sons of Drako sold these elephants' teeth and employed the proceeds to levy troops against Kadmus. Dædalus, instead of flying across the sea on wings, had escaped from Krete in a swift sailing-boat under a violent storm: Kottus, Briareus, and Gyges were not persons with 100 hands, but inhabitants of the village of Hekatoncheiria in Upper Macedonia, who warred with the inhabitants of Mount Olympus against the Titans: Scylla, whom Odysseus so narrowly escaped, was a fast-sailing piratical vessel, as was also Pegasus, the alleged winged horse of Bellerophon.

By such ingenious conjectures, Palæphatus eliminates all the incredible circumstances, and leaves to us a string of tales perfectly credible and commonplace, which we should readily believe, provided a very moderate amount of testimony could be produced in their favor. If his treatment not only disenchants the original mythes, but even effaces their generic and essential character, we ought to remember that this is not more than what is done by Thucydides in his sketch of the Trojan war. Palæphatus handles the mythes consistently, according to the semi-historical theory, and his results exhibit the maximum which that theory can ever present. By aid of conjecture we get out of the impossible, and arrive at matters intrinsically plausible but totally uncertified; beyond this point we cannot penetrate without the light of extrinsic evidence, since there is no intrinsic mark to distinguish truth from plausible fiction.

It remains that we should notice the manner in which the ancient

mythes were received and dealt with by the philosophers. The earliest expression which we hear, on the part of philosophy, is the severe censure bestowed upon them on ethical grounds by Xenophanes of Kolophon, and seemingly by some others of his contemporaries. It was apparently in reply to such charges, which did not admit of being directly rebutted, that Theagenes of Rhegium (about 520 B.C.) first started the idea of a double meaning in the Homeric and Hesiodic narratives, —an interior sense, different from that which the words in their obvious meaning bore, yet to a certain extent analagous, and discoverable by sagacious divination. Upon this principle he allegorized especially the battle of the gods in the *Iliad*. In the succeeding century, Anaxagoras and Metrodorus carried out the allegorical explanation more comprehensively and systematically; the former representing the mythical personages as mere mental conceptions invested with name and gender, and illustrative of ethical precepts, the latter connecting them with physical principles and phenomena. Metrodorus resolved not only the persons of Zeus, Here, and Athene, but also those of Agamemnon, Achilles, and Hector, into various elemental combinations and physical agencies, and treated the adventures ascribed to them as natural facts concealed under the veil of allegory. Empedokles, Prodikus, Antisthenes, Parmenides, Herakleides of Pontus, and in a later age, Chrysippus and the Stoic philosophers generally, followed more or less the same principle of treating the popular gods as allegorical personages; while the expositors of Homer (such as Stesimbrotus, Glaukon, and others, even down to the Alexandrine age), though none of them proceeded to the same extreme length as Metrodorus, employed allegory among other media of explanation for the purpose of solving difficulties or eluding reproaches against the poet.

In the days of Plato and Xenophon, this allegorizing interpretation was one of the received methods of softening down the obnoxious mythes—though Plato himself treated it as an insufficient defense, seeing that the bulk of youthful hearers could not see through the allegory, but embraced the story literally as it was set forth. Pausanias tells us that when he first began to write his work he treated many of the Greek legends as silly and undeserving of serious attention; but as he proceeded he gradually arrived at the full conviction that the ancient sages had designedly spoken in enigmatical language, and that there was valuable truth wrapped up in their narratives: it was the duty of a pious man, therefore, to study and interpret, but not to reject, stories current and accredited respecting the gods. And others—arguing from the analogy of the religious mysteries, which could not be divulged without impiety to any except such as had been specially admitted and initiated—maintained that it would be a profanation to reveal directly to the vulgar the genuine scheme of nature and the divine administration: the ancient poets and philosophers had taken the only proper course, of talking to the many in

types and parables, and reserving the naked truth for privileged and qualified intelligences. The allegorical mode of explaining the ancient fables became more and more popular in the third and fourth centuries after the Christian era, especially among the new Platonic philosophers; being both congenial to their orientalized turn of thought, and useful as a shield against the attacks of the Christians.

It was from the same strong necessity of accommodating the old mythes to a new standard, both of belief and of appreciation, that both the historical and the allegorical schemes of transforming them arose; the literal narrative being decomposed for the purpose of arriving at a base, either of particular matter of fact or of general physical or moral truth. Instructed men were commonly disposed to historicize only the heroic legends, and to allegorize more or less of the divine legends: the attempt of Euemerus to historicize the latter was for the most part denounced as irreligious, while that of Metrodorus to allegorize the former met with no success. In allegorizing, moreover, even the divine legends, it was usual to apply the scheme of allegory only to the inferior gods, though some of the great Stoic philosophers carried it farther and allegorized all the separate personal gods, leaving only an all-pervading cosmic Mind, essential as a co-efficient along with matter, yet not separable from matter. But many pious pagans seem to have perceived that allegory pushed to this extent was fatal to all living religious faith, inasmuch as it divested the gods of their character of persons, sympathizing with mankind and modifiable in their dispositions according to the conduct and prayers of the believer; and hence they permitted themselves to employ allegorical interpretation only to some of the obnoxious legends connected with the superior gods, leaving the personality of the latter unimpeached.

One novelty, however, introduced seemingly by the philosopher Empedokles, and afterward expanded by others, deserves notice, inasmuch as it modified considerably the old religious creed by drawing a pointed contrast between gods and dæmons,—a distinction hardly at all manifested in Homer, but recognized in the works and days of Hesiod. Empedokles widened the gap between the two, and founded upon it important consequences. The gods were good, immortal, and powerful agents, having volition and intelligence, but without appetite, passion, or infirmity; the dæmons were of a mixed nature, between gods and men, ministers and interpreters from the former to the latter, but invested also with an agency and dispositions of their own. Though not immortal, they were still long lived, and subject to the passions and propensities of men, so that there were among them beneficent and maleficent dæmons with every shade of intermediate difference. It had been the mistake (according to these philosophers) of the old mythes to ascribe to the gods proceedings really belonging to the dæmons, who were always the immediate communicants with mortal nature, inspiring prophetic power

to the priestesses of the oracles, sending dreams and omens, and perpetually interfering either for good or for evil. The wicked and violent dæmons, having committed many enormities, had thus sometimes incurred punishment from the gods; besides which, their bad dispositions had imposed upon men the necessity of appeasing them by religious ceremonies of a kind acceptable to such beings; hence the human sacrifices, the violent, cruel, and obscene exhibitions, the wailings and fastings, the tearing and eating of raw flesh, which it had become customary to practice on various consecrated occasions, and especially in the Dionysiac solemnities. Moreover, the discreditable actions imputed to the gods—the terrific combats, the Typhonic and Titanic convulsions, the rapes, abductions, flight, servitude, and concealment—all these were really the doings and sufferings of bad dæmons, placed far below the sovereign agency—equable, undisturbed, and unpolluted—of the immortal gods. The action of such dæmons upon mankind was fitful and intermittent; they sometimes perished or changed their local abode, so that oracles which had once been inspired became, after a time, forsaken and disfranchised.

This distinction between gods and dæmons appeared to save, in a great degree, both the truth of the old legends and the dignity of the gods; it obviated the necessity of pronouncing either that the gods were unworthy or the legends untrue. Yet, although devised for the purpose of satisfying a more scrupulous religious sensibility, it was found inconvenient afterward when assailants arose against paganism generally. For, while it abandoned as indefensible a large portion of what had once been genuine faith, it still retained the same word *dæmons* with an entirely altered signification. The Christian writers in their controversies found ample warrant among the *earlier* pagan authors for treating all the gods as dæmons—and not less ample warrant among the *later* pagans for denouncing the dæmons generally as evil beings.

Such were the different modes in which the ancient mythes were treated, during the literary life of Greece, by the four classes above named—poets, logographers, historians, and philosophers.

Literal acceptance, and unconscious, uninquiring faith, such as they had obtained from the original auditors to whom they were addressed, they now found only among the multitude—alike retentive of traditional feeling and fearful of criticising the proceedings of the gods. But with instructed men they became rather subjects of respectful and curious analysis—all agreeing that the work as tendered to them was inadmissible, yet all equally convinced that it contained important meaning, though hidden yet not undiscoverable. A very large proportion of the force of Grecian intellect was engaged in searching after this unknown base, by guesses, in which sometimes the principle of semi-historical interpretation was assumed, sometimes that of allegorical, without any collateral evidence in

either case, and without possibility of verification. Out of the one assumption grew a string of allegorized phenomenal truths, out of the other a long series of seeming historical events and chronological persons—both elicited from the transformed mythes and from nothing else.

The utmost which we accomplish by means of the semi-historical theory, even in its most successful applications, is, that after leaving out from the mythical narrative all that is miraculous or high-colored or extravagant, we arrive at a series of credible incidents—incidents which *may, perhaps*, have really occurred, and against which no intrinsic presumption can be raised. This is exactly the character of a well-written modern novel (as, for example, several among the compositions of Defoe), the whole story of which is such as may well have occurred in real life; it is plausible fiction and nothing beyond. To raise plausible fiction up to the superior dignity of truth, some positive testimony or positive ground of inference must be shown; even the highest measure of intrinsic probability is not alone sufficient. A man who tells us that on the day of the battle of Plataea, rain fell on the spot of ground where the city of New York now stands, will neither deserve nor obtain credit, because he can have had no means of positive knowledge; though the statement is not in the slightest degree improbable. On the other hand, statements in themselves very improbable may well deserve belief, provided they be supported by sufficient positive evidence. Thus, the canal dug by order of Xerxes across the promontory of Mount Athos, and the sailing of the Persian fleet through it, is a fact which I believe, because it is well attested—notwithstanding its remarkable improbability, which so far misled Juvenal as to induce him to single out the narrative as a glaring example of Grecian mendacity. Again, many critics have observed that the general tale of the Trojan war (apart from the superhuman agencies) is not more improbable than that of the crusades, which every one admits to be an historical fact. But (even if we grant this position, which is only true to a small extent), it is not sufficient to show an analogy between the two cases in respect to negative presumptions alone; the analogy ought to be shown to hold between them in respect to positive certificate also. The crusades are a curious phenomenon in history, but we accept them, nevertheless, as an unquestionable fact, because the antecedent improbability is surmounted by adequate contemporary testimony. When the like testimony, both in amount and kind, is produced to establish the historical reality of the Trojan war, we shall not hesitate to deal with the two events on the same footing.

In applying the semi-historical theory to Grecian mythical narrative, it has been often forgotten that a certain strength of testimony, or positive ground of belief, must first be tendered, before we can be called upon to discuss the antecedent probability or improbability of the incidents alleged. The belief of the Greeks them-

selves, without the smallest aid of special or contemporary witnesses, has been tacitly assumed as sufficient to support the case, provided only sufficient deduction be made from the mythical narratives to remove all antecedent improbabilities. It has been taken for granted that the faith of the people must have rested originally upon some particular historical event, involving the identical persons, things, and places which the original mythes exhibit, or at least the most prominent among them. But when we examine the psychagogic influences predominant in the society among whom this belief originally grew up, we shall see that their belief is of little or no evidentiary value, and that the growth and diffusion of it may be satisfactorily explained without supposing any special basis of matters of fact. The popular faith, so far as it counts for anything, testifies in favor of the entire and literal mythes, which are now universally rejected as incredible. We have thus the very minimum of positive proof, and the maximum of negative presumption: we may diminish the latter by conjectural omissions and interpolations, but we cannot by any artifice increase the former; the narrative ceases to be incredible, but it still remains uncertified—a mere commonplace possibility. Nor is fiction always, or essentially, extravagant and incredible. It is often not only plausible and coherent, but even more like truth (if a paradoxical phrase may be allowed) than truth itself. Nor can we, in the absence of any extrinsic test, reckon upon any intrinsic mark to discriminate the one from the other.

In the semi-historical theory, respecting Grecian mythical narrative, the critic unconsciously transports into the Homeric age those habits of classification and distinction, and that standard of acceptance or rejection, which he finds current in his own. Among us the distinction between historical fact and fiction is highly valued as well as familiarly understood; we have a long history of the past, deduced from a study of contemporary evidences; and we have a body of fictitious literature, stamped with its own mark and interesting in its own way. But this *historical sense*, now so deeply rooted in the modern mind that we find a difficulty in conceiving any people to be without it, is the fruit of records and inquiries, first applied to the present, and then preserved and studied by subsequent generations; while in the society which has not yet formed the habit of recording its present, the real facts of the past can never be known; the difference between attested matter of fact and plausible fiction—between truth and that which is like truth—can neither be discerned nor sought for. Yet it is precisely upon the supposition that this distinction is present to men's habitual thoughts, that the semi-historical theory of the mythes is grounded.

It is perfectly true, as has often been stated, that the Grecian epic contains what are called traditions respecting the past—the larger portion of it, indeed, consists of nothing else. But what are these traditions? They are the matter of those songs and stories which

have acquired hold on the public mind; they are the creations of the poets and story-tellers themselves, each of whom finds some pre-existing, and adds others of his own, new and previously untold, under the impulse and authority of the inspiring Muse. Homer doubtless found many songs and stories current with respect to the siege of Troy; he received and transmitted some of these traditions, recast and transformed others, and enlarged the whole mass by new creations of his own. To the subsequent poets, such as Arktinus and Lesches, these Homeric creations formed portions of pre-existing tradition, with which they dealt in the same manner; so that the whole mass of traditions constituting the tale of Troy became larger and larger with each successive contributor. To assume a generic difference between the older and the newer strata of tradition—to treat the former as morsels of history, and the latter as appendages of fiction—is an hypothesis gratuitous at the least, not to say inadmissible. For the farther we travel back into the past, the more do we recede from the clear day of positive history, and the deeper do we plunge into the unsteady twilight and gorgeous clouds of fancy and feeling. It was one of the agreeable dreams of the Grecian epic, that the man who traveled far enough northward beyond the Rhipæan mountains would in time reach the delicious country and genial climate of the virtuous Hyperboreans—the votaries and favorites of Apollo, who dwelt in the extreme north beyond the chilling blasts of Boreas. Now the hope that we may, by carrying our researches up the stream of time, exhaust the limits of fiction, and land ultimately upon some points of solid truth, appears to me no less illusory than this northward journey in quest of the Hyperborean elysium.

The general disposition to adopt the semi-historical theory as to the genesis of Grecian mythes, arises in part from reluctance in critics to impute to the mythopœic ages extreme credulity or fraud; together with the usual presumption, that where much is believed some portion of it must be true. There would be some weight in these grounds of reasoning, if the ages under discussion had been supplied with records and accustomed to critical inquiry. But amongst a people unprovided with the former and strangers to the latter, credulity is naturally at its maximum, as well in the narrator himself as in his hearers. The idea of deliberate fraud is moreover inapplicable, for if the hearers are disposed to accept what is related to them as a revelation from the Muse, the *æstrus* of composition is quite sufficient to impart a similar persuasion to the poet whose mind is penetrated with it. The belief of that day can hardly be said to stand apart by itself as an act of reason. It becomes confounded with vivacious imagination and earnest emotion; and in every case where these mental excitabilities are powerfully acted upon, faith ensues unconsciously and as a matter of course. How active and prominent such tendencies were among the early Greeks, the ex-

traordinary beauty and originality of their epic poetry may teach us.

It is, besides, a presumption far too largely and indiscriminately applied, even in our own advanced age, that where much is believed, something must necessarily be true—that accredited fiction is always traceable to some basis of historical truth. The influence of imagination and feeling is not confined simply to the process of retouching, transforming, or magnifying narratives originally founded on fact; it will often create new narratives of its own, without any such preliminary basis. Where there is any general body of sentiment pervading men living in society, whether it be religious or political—love, admiration, or antipathy—all incidents tending to illustrate that sentiment are eagerly welcomed, rapidly circulated and (as a general rule) easily accredited. If real incidents are not at hand, impressive fictions will be provided to satisfy the demand. The perfect harmony of such fictions with the prevalent feeling stands in the place of certifying testimony, and causes men to hear them not merely with credence, but even with delight. To call them in question and require proof, is a task which cannot be undertaken without incurring obloquy. Of such tendencies in the human mind abundant evidence is furnished by the innumerable religious legends which have acquired currency in various parts of the world, and of which no country was more fertile than Greece—legends which derived their origin, not from special facts misreported and exaggerated, but from pious feelings pervading the society, and translated into narrative by forward and imaginative minds—legends, in which not merely the incidents, but often even the personages are unreal, yet in which the generating sentiment is conspicuously discernible, providing its own matter as well as its own form. Other sentiments also, as well as the religious, provided they be fervent and widely diffused, will find expression in current narrative, and become portions of the general public belief. Every celebrated and notorious character is the source of a thousand fictions exemplifying his peculiarities. And if it be true, as I think present observation may show us, that such creative agencies are even now visible and effective, when the materials of genuine history are copious and critically studied—much more are we warranted in concluding that in ages destitute of records, strangers to historical testimony, and full of belief in divine inspiration both as to the future and as to the past, narratives purely fictitious will acquire ready and uninquiring credence, provided only they be plausible and in harmony with the preconceptions of the auditors.

The allegorical interpretation of the mythes has been by several learned investigators, especially by Creuzer, connected with the hypothesis of an ancient and highly instructed body of priests, having their origin either in Egypt or in the East, and communicating to the rude and barbarous Greeks religious, physical, and his-

torical knowledge under the veil of symbols. At a time (we are told) when language was yet in its infancy, visible symbols were the most vivid means of acting upon the minds of ignorant hearers; the next step was to pass to symbolical language and expressions—for a plain and literal exposition, even if understood at all, would at least have been listened to with indifference, as not corresponding with any mental demand. In such allegorizing way, then, the early priests set forth their doctrines respecting God, nature and humanity—a refined monotheism and a theological philosophy—and to this purpose the earliest mythes were turned. But another class of mythes, more popular and more captivating, grew up under the hands of the poets—mythes purely epical, and descriptive of real or supposed past events. The allegorical mythes, being taken up by the poets, insensibly became confounded in the same category with the purely narrative mythes—the matter symbolized was no longer thought of, while the symbolizing words came to be construed in their own literal meaning—and the basis of the early allegory, thus lost among the general public, was only preserved as a secret among various religious fraternities, composed of members allied together by initiation in certain mystical ceremonies, and administered by hereditary families of presiding priests. In the Orphic and Bacchic sects, in the Eleusinian and Samothracian mysteries, was thus treasured up the secret doctrine of the old theological and philosophical mythes, which had once constituted the primitive legendary stock of Greece, in the hands of the original priesthood and in ages anterior to Homer. Persons who had gone through the preliminary ceremonies of initiation, were permitted at length to hear, though under strict obligation of secrecy, this ancient religious and cosmogonic doctrine, revealing the destination of men and the certainty of posthumous rewards and punishments—all disengaged from the corruptions of poets, as well as from the symbols and allegories under which they still remained buried in the eyes of the vulgar. The mysteries of Greece were thus traced up to the earliest ages, and represented as the only faithful depositary channels of that purer theology and physics which had originally been communicated, though under the unavoidable inconvenience of a symbolical expression, by an enlightened priesthood coming from abroad to the then rude barbarians of the country.

But this theory, though advocated by several learned men, has been shown to be unsupported and erroneous. It implies a mistaken view both of the antiquity and the purport of the mysteries, which cannot be safely carried up even to the age of Hesiod, and which, though imposing and venerable as religious ceremonies, included no recondite or esoteric teaching.

The doctrine supposed to have been originally symbolized and subsequently overclouded, in the Greek mythes, was in reality first intruded into them by the unconscious fancies of later interpreters,

It was one of the various roads which instructed men took to escape from the literal admission of the ancient mythes, and to arrive at some new form of belief, more consonant with their ideas of what the attributes and character of the gods ought to be. It was one of the ways of constituting, by help of the mysteries, a philosophical religion apart from the general public, and of connecting that distinction with the earliest periods of Grecian society. Such a distinction was both avowed and justified among the superior men of the later pagan world. Varro and Scævola distributed theology into three distinct departments,—the mythical or fabulous, the civil, and the physical. The first had its place in the theater, and was left without any interference to the poets; the second belonged to the city or political community as such,—it comprised the regulation of all the public worship and religious rites, and was consigned altogether to the direction of the magistrate; the third was the privilege of philosophers, but was reserved altogether for private discussion in the schools apart from the general public. As a member of the city, the philosopher sympathized with the audience in the theater, and took a devout share in the established ceremonies, nor was he justified in trying what he heard in the one or saw in the other by his own ethical standard. But in the private assemblies of instructed or inquisitive men, he enjoyed the fullest liberty of canvassing every received tenet, and of broaching his own theories unreservedly, respecting the existence and nature of the gods. By these discussions the activity of the philosophical mind was maintained and truth elicited; but it was such truth as the body of the people ought not to hear, lest their faith in their own established religious worship should be overthrown. In thus distinguishing the civil theology from the fabulous, Varro was enabled to cast upon the poets all the blame of the objectionable points in the popular theology, and to avoid the necessity of pronouncing censure on the magistrates; who (he contended) had made as good a compromise with the settled prejudices of the public as the case permitted.

The same conflicting sentiments which led the philosophers to decompose the divine mythes into allegory, impelled the historians to melt down the heroic mythes into something like continuous political history, with a long series of chronology calculated upon the heroic pedigrees. The one process as well as the other was interpretative guesswork, proceeding upon unauthorized assumptions, and without any verifying test or evidence. While it frittered away the characteristic beauty of the mythe into something essentially anti-mythical, it sought to arrive both at history and philosophy by impracticable roads. That the superior men of antiquity should have striven hard to save the dignity of legends which constituted the charm of their literature as well as the substance of the popular religion, we cannot be at all surprised; but it is gratifying to find Plato discussing the subject in a more philosophical spirit.

The Platonic Sokrates being asked whether he believed the current Attic fable respecting the abduction of Oreithyia (daughter of Erechtheus) by Boreas, replies, in substance,—“It would not be strange if I disbelieved it, as the clever men do; I might then show my cleverness by saying that a gust of Boreas blew her down from the rocks above while she was at play, and that having been killed in this manner she was reported to have been carried off by Boreas. Such speculations are amusing enough, but they belong to men ingenious and busy-minded over-much, and not greatly to be envied, if it be only for this reason, *that after having set right one fable, they are under the necessity of applying the same process to a host of others*—Hippocentaurs, Chimæras, Gorgons, Pegasus, and numberless other monsters and incredibilities. A man, who, disbelieving these stories, shall try to find a probable basis for each of them, will display an ill-placed acuteness and take upon himself an endless burden, for which I at least have no leisure: accordingly I forego such researches, and believe in the current version of the stories.”

These remarks of Plato are valuable, not simply because they point out the uselessness of digging for a supposed basis of truth in the mythes, but because they at the same time suggest the true reason for mistrusting all such tentatives. The mythes form a class apart, abundant as well as peculiar. To remove any individual mythe from its own class into that of history or philosophy, by simple conjecture and without any collateral evidence, is of no advantage, unless you can perform a similar process on the remainder. If the process be trustworthy, it ought to be applied to all; and *e converso*, if it be not applicable to all, it is not trustworthy as applied to any one specially; always assuming no special evidence to be accessible. To detach any individual mythe from the class to which it belongs, is to present it in an erroneous point of view: we have no choice except to admit them as they stand, by putting ourselves approximatively into the frame of mind of those for whom they were destined and to whom they appeared worthy of credit.

If Plato thus discountenances all attempts to transform the mythes by interpretation into history or philosophy, indirectly recognizing the generic difference between them—we find substantially the same view pervading the elaborate precepts in his treatise on the Republic. He there regards the mythes, not as embodying either matter of fact or philosophical principle, but as portions of religious and patriotic faith, and instruments of ethical tuition. Instead of allowing the poets to frame them according to the impulses of their own genius and with a view to immediate popularity, he directs the legislator to provide types of his own for the characters of the gods and heroes, and to suppress all such divine and heroic legends as are not in harmony with these pre-established canons. In the Platonic system, the mythes are not to be matters of history, nor yet of spontaneous or casual fiction, but of prescribed faith: he supposes that

the people will believe, as a thing of course, what the poets circulate, and he therefore directs that the latter shall circulate nothing which does not tend to ennoble and improve the feelings. He conceives the mythes as stories composed to illustrate the general sentiments of the poets and the community, respecting the character and attributes of the gods and heroes, or respecting the social relations, and ethical duties as well as motives of mankind: hence the obligation upon the legislator to prescribe beforehand the types of character which shall be illustrated, and to restrain the poets from following out any opposing fancies. "Let us neither believe ourselves (he exclaims), nor permit any one to circulate, that Theseus son of Poseidon, and Peirithous son of Zeus, or any other hero or son of a god, could ever have brought themselves to commit abductions or other enormities such as are now falsely ascribed to them. We must compel the poets to say, either that such persons were not the sons of gods, or that they were not the perpetrators of such misdeeds."

Most of the mythes which the youth hear and repeat (according to Plato) are false, but some of them are true: the great and prominent mythes which appear in Homer and Hesiod are no less fictions than the rest. But fiction constitutes one of the indispensable instruments of mental training as well as truth; only the legislator must take care that the fictions so employed shall be beneficent and not mischievous. As the mischievous fictions (he says) take their rise from wrong preconceptions respecting the character of the gods and heroes, so the way to correct them is to enforce, by authorized compositions, the adoption of a more correct standard.

The comments which Plato has delivered with so much force in his Republic, and the enactments which he deduces from them, are in the main an expansion of that sentiment of condemnation, which he shared with so many other philosophers, towards a large portion of the Homeric and Hesiodic stories. But the manner in which he has set forth this opinion unfolds to us more clearly the real character of the mythical narrative. They are creations of the productive minds in the community, deduced from the supposed attributes of the gods and heroes: so Plato views them, and in such character he proposed to amend them. The legislator would cause to be prepared a better and truer picture of the foretime, because he would start from truer (that is to say more creditable) conceptions of the gods and heroes. For Plato rejects the mythes respecting Zeus and Here, or Theseus and Peirithous, not from any want of evidence, but because they are unworthy of gods and heroes: he proposes to call forth new mythes, which, though he admits them at the outset to be fiction, he knows will soon be received as true, and supply more valuable lessons of conduct.

We may consider then that Plato disapproves of the attempt to identify the old mythes either with exaggerated history or with dis-

guised philosophy. He shares in the current faith, without any suspicion or criticism, as to Orpheus, Palamedes, Dædalus, Amphion, Theseus, Achilles, Cheiron, and other mythical personages; but what chiefly fills his mind is, the inherited sentiment of deep reverence for these superhuman characters and for the age to which they belonged,—a sentiment sufficiently strong to render him not only an unbeliever in such legends as conflict with it, but also a deliberate creator of new legends for the purpose of expanding and gratifying it. The more we examine this sentiment, both in the mind of Plato as well as in that of the Greeks generally, the more shall we be convinced that it formed essentially and inseparably a portion of Hellenic religious faith. The mythe both presupposes, and springs out of, a settled basis and a strong expansive force of religious, social, and patriotic feeling, operating upon a past which is little better than a blank as to positive knowledge. It resembles history, in so far as its form is narrative: it resembles philosophy, in so far as it is occasionally illustrative; but in its essence and substance, in the mental tendencies by which it is created as well as in those by which it is judged and upheld, it is a popularized expression of the divine and heroic faith of the people.

Grecian antiquity cannot be at all understood except in connection with Grecian religion. It begins with gods and it ends with historical men, the former being recognized not simply as gods, but as primitive ancestors, and connected with the latter by a long mythical genealogy, partly heroic and partly human. Now the whole value of such genealogies arises from their being taken entire: the god or hero at the top is in point of fact the most important member of the whole; for the length and continuity of the series arises from anxiety on the part of historical men to join themselves by a thread of descent with the being whom they worshiped in their gentile sacrifices. Without the ancestral god, the whole pedigree would have become not only acephalous, but worthless and uninteresting. The pride of the Herakleids, Asklepiads, Æakids, Neleids, Dædalids, etc., was attached to the primitive eponymous hero and to the god from whom they sprung, not to the line of names, generally long and barren, through which the divine or heroic dignity gradually dwindled down into common manhood. Indeed, the length of the genealogy (as I have before remarked) was an evidence of the humility of the historical man, which led him to place himself at a respectful distance from the gods or heroes; for Hekataeus of Miletus, who ranked himself as the fifteenth descendant of a god, might perhaps have accounted it an overweening impiety in any living man to claim a god for his immediate father.

The whole chronology of Greece, anterior to 776 B.C., consists of calculations founded upon these mythical genealogies, especially upon that of the Spartan kings and their descent from Herakles,—thirty years being commonly taken as the equivalent of a generation,

or about three generations to a century. This process of computation was altogether illusory, as applying historical and chronological conditions to a case on which they had no bearing. Though the domain of history was seemingly enlarged, the religious element was tacitly set aside: when the heroes and gods were chronologized, they became insensibly approximated to the limits of humanity, and the process indirectly gave encouragement to the theory of Eüemerus. Personages originally legendary and poetical were erected into definite landmarks for measuring the duration of the foretime, thus gaining in respect to historical distinctness, but not without loss on the score of religious association. Both Eüemerus and the subsequent Christian writers, who denied the original and inherent divinity of the pagan gods, had a great advantage in carrying their chronological researches strictly and consistently upwards—for all chronology fails as soon as we suppose a race superior to common humanity.

Moreover, it is to be remarked that the pedigree of the Spartan kings, which Apollodorus and Eratosthenes selected as the basis of their estimate of time, is nowise superior in credibility and trustworthiness to the thousand other gentile and family pedigrees with which Greece abounded; it is rather indeed to be numbered among the most incredible of all, seeing that Herakles as a progenitor is placed at the head of perhaps more pedigrees than any other Grecian god or hero. The descent of the Spartan king Leonidas from Herakles rests upon no better evidence than that of Aristotle or Hippokrates from Asklepius,—of Evagoras or Thucydides from Æakus,—of Sokrates from Dædalus,—of the Spartan heraldic family from Talthymbius,—of the prophetic Iamid family in Elis from Iamus,—of the root-gatherers in Pelion from Cheiron,—and of Hekataëus and his gens from some god in the sixteenth ascending line of the series. There is little exaggeration in saying, indeed, that no permanent combination of men in Greece, religious, social, or professional, was without a similar pedigree; all arising out of the same exigencies of the feelings and imagination, to personify as well as to sanctify the bond of union among the members. Every one of these *gentes* began with a religious and ended with an historical person. At some point or other in the upward series, entities of history were exchanged for entities of religion; but where that point is to be found we are unable to say, nor had the wisest of the ancient Greeks any means of determining. Thus much, however, we know, that the series, taken as a whole, though dear and precious to the believing Greek, possesses no value as chronological evidence to the historian.

When Hekataëus visited Thebes in Egypt, he mentioned to the Egyptian priests, doubtless with a feeling of satisfaction and pride, the imposing pedigree of the gens to which he belonged,—with fifteen ancestors in ascending line, and a god as the initial progenitor. But he found himself immeasurably outdone by the priests “who

genealogized against him." They showed to him 341 wooden colossal statues, representing the succession of chief priests in the temple in uninterrupted series from father to son, through a space of 11,300 years. Prior to the commencement of this long period (they said), the gods dwelling along with men, had exercised sway in Egypt; but they repudiated altogether the idea of men begotten by gods or of heroes.

Both these counter-genealogies are, in respect to trustworthiness and evidence, on the same footing. Each represents partly the religious faith, partly the retrospective imagination of the persons from whom it emanated. In each the lower members of the series (to what an extent we cannot tell) are real, the upper members fabulous; but in each also the series derived all its interest and all its imposing effect from being conceived unbroken and entire. Herodotus is much perplexed by the capital discrepancy between the Grecian and Egyptian chronologies, and vainly employs his ingenuity in reconciling them. There is no standard of objective evidence by which either the one or the other of them can be tried. Each has its own subjective value, in conjunction with the faith and feelings of Egyptians and Greeks, and each presupposes in the believer certain mental prepossessions which are not to be found beyond its own local limits. Nor is the greater or less extent of duration at all important, when we once pass the limits of evidence and verifiable reality. One century of recorded time, adequately studded with authentic and orderly events, presents a greater mass and a greater difficulty of transition to the imagination than a hundred centuries of barren genealogy. Herodotus, in discussing the age of Homer and Hesiod, treats an anterior point of 400 years as if it were only yesterday; the reign of Henry VI. is separated from us by an equal interval, and the reader will not require to be reminded how long that interval now appears.

The mythical age was peopled with a mingled aggregate of gods, heroes, and men, so confounded together that it was often impossible to distinguish to which class any individual name belonged. In regard to the Thracian god Zalmoxis, the Hellespontic Greeks interpreted his character and attributes according to the scheme of Euemerism. They affirmed that he had been a man, the slave of the philosopher Pythagoras at Samos, and that he had by abilities and artifice established a religious ascendancy over the minds of the Thracians, and obtained from them divine honors. Herodotus cannot bring himself to believe this story, but he frankly avows his inability to determine whether Zalmoxis was a god or a man, nor can he extricate himself from a similar embarrassment in respect to Dionysus and Pan. Amidst the confusion of the Homeric fight, the goddess Athene confers upon Diomedes the miraculous favor of dispelling the mist from his eyes, so as to enable him to discriminate gods from men; and nothing less than a similar miracle could enable a critical

reader of the mythical narratives to draw an ascertained boundary-line between the two. But the original hearers of the mythes felt neither surprise nor displeasure from this confusion of the divine with the human individual. They looked at the past with a film of faith over their eyes—neither knowing the value, nor desiring the attainment of an unclouded vision. The intimate companionship, and the occasional mistake of identity between gods and men, were in full harmony with their reverential retrospect. And we accordingly see the poet Ovid in his *Fasti*, when he undertakes the task of unfolding the legendary antiquities of early Rome, re-acquiring, by the inspiration of Juno, the power of seeing gods and men in immediate vicinity and conjunct action, such as it existed before the development of the critical and historical sense.

To resume, in brief, what has been laid down in this and the preceding chapters respecting the Grecian mythes:

1. They are a special product of the imagination and feelings, radically distinct both from history and philosophy: they cannot be broken down and decomposed into the one, nor allegorized into the other. There are, indeed, some particular and even assignable mythes, which raise intrinsic presumption of an allegorizing tendency; and there are doubtless some others, though not specially assignable, which contain portions of matter of fact, or names of real persons, embodied in them. But such matter of fact cannot be verified by any intrinsic mark, nor are we entitled to presume its existence in any given case unless some collateral evidence can be produced.

2. We are not warranted in applying to the mythical world the rules either of historical credibility or chronological sequence. Its personages are gods, heroes, and men, in constant juxtaposition and reciprocal sympathy; men, too, of whom we know a large proportion to be fictitious, and of whom we can never ascertain how many may have been real. No series of such personages can serve as materials for chronological calculation.

3. The mythes were originally produced in an age which had no records, no philosophy, no criticism, no canon of belief, and scarcely any tincture either of astronomy or geography,—but which, on the other hand, was full of religious faith, distinguished for quick and susceptible imagination, seeing personal agents where we look only for objects and connecting laws;—an age, moreover, eager for new narrative, accepting with the unconscious impressibility of children (the question of truth or falsehood being never formally raised) all which ran in harmony with its pre-existing feelings, and penetrable by inspired prophets and poets in the same proportion that it was indifferent to positive evidence. To such hearers did the primitive poet or story-teller address himself. It was the glory of his productive genius to provide suitable narrative expression for the faith and emotions which he shared in common with them, and the rich stock of Grecian mythes attests how admirably he performed his

task. As the gods and the heroes formed the conspicuous object of national reverence, so the mythes were partly divine, partly heroic, partly both in one. The adventures of Achilles, Helen, and Diomedes, of Œdipus and Adrastus, of Meleager and Althæa, of Jason and the Argo, were recounted by the same tongues and accepted with the same unsuspecting confidence as those of Apollo and Artemis, of Ares and Aphrodite, of Poseidon and Herakles.

4. The time, however, came when this plausibility ceased to be complete. The Grecian mind made an important advance, socially, ethically, and intellectually. Philosophy and history were constituted, prose writing and chronological records became familiar; a canon of belief more or less critical came to be tacitly recognized. Moreover, superior men profited more largely by the stimulus, and contracted habits of judging different from the vulgar: the god Elenchus (to use a personification of Menander), the giver and prover of truth, descended into their minds. Into the new intellectual medium, thus altered in its elements and no longer uniform in its quality, the mythes descended by inheritance; but they were found, to a certain extent, out of harmony even with the feelings of the people, and altogether dissonant with those of instructed men. Yet the most superior Greek was still a Greek, cherishing the common reverential sentiment toward the fore-time of his country. Though he could neither believe nor respect the mythes as they stood, he was under an imperious mental necessity to transform them into a state worthy of his belief and respect. While the literal mythe still continued to float among the poets and the people, critical men interpreted, altered, decomposed, and added, until they found something which satisfied their minds as a supposed real basis. They manufactured some dogmas of supposed original philosophy, and a long series of fancied history and chronology, retaining the mythical names and generations, even when they were obliged to discard or recast the mythical events. The interpreted mythe was thus promoted into a reality, while the literal mythe was degraded into a fiction.

The habit of distinguishing the interpreted from the literal mythe has passed from the literary men of antiquity to those of the modern world, who have for the most part construed the divine mythes as allegorized philosophy, and the heroic mythes as exaggerated, adorned, and over-colored history. The early ages of Greece have thus been peopled with quasi-historical persons and quasi-historical events, all extracted from the mythes after making certain allowances for poetical ornament. But we must not treat this extracted product as if it were the original substance. We cannot properly understand it except by viewing it in connection with the literal mythes out of which it was obtained, in their primitive age and appropriate medium, before the superior minds had yet outgrown the common faith in an all-personified Nature, and learned to restrict the divine free-agency by the supposition of invariable physical laws. It is in this point of

view that the mythes are important for any one who would correctly appreciate the general tone of Grecian thought and feeling; for they were the universal mental stock of the Hellenic world—common to men and women, rich and poor, instructed and ignorant; they were in every one's memory and in every one's mouth, while science and history were confined to comparatively few. We know from Thucydides how erroneously and carelessly the Athenian public of his day retained the history of Peisistratus, only one century past; but the adventures of the gods and heroes, the numberless explanatory legends attached to visible objects and periodical ceremonies, were the theme of general talk, and any man unacquainted with them would have found himself partially excluded from the sympathy of his neighbors. The theatrical representation, exhibited to the entire city population and listened to with enthusiastic interest, both presupposed and perpetuated acquaintance with the great lines of heroic fable. Indeed, in later times even the pantomimic dancers embraced in their representation the whole field of mythical incident, and their immense success proves at once how popular and how well known such subjects were. The names and attributes of the heroes were incessantly alluded to in the way of illustration, to point out a consoling, admonitory, or repressive moral: the simple mention of any of them sufficed to call up in every one's mind the principal events of his life, and the poet, or rhapsode could thus calculate on touching chords not less familiar than susceptible.

A similar effect was produced by the multiplied religious festivals and processions, as well as by the oracles and prophecies which circulated in every city. The annual departure of the Theoric ship from Athens to the sacred island of Delos kept alive, in the minds of Athenians generally, the legend of Theseus and his adventurous enterprise in Krete: and in like manner most of the other public rites and ceremonies were of a commemorative character, deduced from some mythical person or incident familiarly known to natives, and forming to strangers a portion of the curiosities of the place. During the period of Grecian subjection under the Romans, these curiosities, together with their works of art and their legends, were especially clung to as a set-off against present degradation. The Theban citizen who found himself restrained from the liberty enjoyed by all other Greeks, of consulting Amphiaraus as a prophet, though the sanctuary and chapel of the hero stood in his own city, could not be satisfied without a knowledge of the story which explained the origin of such prohibition, and which conducted him back to the originally hostile relations between Amphiaraus and Thebes. Nor can we suppose among the citizens of Sikyon anything less than a perfect and reverential conception of the legend of Thebes, when we read the account given by Herodotus of the conduct of the despot Kleisthenes in regard to Adrastus and Melanippus. The Trœzenian youths and maidens, who universally, when on the eve of marriage,

consecrated an offering of their hair at the Heroon of Hippolytus, maintained a lively recollection of the legend of that unhappy recusant whom Aphrodite had so cruelly punished. Abundant relics preserved in many Grecian cities and temples served both as mementos and attestations of other legendary events; and the tombs of the heroes counted among the most powerful stimulants of mythical reminiscence. The scepter of Pelops and Agamemnon, still preserved in the days of Pausanias at Chæroneia in Bœotia, was the work of the god Hephæstos. While many other alleged productions of the same divine hand were preserved in different cities of Greece, this is the only one which Pausanias himself believed to be genuine: it had been carried by Elektra, daughter of Agamemnon, to Phokis, and received divine honors from the citizens of Chæroneia. The spears of Meriones and Odysseus were treasured up at Engyium in Sicily, that of Achilles at Phaselis; the sword of Memnon adorned the temple of Asklepius at Nicomedia; and Pausanias, with unsuspecting confidence, adduces the two latter as proofs that the arms of the heroes were made of brass. The hide of the Kalydonian boar was guarded and shown by the Tegeates as a precious possession; the shield of Euphorbus was in like manner suspended in the temple of Branchidæ near Miletus, as well as in the temple of Here in Argos. Visible relics of Epeius and Philoktetes were not wanting; moreover, Strabo raises his voice with indignation against the numerous Palladia which were shown in different cities, each pretending to be the genuine image from Troy. It would be impossible to specify the number of chapels, sanctuaries, solemnities, foundations of one sort or another, said to have been first commenced by heroic or mythical personages,—by Herakles, Jason, Medea, Alkmæon, Diomedes, Odysseus, Danaus and his daughters, etc. Perhaps in some of these cases particular critics might raise objections, but the great bulk of the people entertained a firm and undoubted belief in the current legend.

If we analyze the intellectual acquisitions of a common Grecian townsman from the rude communities of Arcadia or Phokis even up to the enlightened Athens, we shall find that, over and above the rules of art or capacities requisite for his daily wants, they consisted chiefly of the various mythes connected with his gens, his city, his religious festivals and the mysteries in which he might have chosen to initiate himself, as well as with the works of art and the more striking natural objects which he might see around him—the whole set off and decorated by some knowledge of the epic and dramatic poets. Such was the intellectual and imaginative reach of an ordinary Greek, considered apart from the instructed few: it was an aggregate of religion, of social and patriotic retrospect, and of romantic fancy, blended into one indivisible faith. And thus the subjective value of the mythes, looking at them purely as elements of Grecian thought and feeling, will appear indisputably great, how-

ever little there may be of objective reality, either historical or philosophical, discoverable under them.

We must not omit the incalculable importance of the mythes as stimulants to the imagination of the Grecian artist in sculpture, in painting, in carving, and in architecture. From the divine and heroic legends and personages were borrowed those paintings, statues, and reliefs which rendered the temples, porticoes, and public buildings, at Athens and elsewhere, objects of surpassing admiration. Such visible reproduction contributed again to fix the types of the gods and heroes familiarly and indelibly on the public mind. The figures delineated on cups and vases as well as on the walls of private houses were chiefly drawn from the same source—the mythes being the great storehouse of artistic scenes and composition.

To enlarge on the characteristic excellence of Grecian art would here be out of place: I regard it only in so far as, having originally drawn its materials from the mythes, it reacted upon the mythical faith and imagination—the reaction imparting strength to the former as well as distinctness to the latter. To one who saw constantly before him representations of the battles of the Centaurs or the Amazons, of the exploits performed by Perseus and Bellerophon, of the incidents composing the Trojan war or the Kalydonian boar-hunt—the process of belief, even in the more fantastic of these conceptions, became easy in proportion as the conception was familiarized. And if any person had been slow to believe in the efficacy of the prayers of Æakus, whereby that devout hero once obtained special relief from Zeus, at a moment when Greece was perishing from long-continued sterility—his doubts would probably vanish, when, on visiting the Æakeium at Ægina, there were exhibited to him the statues of the very envoys who had come on the behalf of the distressed Greeks to solicit that Æakus would pray for them. A Grecian temple was not simply a place of worship, but the actual dwelling-place of a god, who was believed to be introduced by the solemn dedicatory ceremony, and whom the imagination of the people identified in the most intimate manner with his statue. The presence or removal of the statue was conceived as identical with that of the being represented—and while the statue was solemnly washed, dressed, and tended with all the respectful solicitude which would have been bestowed upon a real person, miraculous tales were often rife respecting the manifestation of real internal feeling in the wood and the marble. At perilous or critical moments, the statue was affirmed to have sweated, to have wept, to have closed its eyes, or brandished the spear in its hands, in token of sympathy or indignation. Such legends, springing up usually in times of suffering and danger, and finding few men bold enough openly to contradict them, ran in complete harmony with the general mythical faith, and tended to strengthen it in all its various ramifications. The renewed activity

of the god or hero both brought to mind and accredited the pre-existing mythes connected with his name. When Boreas, during the invasion of Greece by Xerxes and in compliance with the fervent prayer of the Athenians, had sent forth a providential storm to the irreparable damage of the Persian armada, the skeptical minority (alluded to by Plato) who doubted the myth of Boreas and Oreithyia, and his close connection thus acquired with Erechtheus and the Erechtheids generally, must for the time have been reduced to absolute silence.

CHAPTER XVII

THE GRECIAN MYTHICAL VEIN COMPARED WITH THAT OF MODERN EUROPE.

I HAVE already remarked that the existence of that popular narrative talk, which the Germans express by the significant word *Sage* or *Volks-Sage*, in a greater or less degree of perfection or development, is a phenomenon common to almost all stages of society and to almost all quarters of the globe. It is the natural effusion of the unlettered, imaginative, and believing man, and its maximum of influence belongs to an early stage of the human mind: for the multiplication of recorded facts, the diffusion of positive science, and the formation of a critical standard of belief, tend to discredit its dignity and to repress its easy and abundant flow. It supplies to the poet both materials to recombine and adorn, and a basis as well as a stimulus for further inventions of his own; and this at a time when the poet is religious teacher, historian, and philosopher, all in one—not, as he becomes at a more advanced period, the mere purveyor of avowed, though interesting, fiction.

Such popular stories, and such historical songs (meaning by historical simply that which is accepted as history) are found in most quarters of the globe, and especially among the Teutonic and Celtic populations of early Europe. The old Gothic songs were cast into a continuous history by the historian ABlavius; and the poems of the Germans respecting Tuisto, the earth-born god, his son Mannus, and his descendants, the eponyms of the various German tribes, as they are briefly described by Tacitus, remind us of Hesiod, or Eumelus, or the Homeric hymns. Jacob Grimm, in his learned and valuable "*Deutsche Mythologie*," has exhibited copious evidence of the great fundamental analogy, along with many special differences, between the German, Scandinavian, and Grecian mythical world; and the dissertation of Mr. Price (prefixed to his edition of Wharton's "*His-*

tory of English Poetry") sustains and illustrates Grimm's view. The same personifying imagination—the same ever-present conception of the will, sympathies, and antipathies of the gods as the producing causes of phenomena, and as distinguished from a course of nature with its invariable sequence—the same relations between gods, heroes, and men, with the like difficulty of discriminating the one from the other in many individual names—a similar wholesale transfer of human attributes to the gods, with the absence of human limits and liabilities—a like belief in Nymphs, Giants, and other beings neither gods nor men—the same coalescence of the religious with the patriotic feeling and faith,—these are positive features common to the early Greeks with the early Germans: and the negative conditions of the two are not less analogous—the absence of prose writing, positive records, and scientific culture. The preliminary basis and encouragements for the mythopœic faculty were thus extremely similar.

But though the prolific forces were the same in kind, the results were very different in degree; and the developing circumstances were more different still.

First, the abundance, the beauty, and the long continuance of early Grecian poetry, in the purely poetical age, is a phenomenon which has no parallel elsewhere.

Secondly, the transition of the Greek mind from its poetical to its comparatively positive state was self-operated, accomplished by its own inherent and expansive force—aided, indeed, but by no means either impressed or provoked, from without. From the poetry of Homer to the history of Thucydides and the philosophy of Plato and Aristotle, was a prodigious step, but it was the native growth of the Hellenic youth into an Hellenic man; and what is of still greater moment, it was brought about without breaking the thread either of religious or patriotic tradition—without any coercive innovation or violent change in the mental feelings. The legendary world, though the ethical judgments and rational criticisms of superior men had outgrown it, still retained its hold upon their feelings as an object of affectionate and reverential retrospect.

Far different from this was the development of the early Germans. We know little about their early poetry, but we shall run no risk of error in affirming that they had nothing to compare with either *Iliad* or *Odyssey*. Whether, if left to themselves, they would have possessed sufficient progressive power to make a step similar to that of the Greeks, is a question which we cannot answer. Their condition, mental as well as political, was violently changed by a foreign action from without. The influence of the Roman empire introduced artificially among them new institutions, new opinions, habits, and luxuries, and, above all, a new religion; the Romanized Germans becoming themselves successively the instruments of this revolution with regard to such of their brethren as still remained

heathens. It was a revolution often brought about by penal and coercive means: the old gods Thor and Woden were formally deposed and renounced, their images were crumbled into dust, and the sacred oaks of worship and prophecy hewn down. But even where conversion was the fruit of preaching and persuasion, it did not the less break up all the associations of a German with respect to that mythical world which he called his past, and of which the ancient gods constituted both the charm and the sanctity: he had now only the alternative of treating them either as men or as *dæmons*. That mixed religious and patriotic retrospect, formed by the coalescence of piety with ancestral feeling, which constituted the appropriate sentiment both of Greeks and of German toward their unrecorded antiquity, was among the latter banished by Christianity: and while the root of the old mythes was thus cankered, the commemorative ceremonies and customs with which they were connected either lost their consecrated character or disappeared altogether. Moreover, new influences of great importance were at the same time brought to bear. The Latin language, together with some tinge of Latin literature—the habit of writing and of recording present events—the idea of a systematic law and pacific adjudication of disputes,—all these formed a part of the general working of Roman civilization, even after the decline of the Roman empire, upon the Teutonic and the Celtic tribes. A class of specially educated men was formed upon a Latin basis and upon Christian principles, consisting almost entirely of priests, who were opposed, as well by motives of rivalry as by religious feeling, to the ancient bards and story-tellers of the community. The “lettered men” were constituted apart from “the men of story,” and Latin literature contributed along with religion to sink the mythes of untaught heathenism. Charlemagne, indeed, at the same time that he employed aggressive and violent proceedings to introduce Christianity among the Saxons, also took special care to commit to writing and preserve the old heathen songs. But there can be little doubt that this step was the suggestion of a large and enlightened understanding peculiar to himself. The disposition general among lettered Christians of that age is more accurately represented by his son, Louis le Débonnaire, who, having learnt these songs as a boy, came to abhor them when he arrived at mature years, and could never be induced either to repeat or tolerate them.

According to the old heathen faith, the pedigree of the Saxon, Anglian, Danish, Norwegian, and Swedish kings—probably also those of the German and Scandinavian kings generally—was traced to Odin, or to some of his immediate companions or heroic sons. I have already observed that the value of these genealogies consisted not so much in their length as in the reverence attached to the name serving as primitive source. After the worship attached to Odin had been extinguished, the genealogical line was lengthened up to

Japhet or Noah—and Odin, no longer accounted worthy to stand at the top, was degraded into one of the simple human members of it. And we find this alteration of the original mythical genealogies to have taken place even among the Scandinavians, although the introduction of Christianity was in those parts both longer deferred, so as to leave time for a more ample development of the heathen poetical vein—and seems to have created a less decided feeling of antipathy (especially in Iceland) toward the extinct faith. The poems and tales composing the Edda, though first committed to writing after the period of Christianity, do not present the ancient gods in a point of view intentionally odious or degrading.

The transposition above alluded to, of the genealogical root from Odin to Noah, is the more worthy of notice as it illustrates the genuine character of these genealogies, and shows that they sprung, not from any erroneous historical data, but from the turn of the religious feeling; also that their true value is derived from their being taken entire, as connecting the existing race of men with a divine original. If we could imagine that Grecian paganism had been superseded by Christianity in the year 500 B.C., the great and venerated gentile genealogies of Greece would have undergone the like modification; the Herakleids, Pelopids, Æakids, Asklepiads, etc., would have been merged in some larger aggregate branching out from the archæology of the Old Testament. The old heroic legends connected with these ancestral names would either have been forgotten, or so transformed as to suit the new vein of thought; for the altered worship, ceremonies, and customs would have been altogether at variance with them, and the mythical feeling would have ceased to dwell upon those to whom prayers were no longer offered. If the oak of Dodona had been cut down, or the Theoric ship had ceased to be sent from Athens to Delos, the mythes of Theseus and of the two black doves would have lost their pertinence and died away. As it was, the change from Homer to Thucydides and Aristotle took place internally, gradually, and imperceptibly. Philosophy and history were superinduced in the minds of the superior few, but the feelings of the general public continued unshaken—the sacred objects remained the same both to the eye and to the heart—and the worship of the ancient gods was even adorned by new architects and sculptors who greatly strengthened its imposing effect.

While, then, in Greece the mythopœic stream continued in the same course, only with abated current and influence, in modern Europe its ancient bed was blocked up and it was turned into new and divided channels. The old religion—though as an ascendent faith, unanimously and publicly manifested, it became extinct—still continued in detached scraps and fragments, and under various alterations of name and form. The heathen gods and goddesses, deprived as they were of divinity, did not pass out of the recollec-

tion and fears of their former worshipers, but were sometimes represented (on principles like those of Eumerus) as having been eminent and glorious men—sometimes degraded into dæmons, magicians, elves, fairies, and other supernatural agents, of an inferior grade and generally mischievous cast. Christian writers such as Saxo Grammaticus and Snorro Sturleson committed to writing the ancient oral songs of the Scandinavian Scalds, and digested the events contained in them into continuous narrative—performing in this respect a task similar to that of the Grecian logographers Pherekydes and Hellanikus, in reference to Hesiod and the Cyclic poets. But while Pherekydes and Hellanikus compiled under the influence of feelings substantially the same as those of the poets on whom they bestowed their care, the Christian logographers felt it their duty to point out the Odin and Thor of the old Scalds as evil dæmons, or cunning enchanters, who had fascinated the minds of men into a false belief in their divinity. In some cases the heathen recitals and ideas were modified so as to suit Christian feeling. But when preserved without such a change, they exhibited themselves palpably, and were designated by their compilers as at variance with the religious belief of the people, and as associated either with imposture or with evil spirits.

A new vein of sentiment has arisen in Europe, unsuitable, indeed, to the old mythes, yet leaving still in force the demand for mythical narrative generally. And this demand was satisfied, speaking generally, by two classes of narratives—the legends of the Catholic saints and the romances of chivalry, corresponding to two types of character, both perfectly accommodated to the feelings of the time—the saintly ideal and the chivalrous ideal.

Both these two classes of narrative correspond, in character as well as in general purpose, to the Grecian mythes—being stories accepted as realities, from their full conformity with the predispositions and deep-seated faith of an uncritical audience, and prepared beforehand by their authors, not with any reference to the conditions of historical proof, but for the purpose of calling forth sympathy, emotion, or reverence. The type of the saintly character belongs to Christianity, being the history of Jesus Christ as described in the Gospels, and that of the prophets in the Old Testament; while the lives of holy men, who acquired a religious reputation from the 4th to the 14th century of the Christian era, were invested with attributes, and illustrated with ample details, tending to assimilate them to this revered model. The numerous miracles, the cure of diseases, the expulsion of dæmons, the temptations and sufferings, the teaching and commands, with which the biography of Catholic saints abounds, grew chiefly out of this pious feeling, common to the writer and to his readers. Many of the other incidents, recounted in the same performances, take their rise from misinterpreted allegories, from ceremonies and customs of which it was pleasing to find a consecrated

origin, or from the disposition to convert the etymology of a name into matter of history: many have also been suggested by local peculiarities, and by the desire of stimulating or justifying the devotional emotions of pilgrims who visited some consecrated chapel or image. The dove was connected, in the faith of the age, with the Holy Ghost, the serpent with Satan; lions, wolves, stags, unicorns, etc., were the subjects of other emblematic associations; and such modes of belief found expression for themselves in many narratives which brought the saints into conflict or conjoint action with these various animals. Legends of this kind, indefinitely multiplied and pre-eminently popular and affecting, in the Middle Ages, are not exaggerations of particular matters of fact, but emanations in detail of some current faith or feeling, which they served to satisfy, and by which they were in turn amply sustained and accredited.

Readers of Pausanias will recognize the great general analogy between the stories recounted to him at the temples which he visited, and these legends of the Middle Ages. Though the type of character which the latter illustrate is indeed materially different, yet the source as well as the circulation, the generating as well as the sustaining forces, were in both cases the same. Such legends were the natural growth of a religious faith, earnest, unexamining, and interwoven with the feelings at a time when the reason does not need to be cheated. The lives of the saints bring us even back to the simple and ever-operative theology of the Homeric age; so constantly is the hand of God exhibited even in the minutest details, for the succor of a favored individual—so completely is the scientific point of view, respecting the phenomena of nature absorbed into the religious. During the intellectual vigor of Greece and Rome, a sense of the invariable course of nature and of the scientific explanation of phenomena had been created among the superior minds, and through them indirectly among the remaining community; thus limiting to a certain extent the ground open to be occupied by a religious legend. With the decline of the pagan literature and philosophy, before the sixth century of the Christian era, this scientific conception gradually passed out of sight, and left the mind free to a religious interpretation of nature not less simple and naïf than that which had prevailed under the Homeric paganism. The great religious movement of the Reformation, and the gradual formation of critical and philosophical habits in the modern mind, have caused these legends of the saints—once the charm and cherished creed of a numerous public—to pass altogether out of credit, without even being regarded, among Protestants at least, as worthy of a formal scrutiny into the evidence—a proof of the transitory value of public belief, however sincere and fervent, as a certificate of historical truth, if it be blended with religious predispositions.

The same mythopœic vein, and the same susceptibility and facility of belief, which had created both supply and demand for the legends

of the saints, also provided the abundant stock of romantic narrative poetry, in amplification and illustration of the chivalrous ideal. What the legends of Troy, of Thebes, of the Kalydonian boar, of *Œdipus*, *Theseus*, etc., were to an early Greek, the tales of Arthur, of Charlemagne, of the *Nibelungen*, were to an Englishman, or Frenchman, or German, of the twelfth or thirteenth century. They were neither recognized fiction nor authenticated history; they were history, as it is felt and welcomed by minds unaccustomed to investigate evidence and unconscious of the necessity of doing so. That the *Chronicle of Turpin*, a mere compilation of poetical legends respecting Charlemagne, was accepted as genuine history, and even pronounced to be such by papal authority, is well known; and the authors of the romances announce themselves, not less than those of the old Grecian epic, as being about to recount real matter of fact. It is certain that Charlemagne is a great historical name, and it is possible, though not certain, that the name of Arthur may be historical also. But the Charlemagne of history and the Charlemagne of romance, have little except the name in common; nor could we ever determine except by independent evidence (which in this case we happen to possess), whether Charlemagne was a real or a fictitious person. That illustrious name, as well as the more problematical Arthur, is taken up by the romancers, not with a view to celebrate realities previously verified, but for the purpose of setting forth or amplifying an ideal of their own, in such manner as both to rouse the feelings and captivate the faith of their hearers.

To inquire which of the personages of the Carlovingian epic were real and which were fictitious, to examine whether the expedition ascribed to Charlemagne against Jerusalem had ever taken place or not, to separate truth from exaggeration in the exploits of the Knights of the Round table—these were problems which an audience of that day had neither disposition to undertake nor means to resolve. They accepted the narrative as they heard it, without suspicion or reserve; the incidents related, as well as the connecting links between them, were in full harmony with their feelings, and gratifying as well to their sympathies as to their curiosity: nor was anything farther wanting to induce them to believe it, though the historical basis might be ever so slight or even non-existent.

The romances of chivalry represented, to those who heard them, real deeds of the foretime, "glories of the foregone men," to use the Hesiodic expression at the same time that they embodied and filled up the details of an heroic ideal, such as that age could conceive and admire—a fervent piety, combined with strength, bravery, and the love of adventurous aggression directed sometimes against infidels, sometimes against enchanters or monsters, sometimes in defense of the fair sex. Such characteristics were naturally popular, in a century of feudal struggles and universal insecurity, when the grand subjects of common respect and interest were the church and

the crusades, and when the latter especially were embraced with an enthusiasm truly astonishing.

The long German poem of the *Nibelungen Lied*, as well as the *Volsunga Saga* and a portion of the songs of the *Edda*, relate to a common fund of mythical, superhuman personages, and of fabulous adventure, identified with the earliest antiquity of the Teutonic and Scandinavian race, and representing their primitive sentiment toward ancestors of divine origin. Sigurd, Brynhilde, Gudrun, and Atle are mythical characters celebrated as well by the Scandinavian Scalds as by the German epic poets, but with many varieties and separate additions to distinguish the one from the other. The German epic, later and more elaborated, includes various persons not known to the songs in the *Edda*, in particular the prominent name of Dieterich of Bern—presenting, moreover, the principal characters and circumstances as Christian, while in the *Edda* there is no trace of anything but heathenism. There is, indeed, in this the old and heathen version, a remarkable analogy with many points of Grecian mythical narrative. As in the case of the short life of Achilles, and of the miserable Labdakids of Thebes, so in the family of the Volsungs, through sprung from and protected by the gods, a curse of destiny hangs upon them and brings on their ruin, in spite of pre-eminent personal qualities. The more thoroughly this old Teutonic story has been traced and compared, in its various transformations and accompaniments, the less can any well-established connection be made out for it with authentic historical names or events. We must acquiesce in its personages as distinct in original conception from common humanity, and as belonging to the subjective mythical world of the race by whom they were sung.

Such were the compositions which not only interested the emotions, but also satisfied the undistinguishing historical curiosity, of the ordinary public in the Middle Ages. The exploits of many of these romantic heroes resemble in several points those of the Grecian: the adventures of Perseus, Achilles, Odysseus, Atalanta, Bellerophon, Jason, and the Trojan war or Argonautic expedition generally, would have fitted in perfectly to the Carolingian or other epics of the period. That of the Middle Ages, like the Grecian, was eminently expansive in its nature. New stories were successively attached to the names and companions of Charlemagne and Arthur, just as the legend of Troy was enlarged by Arktinus, Lesches, and Stesichorus; that of Thebes by fresh miseries entailed on the fated head of *Cædipus*, and that of the Kalydonian boar by the addition of Atalanta. Altogether, the state of mind of the hearers seems in both cases to have been much the same—eager for emotion and sympathy, and receiving any narrative attuned to their feeling, not merely with hearty welcome, but also with unsuspecting belief.

Nevertheless, there were distinctions deserving of notice, which render the foregoing proposition more absolutely exact with regard

to Greece than with regard to the Middle Ages. The tales of the epic, and the mythes in their most popular and extended signification, were the only intellectual nourishment with which the Grecian public was supplied, until the sixth century before the Christian era: there was no prose writing, no history, no philosophy. But such was not exactly the case at the time when the epic of the Middle Ages appeared. At that time, a portion of society possessed the Latin language, the habit of writing, and some tinge both of history and philosophy: there were a series of chronicles, scanty indeed, and imperfect, but referring to contemporary events and preventing the real history of the past from passing into oblivion; there were even individual scholars, in the twelfth century, whose acquaintance with Latin literature was sufficiently considerable to enlarge their minds and to improve their judgments. Moreover, the epic of the Middle Ages, though deeply imbued with religious ideas, was not directly amalgamated with the religion of the people, and did not always find favor with the clergy; while the heroes of the Grecian epic were not only linked in a thousand ways with existing worship, practices, and sacred localities, but Homer and Hesiod pass with Herodotus for the constructors of Grecian theology. We thus see that the ancient epic was both exempt from certain distracting influences by which that of the Middle Ages was surrounded, and more closely identified with the veins of thought and feeling prevalent in the Grecian public. Yet these counteracting influences did not prevent Pope Calixtus II. from declaring the Chronicle of Turpin to be a genuine history.

If we take the history of our own country as it was conceived and written from the twelfth to the seventeenth century by Hardyng, Fabyan, Grafton, Hollinshed, and others, we shall find that it was supposed to begin with Brute, the Trojan, and was carried down from thence, for many ages and through a long succession of kings, to the times of Julius Cæsar. A similar belief of descent from Troy, arising seemingly from a reverential imitation of the Romans and of their Trojan origin, was cherished in the fancy of other European nations. With regard to the English, the chief circulator of it was Geoffrey of Monmouth. It passed with little resistance or dispute into the national faith—the kings from Brute downward being enrolled in regular chronological series with their respective dates annexed. In a dispute which took place during the reign of Edward I. (A.D. 1301) between England and Scotland, the descent of the kings of England from Brute, the Trojan, was solemnly embodied in a document put forth to sustain the rights of the crown of England, as an argument bearing on the case then in discussion; and it passed without attack from the opposing party—an incident which reminds us of the appeal made by Æschines, in the contention between the Athenians and Philip of Macedon respecting Amphipolis, to the primitive dotal rights of Akamas, son of Theseus; and also of the defense urged by the Athenians to sustain their conquest of Sigeum,

against the reclamations of the Mityleneans, wherein the former alleged that they had as much right to the place as any of the other Greeks who had formed part of the victorious armament of Agamemnon.

The tenacity with which this early series of British kings was defended is no less remarkable than the facility with which it was admitted. The chroniclers at the beginning of the seventeenth century warmly protested against the intrusive skepticism which would cashier so many venerable sovereigns and efface so many noble deeds. They appealed to the patriotic feelings of their hearers, represented the enormity of thus setting up a presumptuous criticism against the belief of ages, and insisted on the danger of the precedent as regarded history generally. How this controversy stood, at the time and in the view of the illustrious author of "Paradise Lost," I shall give in his own words as they appear in the second page of his "History of England." After having briefly touched upon the stories of Samothès, son of Japhet, Albion, son of Neptune, etc., he proceeds:

"But now of Brutus and his line, with the whole progeny of kings, to the entrance of Julius Cæsar, we cannot so easily be discharged; descents of ancestry long continued, law and exploits not plainly seeming to be borrowed or devised, which on the common belief have wrought no small impression; *defended by many, denied utterly by few.* For what though Brutus and the whole Trojan pretense were yielded up, seeing they, who first devised to bring us some noble ancestor, were content at first with Brutus the consul, till better invention, though not willing to forgo the name, taught them to remove it higher into a more fabulous age, and by the same remove lighting on the Trojan tales, in affectation to make the Briton of one original with the Roman, pitched there: *Yet those old and inborn kings, never any to have been real persons, or done in their lives at least some part of what so long hath been remembered, cannot be thought without too strict incredulity.* For these, and those causes above-mentioned, that which hath received approbation from so many, I have chosen not to omit. Certain or uncertain, be that upon the credit of those whom I must follow; *so far as keeps aloof from impossible or absurd,* attested by ancient writers from books more ancient, I refuse not as the due and proper subject of story."

Yet in spite of the general belief of so many centuries, in spite of the concurrent persuasion of historians and poets, in spite of the declaration of Milton, extorted from his feelings rather than from his reason, that this long line of quasi-historical kings and exploits could not be *all* unworthy of belief—in spite of so large a body of authority and precedent, the historians of the nineteenth century begin the history of England with Julius Cæsar. They do not attempt either to settle the date of King Bladud's accession, or to determine what may be the basis of truth in the affecting narrative of Lear. The

standard of historical credibility, especially with regard to modern events, has indeed been greatly and sensibly raised within the last hundred years.

But in regard to ancient Grecian history, the rules of evidence still continue relaxed. The dictum of Milton, regarding the ante-Cæsarían history of England, still represents pretty exactly the feeling now prevalent respecting the mythical history of Greece: "Yet those old and inborn kings," Agamemnon, Achilles, Odysseus, Jason, Adrastus, Amphiaræus, Meleager, etc., "never any to have been real persons, or done in their lives at least some part of what so long has been remembered, cannot be thought without too strict incredulity." Amid much fiction (we are still told), there must be some truth; but how is such truth to be singled out? Milton does not even attempt to make the severance; he contents himself with "keeping aloof from the impossible and the absurd," and ends in a narrative which has indeed the merit of being sober-colored, but which he never for a moment thinks of recommending to his readers as true. So in regard to the legends of Greece—Troy, Thebes, the Argonauts, the Boar of Kalydon, Herakles, Theseus, Ædipus—the conviction still holds in men's minds that there must be something true at the bottom; and many readers of this work may be displeased, I fear, not to see conjured up before them the eidolon of an authentic history, even though the vital spark of evidence be altogether wanting.

I presume to think that our great poet has proceeded upon mistaken views with respect to the old British fables, not less in that which he leaves out than in that which he retains. To omit the miraculous and the fantastic (it is that which he really means by "the impossible and the absurd"), is to suck the life-blood out of these once popular narratives—to divest them at once both of their genuine distinguishing mark, and of the charm by which they acted on the feelings of believers. Still less ought we to consent to break up and disenchant in a similar manner the mythes of ancient Greece—partly because they possess the mythical beauties and characteristics in far higher perfection, partly because they sank deeper into the mind of a Greek, and pervaded both the public and private sentiment of the country to a much greater degree than the British fables in England.

Two courses, and two only, are open; either to pass over the mythes altogether, which is the way in which modern historians treat the old British fables, or else to give an account of them as mythes; to recognize and respect their specific nature, and to abstain from confounding them with ordinary and certifiable history. There are good reasons for pursuing this second method in reference to the Grecian mythes; and when so considered, they constitute an important chapter in the history of the Grecian mind, and indeed, in that of the human race generally. The historical faith of the Greeks, as

well as that of other people, in reference to early and unrecorded times, is as much subjective and peculiar to themselves as their religious faith; among the Greeks, especially, the two are confounded with an intimacy which nothing less than great violence can disjoin. Gods, heroes, and men—religion and patriotism, matters divine, heroic, and human—were all woven together by the Greeks into one indivisible web, in which the threads of truth and reality, whatever they might originally have been, were neither intended to be, nor were actually, distinguishable. Composed of such materials, and animated by the electric spark of genius, the mythical antiquities of Greece formed a whole at once trustworthy and captivating to the faith and feelings of the people; but neither trustworthy nor captivating, when we sever it from these subjective conditions, and expose its naked elements to the scrutiny of an objective criticism. Moreover, the separate portions of Grecian mythical foretime ought to be considered with reference to that aggregate of which they form a part; to detach the divine from the heroic legends, or some one of the heroic legends from the remainder, as if there were an essential and generic difference between them, is to present the whole under an erroneous point of view. The mythes of Troy and Thebes are no more to be handled objectively, with a view to detect an historical base, than those of Zeus in Krete, of Apollo and Artemis in Delos, of Hermes, or of Prometheus. To single out the siege of Troy from the other mythes, as if it were entitled to pre-eminence as an ascertained historical and chronological event, is a proceeding which destroys the true character and coherence of the mythical world: we only transfer the story (as has been remarked in the preceding chapter) from a class with which it is connected by every tie both of common origin and fraternal affinity, to another with which it has no relationship, except such as violent and gratuitous criticism may enforce.

By drawing this marked distinction between the mythical and the historical world—between matter appropriate only for subjective history, and matter in which objective evidence is attainable—we shall only carry out to its proper length the just and well-known position long ago laid down by Varro. That learned man recognized three distinguishable periods in the time preceding his own age: “First, the time from the beginning of mankind down to the first deluge; a time wholly unknown. Secondly, the period from the first deluge down to the first Olympiad, which is called *the mythical period*, because many fabulous things are recounted in it. Thirdly, the time from the first Olympiad down to ourselves, which is called *the historical period*, because the things done in it are comprised in true histories.”

Taking the commencement of true or objective history at the point indicated by Varro, I still consider the mythical and historical periods to be separated by a wider gap than he would have admitted. To

select any one year as an absolute point of commencement, is of course not to be understood literally; but in point of fact, this is of very little importance in reference to the present question, seeing that the great mythical events—the sieges of Thebes and Troy, the Argonautic expedition, the Kalydonian boar-hunt, the return of the Herakleids, etc.—are all placed long anterior to the first Olympiad, by those who have applied chronological boundaries to the mythical narratives. The period immediately preceding the first Olympiad is one exceedingly barren of events; the received chronology recognizes 400 years and Herodotus admitted 500 years from that date back to the Trojan war.

CHAPTER XVIII.

CLOSING EVENTS OF LEGENDARY GREECE.—PERIOD OF INTERMEDIATE DARKNESS, BEFORE THE DAWN OF HISTORICAL GREECE.

SECTION I.—RETURN OF THE HERAKLEIDS INTO PELOPONNESUS.

IN one of the preceding chapters, we have traced the descending series of the two most distinguished mythical families in Peloponnesus—the Perseids and the Pelopids. We have followed the former down to Herakles and his son Hyllus, and the latter down to Orestes son of Agamemnon, who is left in possession of that ascendancy in the peninsula which had procured for his father the chief command in the Trojan war. The Herakleids, or sons of Herakles, on the other hand, are expelled fugitives, dependent upon foreign aid or protection: Hyllus had perished in single combat with Echemus of Tegea (connected with the Pelopids by marriage with Timandra sister of Klytæmnestra), and a solemn compact had been made, as the preliminary condition of this duel, that no similar attempt at an invasion of the peninsula should be undertaken by his family for the space of 100 years. At the end of the stipulated period the attempt was renewed; and with complete success; but its success was owing, not so much to the valor of the invaders, as to a powerful body of new allies. The Herakleids reappear as leaders and companions of the Dorians,—a northerly section of the Greek name, who now first come into importance,—poor, indeed, in mythical renown, since they are never noticed in the *Iliad*, and only once casually mentioned in the *Odyssey*, as a fraction among the many-tongued inhabitants of Krete—but destined to form one of the grand and predominant elements throughout all the career of historical Hellas.

The son of Hyllus—Kleodæus—as well as his grandson Aristomachus, were now dead, and the lineage of Herakles was represented

by the three sons of the latter—Temenus, Kresphontes, and Aristodemus. Under their conduct the Dorians penetrated into the peninsula. The mythical account traced back this intimate union between the Herakleids and the Dorians to a prior war, in which Herakles himself had rendered inestimable aid to the Dorian king Ægimius, when the latter was hard pressed in a contest with the Lapithæ. Herakles defeated the Lapithæ, and slew their King Koronus; in return for which Ægimius assigned to his deliverer one-third part of his whole territory, and adopted Hyllus as his son. Herakles desired that the territory thus made over might be held in reserve until a time should come when his descendants might stand in need of it; and that time did come, after the death of Hyllus (see Chap. V.). Some of the Herakleids then found shelter at Trikorythus in Attica, but the remainder, turning their steps toward Ægimius, solicited from him the allotment of land which had been promised to their valiant progenitor. Ægimius received them according to his engagement and assigned to them the stipulated third portion of his territory. From this moment the Herakleids and Dorians became intimately united together into one social communion. Pamphylus and Dymas, sons of Ægimius, accompanied Temenus and his two brothers in their invasion of Peloponnesus.

Such is the mythical incident which professes to explain the origin of those three tribes into which all the Dorian communities were usually divided—the Hylleis, the Pamphyli, and the Dymanes—the first of the three including certain particular families, such as that of the kings of Sparta, who bore the special name of Herakleids. Hyllus, Pamphylus, and Dymas are the eponymous heroes of the three Dorian tribes.

Temenus and his two brothers resolved to attack Peloponnesus, not by a land-march along the isthmus, such as that in which Hyllus had been previously slain, but by sea across the narrow inlet between the promontories of Rhium and Antirrhium, with which the Gulf of Corinth commences. According to one story, indeed—which, however, does not seem to have been known to Herodotus—they are said to have selected this line of march by the express direction of the Delphian god, who vouchsafed to expound to them an oracle which had been delivered to Hyllus in the ordinary equivocal phraseology. Both the Ozolian Lokrians, and the Ætoliens, inhabitants of the northern coast of the Gulf of Corinth, were favorable to the enterprise, and the former granted to them a port for building their ships, from which memorable circumstance the port ever afterward bore the name of Naupaktus. Aristodemus was here struck with lightning and died, leaving twin sons, Eurysthenes and Prokles; but his remaining brothers continued to press the expedition with alacrity.

At this juncture, an Akarnanian prophet named Karnus, presented himself in the camp under the inspiration of Apollo, and uttered

various predictions: he was, however, so much suspected of treacherous collusion with the Peloponnesians, that Hippotes, great grandson of Herakles, through Phylas and Antiochus, slew him. His death drew upon the army the wrath of Apollo, who destroyed their vessels and punished them with famine. Temenus in his distress, again applying to the Delphian god for succor and counsel, was made acquainted with the cause of so much suffering, and was directed to banish Hippotes for 10 years, to offer expiatory sacrifice for the death of Karnus, and to seek as the guide of the army a man with three eyes. On coming back to Naupaktus, he met the Ætolian Oxylus, son of Andraemon, returning to his country after a temporary exile in Elis incurred for homicide: Oxylus had lost one eye, but as he was seated on a horse, the man and the horse together made up the three eyes required, and he was adopted as the guide prescribed by the oracle. Conducted by him, they refitted their ships, landed on the opposite coast of Achaia, and marched to attack Tisamenus son of Orestes, then the great potentate of the peninsula. A decisive battle was fought, in which the latter was vanquished and slain, and in which Pamphylus and Dymas also perished. This battle made the Dorians so completely masters of the Peloponnesus, that they proceeded to distribute the territory among themselves. The fertile land of Elis had been by previous stipulation reserved for Oxylus, as a recompense for his services as conductor: and it was agreed that the three Herakleids—Temenus, Kresphontes, and the infant sons of Aristodemus—should draw lots for Argos, Sparta, and Messene. Argos fell to Temenus, Sparta to the sons of Aristodemus, and Messene to Kresphontes; the latter having secured for himself this prize, the most fertile territory of the three, by the fraud of putting into the vessel out of which the lots were drawn a lump of clay instead of a stone, whereby the lots of his brothers were drawn out while his own remained inside. Solemn sacrifices were offered by each upon this partition; but as they proceeded to the ceremony, a miraculous sign was seen upon the altar of each of the brothers—a toad corresponding to Argos, a serpent to Sparta, and a fox to Messene. The prophets, on being consulted, delivered the import of these mysterious indications: the toad, as an animal slow and stationary, was an evidence that the possessor of Argos would not succeed in enterprises beyond the limits of his own city; the serpent denoted the aggressive and formidable future reserved to Sparta; the fox prognosticated a career of wile and deceit to the Messenian.

Such is the brief account given by Apollodorus of the return of the Herakleids, at which point we pass, as if touched by the wand of a magician, from mythical to historical Greece. The story bears on the face of it the stamp, not of history, but of legend—abridged from one or more of the genealogical poets, and presenting such an account as they thought satisfactory, of the first formation of the great Dorian establishments in Peloponnesus, as well as of the semi-

Ætolian Elis. Its incidents are so conceived as to have an explanatory bearing on Dorian institutions—upon the triple division of tribes, characteristic of the Dorians—upon the origin of the great festival of the Karneia at Sparta and other Dorian cities, alleged to be celebrated in expiation of the murder of Karnus—upon the different temper and character of the Dorian states among themselves—upon the early alliance of the Dorians with Elis, which contributed to give ascendancy and vogue to the Olympic games—upon the reverential dependence of Dorians toward the Delphian oracle—and lastly upon the etymology of the name Naupaktus. If we possessed the narrative more in detail, we should probably find many more examples of coloring of the legendary past suitable to the circumstances of the historical present.

Above all, this legend makes out in favor of the Dorians and their kings a mythical title to their Peloponnesian establishments; Argos, Sparta, and Messene, are presented as rightfully belonging, and restored by just retribution, to the children of Herakles. It was to them that Zeus had specially given the territory of Sparta; the Dorians came in as their subjects and auxiliaries. Plato gives a very different version of the legend, but we find that he too turns the story in such a manner as to embody a claim of right on the part of the conquerors. According to him, the Achæans who returned from the capture of Troy, found among their fellow-citizens at home—the race which had grown up during their absence—an aversion to re-admit them: after a fruitless endeavor to make good their rights, they were at expelled, but not without much contest and bloodshed. A leader named Dorieus collected all these exiles into one body, and from him they received the name of Dorians instead of Achæans; then marching back under the conduct of the Herakleids into Peloponnesus, they recovered by force the possessions from which they had been shut out, and constituted the three Dorian establishments under the separate Herakleid brothers, at Argos, Sparta, and Messene. These three fraternal dynasties were founded upon a scheme of intimate union and sworn alliance one with the other, for the purpose of resisting any attack which might be made upon them from Asia, either by the remaining Trojans or by their allies. Such is the story as Plato believed it; materially different in the incidents related, yet analogous in mythical feeling, and embodying alike the idea of a rightful reconquest. Moreover, the two accounts agree in representing both the entire conquest and the triple division of Dorian Peloponnesus as begun and completed in one and the same enterprise,—so as to constitute one single event, which Plato would probably have called the return of the Achæans, but which was commonly known as the return of the Herakleids. Though this is both inadmissible and inconsistent with other statements which approach close to the historical times, yet it bears every mark of being the primitive view originally presented by the genealogical

poets. The broad way in which the incidents are grouped together, was at once easy for the imagination to follow and impressive to the feelings.

The existence of one legendary account must never be understood as excluding the probability of other accounts, current at the same time, but inconsistent with it; and many such there were as to the first establishment of the Peloponnesian Dorians. In the narrative which I have given from Apollodorus, conceived apparently under the influence of Dorian feeling, Tisamenus is stated to have been slain in the invasion. But according to another narrative, which seems to have found favor with the historical Achæans on the north coast of Peloponnesus, Tisamenus, though expelled by the invaders from his kingdom of Sparta or Argos, was not slain: he was allowed to retire under agreement, together with a certain portion of his subjects, and he directed his steps toward the coast of Peloponnesus, south of the Corinthian gulf, then occupied by the Ionians. As there were relations, not only of friendship, but of kindred origin, between Ionians and Achæans (the eponymous heroes Ion and Achæus pass for brothers, both sons of Xuthus), Tisamenus solicited from the Ionians admission for himself and his fellow-fugitives into their territory. The leading Ionians declining this request, under the apprehension that Tisamenus might be chosen as sovereign over the whole, the latter accomplished his object by force. After a vehement struggle, the Ionians were vanquished and put to flight, and Tisamenus thus acquired possession of Helike, as well as of the northern coast of the peninsula, westward from Sikyon; which coast continued to be occupied by the Achæans, and received its name from them, throughout all the historical times. The Ionians retired to Attica, many of them taking part in what is called the Ionic emigration to the coast of Asia Minor, which followed shortly after. Pausanias, indeed, tells us that Tisamenus, having gained a decisive victory over the Ionians, fell in the engagement, and did not himself live to occupy the country of which his troops remained masters. But this story of the death of Tisamenus seems to arise from a desire on the part of Pausanias to blend together into one narrative two discrepant legends; at least, the historical Achæans, in latter times, continued to regard Tisamenus himself as having lived and reigned in their territory, and as having left a regal dynasty which lasted down to Ogyges, after whom it was exchanged for a popular government.

The conquest of Temenus, the eldest of the three Herakleids, originally comprehended only Argos and its neighborhood: it was from thence that Troezen, Epidaurus, Ægina, Sikyon, and Phlius, were successively occupied by Dorians, the sons and son-in-law of Temenus—Deiphontes, Phalkes, and Keisus—being the leaders under whom this was accomplished. At Sparta the success of the Dorians was furthered by the treason of a man named Philonomus, who received as recompense the neighboring town and territory of Amyklæ.

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Messenia is said to have submitted without resistance to the dominion of the Herakleid Kresphontes, who established his residence at Stenyklarus: the Pylian Melanthus, then ruler of the country and representative of the great mythical lineage of Neleus and Nestor, withdrew with his household gods and with a portion of his subjects to Attica.

The only Dorian establishment in the peninsula not directly connected with the triple partition is Corinth, which is said to have been Dorized somewhat later and under another leader, though still a Herakleid. Hippotes—descendant of Herakles in the fourth generation, but not through Hyllus—had been guilty (as already mentioned) of the murder of Karnus the prophet at the camp of Naupaktus, for which he had been banished and remained in exile for ten years; his son deriving the name of Aletes from the long wanderings endured by the father. At the head of a body of Dorians, Aletes attacked Corinth: he pitched his camp on the Solygeian eminence near the city, and harassed the inhabitants with constant warfare until he compelled them to surrender. Even in the time of the Peloponnesian war, the Corinthians professed to identify the hill on which the camp of these assailants had been placed. The great mythical dynasty of the Sisypheids was expelled, and Aletes became ruler and Ekist of the Dorian city; many of the inhabitants, however, Æolic or Ionic, departed.

The settlement of Oxylyus and his Ætolians in Elis is said by some to have been accomplished with very little opposition; the leader professing himself to be descended from Ætolus, who had been in a previous age banished from Elis into Ætolia, and the two people, Epeians and Ætolians, acknowledging a kindred origin one with the other. At first, indeed, according to Ephorus, the Epeians appeared in arms, determined to repel the intruders, but at length it was agreed on both sides to abide the issue of a single combat. Degmenus, the champion of the Epeians, confided in the long shot of his bow and arrow; but the Ætolian Pyræchmes came provided with his sling,—a weapon then unknown and recently invented by the Ætolians,—the range of which was yet longer than that of the bow of his enemy: he thus killed Degmenus, and secured the victory to Oxylyus and his followers. According to one statement the Epeians were expelled; according to another they fraternized amicably with the new-comers. Whatever may be the truth as to this matter, it is certain that their name is from this moment lost, and that they never reappear among the historical elements of Greece: we hear from this time forward only of Eleians, said to be of Ætolian descent.

One most important privilege was connected with the possession of the Eleian territory by Oxylyus, coupled with his claim on the gratitude of the Dorian kings. The Eleians acquired the administration of the temple at Olympia, which the Achæans are said to have possessed before them; and in consideration of this sacred

function which subsequently ripened into the celebration of the great Olympic games, their territory was solemnly pronounced to be inviolable. Such was the statement of Ephorus: we find, in this case as in so many others, that the return of the Herakleids is made to supply a legendary basis for the historical state of things in Peloponnesus.

It was the practice of the great Attic tragedians, with rare exceptions, to select the subjects of their composition from the heroic or legendary world. Euripides had composed three dramas, now lost, on the adventures of Temenus with his daughter Hyrnetho and his son-in-law Deiphontes—on the family misfortunes of Kresphontes and Merope—and on the successful valor of Archelaus the son of Temenus in Macedonia, where he was alleged to have first begun the dynasty of the Temenid kings. Of these subjects the first and second were eminently tragical, and the third, relating to Archelaus, appears to have been undertaken by Euripides in compliment to his contemporary sovereign and patron, Archelaus king of Macedonia: we are even told that those exploits which the usual version of the legend ascribed to Temenus, were reported in the drama of Euripides to have been performed by Archelaus his son. Of all the heroes, touched upon by the three Attic tragedians, these Dorian Herakleids stand lowest in the descending genealogical series—one mark among others that we are approaching the ground of genuine history.

Though the name Achæans, as denoting a people, is henceforward confined to the North-Peloponnesian territory specially called Achaia, and to the inhabitants of Achæa Phthiotis, north of Mount Ceta—and though the great Peloponnesian states always seem to have prided themselves on the title of Dorians—yet we find the kings of Sparta, even in the historical age, taking pains to appropriate to themselves the mythical glories of the Achæans, and to set themselves forth as the representatives of Agamemnon and Orestes. The Spartan king Kleomenes even went so far as to disavow formally any Dorian parentage; for when the priestess at Athens refused to permit him to sacrifice in the temple of Athene, on the plea that it was peremptorily closed to all Dorians, he replied, "I am no Dorian, but an Achæan." Not only did the Spartan envoy, before Gelon of Syracuse, connect the indefeasible title of his country to the supreme command of the Grecian military force, with the ancient name and lofty prerogatives of Agamemnon—but in farther pursuance of the same feeling, the Spartans are said to have carried to Sparta both the bones of Orestes from Tegea, and those of Tisamenus from Helike, at the injunction of the Delphian oracle. There is also a story that Oxylus in Elis was directed by the same oracle to invite into his country an Achæan, as Ækist, conjointly with himself; and that he called in Agorius, the great-grandson of Orestes, from Helike, with a small number of Achæans who joined him. The Dorians themselves, being singularly poor in

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native legends, endeavored, not unnaturally, to decorate themselves with those legendary ornaments which the Achæans possessed in abundance.

As a consequence of the Dorian establishments in Peloponnesus, several migrations of the pre-existing inhabitants are represented as taking place. 1. The Epeians of Elis are either expelled, or merged in the new-comers under Oxylus, and lose their separate name. 2. The Pylians, together with the great heroic family of Neleus and his son Nestor, who preside over them, give place to the Dorian establishment of Messenia, and retire to Athens, where their leader Melanthus becomes king: a large portion of them take part in the subsequent Ionic emigration. 3. A portion of the Achæans, under Penthilus, and other descendants of Orestes, leave Peloponnesus, and form what is called the *Æolic* emigration, to Lesbos, the Troad, and the Gulf of Adramyttium: the name *Æolians*, unknown to Homer and seemingly never applied to any separate tribe at all, being introduced to designate a large section of the Hellenic name, partly in Greece Proper and partly in Asia. 4. Another portion of Achæans expel the Ionians from Achaia properly so called, in the north of Peloponnesus; the Ionians retiring to Attica.

The Homeric poems describe Achæans, Pylians, and Epeians, in Peloponnesus, but take no notice of Ionians in the northern district of Achaia: on the contrary, the Catalogue in the *Iliad* distinctly included this territory under the dominions of Agamemnon. Though the Catalogue of Homer is not to be regarded as an historical document, fit to be called as evidence for the actual state of Peloponnesus at any prior time, it certainly seems a better authority than the statements advanced by Herodotus and others respecting the occupation of northern Peloponnesus by the Ionians, and their expulsion from it by Tisamenus. In so far as the Catalogue is to be trusted, it negatives the idea of Ionians at Helike, and countenances what seems in itself a more natural supposition—that the historical Achæans in the north part of Peloponnesus are a small undisturbed remnant of the powerful Achæan population once distributed throughout the peninsula, until it was broken up and partially expelled by the Dorians.

The Homeric legends, unquestionably the oldest which we possess, are adapted to a population of Achæans, Danaans, and Argeians, seemingly without any special and recognized names, either aggregate or divisional, other than the name of each separate tribe or kingdom. The post-Homeric legends are adapted to a population classified quite differently—Hellens, distributed into Dorians, Ionians, and *Æolians*. If we knew more of the time and circumstances in which these different legends grew up, we should probably be able to explain their discrepancy; but in our present ignorance we can only note the fact.

Whatever difficulty modern criticism may find in regard to the

event called "The Return of the Herakleids," no doubt is expressed about it even by the best historians of antiquity. Thucydides accepts it as a single and literal event, having its assignable date, and carrying at one blow the acquisition of Peloponnesus. The date of it he fixes as eighty years after the capture of Troy. Whether he was the original determiner of this epoch, or copied it from some previous author, we do not know. It must have been fixed according to some computation of generations, for there were no other means accessible—probably by means of the lineage of the Herakleids, which, as belonging to the kings of Sparta, constituted the most public and conspicuous thread of connection between the Grecian real and mythical world, and measured the interval between the siege of Troy itself and the first recorded Olympiad. Herakles himself represents the generation before the siege, and his son Tlepolemus fights in the besieging army. If we suppose the first generation after Herakles to commence with the beginning of the siege, the fourth generation after him will coincide with the ninetieth year after the same epoch; and therefore, deducting ten years for the duration of the struggle, it will coincide with the eightieth year after the capture of the city; thirty years being reckoned for a generation. The date assigned by Thucydides will thus agree with the distance in which Temenus, Kresphontes, and Aristodemus stand removed from Herakles. The interval of eighty years, between the capture of Troy and the return of the Herakleids, appears to have been admitted by Apollodorus and Eratosthenes, and some other professed chronologists of antiquity: but there were different reckonings which also found more or less of support.

SECTION II.—MIGRATION OF THESSALIANS AND BŒOTIANS.

In the same passage in which Thucydides speaks of the return of the Herakleids, he also marks out the date of another event a little antecedent, which is alleged to have powerfully affected the condition of Northern Greece. "Sixty years after the capture of Troy (he tells us) the Bœotians were driven by the Thessalians from Arne, and migrated into the land then called Kadmeïs, but now Bœotia, wherein there had previously dwelt a section of their race, who had contributed the contingent to the Trojan war."

The expulsion here mentioned, of the Bœotians from Arne "by the Thessalians," has been construed, with probability, to allude to the immigration of the Thessalians, properly so called, from the Thesprotid in Epirus into Thessaly. That the Thessalians had migrated into Thessaly from the Thesprotid territory, is stated by Herodotus, though he says nothing about time or circumstances. Antiphus and Pheidippus appear in the Homeric Catalogue as commander of the Grecian contingent from the islands of Kos and Karpathus, on the south-east coast of Asia Minor: they are sons of

Thessalus, who is himself the son of Herakles. A legend ran, that these two chiefs, in the dispersion which ensued after the victory, had been driven by storms into the Ionian gulf, and cast upon the coast of Epirus, where they landed and settled at Ephyre in the Thesprotid. It was Thessalus, grandson of Pheidippus, who was reported to have conducted the Thesprotians across the passes of Pindus into Thessaly, to have conquered the fertile central plain of that country, and to have imposed upon it his own name instead of its previous denomination *Æolis*.

Whatever we may think of this legend as it stands, the state of Thessaly during the historical ages renders it highly probable that the Thessalians, properly so called, were a body of immigrant conquerors. They appear always as a rude, warlike, violent, and uncivilized race, distinct from their neighbors the Achæans, the Magnetes, and the Perrhæbians, and holding all the three in tributary dependence. These three tribes stand to them in a relation analogous to that of the Lacedæmonian Pericæi toward Sparta, while the Penestæ, who cultivated their lands, are almost an exact parallel of the Helots. Moreover, the low level of taste and intelligence among the Thessalians, as well as certain points of their costume, assimilates them more to Macedonians or Epirots than to Hellens. Their position in Thessaly is in many respects analogous to that of the Spartan Dorians in Peloponnesus, and there seems good reason for concluding that the former, as well as the latter, were originally victorious invaders, though we cannot pretend to determine the time at which the invasion took place. The great family of the Aleuads, and probably other Thessalian families besides, were descendants of Herakles, like the kings of Sparta.

There are no similar historical grounds, in the case of the alleged migration of the Bœotians from Thessaly to Bœotia, to justify a belief in the main fact of the legend, nor were the different legendary stories in harmony one with the other. While the Homeric epic recognizes the Bœotians in Bœotia, but not in Thessaly, Thucydides records a statement which he had found of their migration from the latter into the former. But in order to escape the necessity of flatly contradicting Homer, he inserts the parenthesis that there had been previously an outlying fraction of Bœotians in Bœotia at the time of the Trojan war, from whom the troops who served with Agamemnon were drawn. Nevertheless, the discrepancy with the *Iliad*, though less strikingly obvious, is not removed, inasmuch as the Catalogue is unusually copious in enumerating the contingents from Thessaly, without once mentioning Bœotians. Homer distinguishes Orchomenus from Bœotia, and he does not specially notice Thebes in the Catalogue: in other respects his enumeration of the towns coincides pretty well with the ground historically known afterward under the name of Bœotia.

Pausanias gives us a short sketch of the events which he supposes to

have intervened in this section of Greece between the siege of Troy and the return of the Herakleids. Peneleos, the leader of the Bæotians at the siege, having been slain by Eurypylus the son of Telephus, Tisamenus, son of Thersander and grandson of Polynikes, acted as their commander both during the remainder of the siege and after their return. Autesion, his son and successor, became subject to the wrath of the avenging Erinnyes of Laius and Œdipus: the oracle directed him to expatriate, and he joined the Dorians. In his place Damasichthon, son of Opheltas and grandson of Peneleos, became king of the Bæotians; he was succeeded by Ptolemæus, who was himself followed by Xanthus. A war having broken out at that time between the Athenians and Bæotians, Xanthus engaged in single combat with Melanthus son of Andropompus, the champion of Attica, and perished by the cunning of his opponent. After the death of Xanthus, the Bæotians passed from kingship to popular government. As Melanthus was of the lineage of the Nelæids, and had migrated from Pylus to Athens in consequence of the successful establishment of the Dorians in Messenia, the duel with Xanthus must have been of course subsequent to the return of the Herakleids.

Here then we have a summary of alleged Bæotian history between the siege of Troy and the return of the Herakleids, in which no mention is made of the immigration of the mass of Bæotians from Thessaly, and seemingly no possibility left of fitting in so great and capital an incident. The legends followed by Pausanias are at variance with those adopted by Thucydides, but they harmonize much better with Homer.

So deservedly high is the authority of Thucydides, that the migration here distinctly announced by him is commonly set down as an ascertained datum, historically as well as chronologically. But on this occasion it can be shown that he only followed one among a variety of discrepant legends, none of which there were any means of verifying.

Pausanias recognized a migration of the Bæotians from Thessaly, in early times anterior to the Trojan war; and the account of Ephorus, as given by Strabo, professed to record a series of changes in the occupants of the country: first, the non-Hellenic Aones and Temmikes, Leleges and Hyantes; next, the Kadmeians, who, after the second siege of Thebes by the Epigoni, were expelled by the Thracians and Pelasgians, and retired into Thessaly, where they joined in communion with the inhabitants of Arne,—the whole aggregate being called Bæotians. After the Trojan war, and about the time of the Æolic emigration, these Bæotians returned from Thessaly and reconquered Bæotia, driving out the Thracians and Pelasgians,—the former retiring to Parnassus, the latter to Attica. It was on this occasion (he says) that the Minyæ of Orchomenus were subdued, and forcibly incorporated with the Bæotians. Ephorus

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seems to have followed in the main the same narrative as Thucydides, about the movement of the Bœotians out of Thessaly; coupling it, however, with several details current as explanatory of proverbs and customs.

The only fact which we make out, independent of these legends, is, that there existed certain homonymies and certain affinities of religious worship, between parts of Bœotia and parts of Thessaly, which appear to indicate a kindred race. A town named Arne, similar in name to the Thessalian, was enumerated in the Bœotian Catalogue of Homer, and antiquaries identified it sometimes with the historical town Chæroneia, sometimes with Akraphium. Moreover there was near the Bœotian Koroneia a river named Kuarius or Koralius, and a venerable temple dedicated to the Itonian Athene, in the sacred ground of which the Pambœotia, or public council of the Bœotian name, was held; there was also a temple and a river of similar denomination in Thessaly, near to a town called Iton or Itonus. We may from these circumstances presume a certain ancient kindred between the population of these regions, and such a circumstance is sufficient to explain the generation of legends describing migrations backward and forward, whether true or not in point of fact.

What is most important to remark is, that the stories of Thucydides and Ephorus bring us out of the mythical into the historical Bœotia. Orchomenus is Bœotized, and we hear no more of the once-powerful Minyæ: there are no more Kadmeians at Thebes, nor Bœotians in Thessaly. The Minyæ and the Kadmeians disappear in the Ionic emigration, which will be presently adverted to. Historical Bœotia is now constituted, apparently in its federative league under the presidency of Thebes, just as we find it in the time of the Persian and Peloponnesian wars.

SECTION III.—EMIGRATIONS FROM GREECE TO ASIA AND THE ISLANDS OF THE ÆGEAN.

1. *Æolic*.—2. *Ionic*.—3. *Doric*.

To complete the transition of Greece from its mythical to its historical condition, the secession of the races belonging to the former must follow upon the introduction of those belonging to the latter. This is accomplished by means of the *Æolic* and *Ionic* migrations.

The presiding chiefs of the *Æolic* emigration are the representatives of the heroic lineage of the Pelopids: those of the *Ionic* emigration belong to the Neleids; and even in what is called the *Doric* emigration to Thera, the *Ækist* Theras is not a *Dorian* but a *Kadmeian*, the legitimate descendant of *Œdipus* and *Kadmus*.

The *Æolic*, *Ionic*, and *Doric* colonies were planted along the western coast of Asia Minor, from the coast of the Propontis south-

ward down to Lykia (I shall in a future chapter speak more exactly of their boundaries); the Æolic occupying the northern portion together with the islands of Lesbos and Tenedos; the Doric occupying the southernmost, together with the neighboring islands of Rhodes and Kos; and the Ionic being planted between them, comprehending Chios, Samos, and the Cyclades islands.

1. *Æolic Emigration.*

The Æolic emigration was conducted by the Pelopids: the original story seems to have been that Orestes himself was at the head of the first batch of colonists, and this version of the event is still preserved by Pindar and by Hellanikus. But the more current narratives represented the descendants of Orestes as chiefs of the expeditions to Æolis,—his illegitimate son Penthilus, by Erigone daughter of Ægisthus, together with Echelatus and Gras, the son and grandson of Penthilus—also Kleues and Malaus, descendants of Agamemnon through another lineage. According to the account given by Strabo, Orestes began the emigration, but died on his route in Arcadia; his son Penthilus, taking the guidance of the emigrants, conducted them by the long land-journey through Bœotia and Thessaly to Thrace; from whence Archelaus, son of Penthilus, led them across the Hellespont, and settled at Daskylium on the Propontis. Gras, son of Archelaus, crossed over to Lesbos and possessed himself of the island. Kleues and Malaus, conducting another body of Achæans, were longer on their journey, and lingered a considerable time near Mount Phrikium in the territory of Lokris; ultimately, however, they passed over by sea to Asia and took possession of Kyme, south of the Gulf of Adramyttium, the most considerable of all the Æolic cities on the continent. From Lesbos and Kyme, the other less considerable Æolic towns, spreading over the region of Ida as well as the Troad, and comprehending the island of Tenedos, are said to have derived their origin.

Though there are many differences in the details, the accounts agree in representing these Æolic settlements as formed by the Achæans expatriated from Laconia under the guidance of the dispossessed Pelopids. We are told that in their journey through Bœotia they received considerable reinforcements, and Strabo adds that the emigrants started from Aulis, the port from whence Agamemnon departed in the expedition against Troy. He also informs us that they missed their course and experienced many losses from nautical ignorance, but we do not know to what particular incidents he alludes.

2. *Ionic Emigration.*

The Ionic emigration is described as emanating from and directed by the Athenians, and connects itself with the previous legendary history of Athens, which must therefore be here briefly recapitulated.

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The great mythical hero, Theseus, of whose military prowess and errant exploits we have spoken in a previous chapter, was still more memorable in the eyes of the Athenians as an internal political reformer. He was supposed to have performed for them the inestimable service of transforming Attica out of many states into one. Each deme, or at least a great many out of the whole number, had before his time enjoyed political independence under its own magistrates and assemblies, acknowledging only a federal union with the rest under the presidency of Athens. By a mixture of conciliation and force, Theseus succeeded in putting down all these separate governments, and bringing them to unite in one political system centralized at Athens. He is said to have established a constitutional government, retaining for himself a defined power as king or president, and distributing the people into three classes: Eupatridæ, a sort of sacerdotal noblesse; Geomori and Demiurgi, husbandmen and artisans. Having brought these important changes into efficient working, he commemorated them for his posterity by introducing solemn and appropriate festivals. In confirmation of the dominion of Athens over the Megarid territory, he is said farther to have erected a pillar at the extremity of the latter toward the isthmus, marking the boundary between Peloponnesus and Ionia.

But a revolution so extensive was not consummated without creating much discontent. Menestheus, the rival of Theseus,—the first specimen, as we are told, of an artful demagogue,—took advantage of this feeling to assail and undermine him. Theseus had quitted Attica to accompany and assist his friend Peirithous in his journey down to the under-world, in order to carry off the goddess Persephone,—or (as those who were critical in legendary story preferred recounting) in a journey to the residence of Aidoneus, king of the Molossians in Epirus, to carry off his daughter. In this enterprise Peirithous perished, while Theseus was cast into prison, from whence he was only liberated by the intercession of Herakles. It was during his temporary absence that the Tyndarids, Castor and Pollux, invaded Attica for the purpose of recovering their sister Helen, whom Theseus had, at a former period, taken away from Sparta and deposited at Aphidnæ; and the partisans of Menestheus took advantage both of the absence of Theseus and of the calamity which his licentiousness had brought upon the country, to ruin his popularity with the people. When he returned he found them no longer disposed to endure his dominion, or to continue to him the honors which their previous feelings of gratitude had conferred. Having, therefore, placed his sons under the protection of Elephenor in Eubœa, he sought an asylum with Lykomedes, prince of Scyros, from whom, however, he received nothing but an insidious welcome and a traitorous death.

Menestheus, succeeding to the honors of the expatriated hero, commanded the Athenian troops at the siege of Troy. But, though

he survived the capture, he never returned to Athens—different stories being related of the place where he and his companions settled. During this interval, the feelings of the Athenians having changed, they restored the sons of Theseus, who had served at Troy under Elephenor, and had returned unhurt, to the station and functions of their father. The Theseids Demophoon, Oxyntas, Apheidias, and Thymœtes, had successively filled this post for the space of about sixty years, when the Dorian invaders of Peloponnesus (as has been before related) compelled Melanthus and the Neleid family to abandon their kingdom of Pylus. The refugees found shelter at Athens, where a fortunate adventure soon raised Melanthus to the throne. A war breaking out between the Athenians and Bœotians respecting the boundary tract of Cœnoe, the Bœotian king, Xanthus, challenged Thymœtes to single combat: the latter declining to accept it, Melanthus not only stood forward in his place, but practiced a cunning stratagem with such success as to kill his adversary. He was forthwith chosen king, Thymœtes being constrained to resign.

Melanthus and his son, Kodrus, reigned for nearly sixty years, during which their large bodies of fugitives, escaping from the recent invaders throughout Greece, were harbored by the Athenians: so that Attica became populous enough to excite the alarm and jealousy of the Peloponnesian Dorians. A powerful Dorian force, under the command of Aletes from Corinth and Althæmenes from Argos, were accordingly despatched to invade the Athenian territory, in which the Delphian oracle promised them success, provided they abstained from injuring the person of Kodrus. Strict orders were given to the Dorian army that Kodrus should be preserved unhurt; but the oracle had become known among the Athenians, and the generous prince determined to bring death upon himself as a means of salvation to his country. Assuming the disguise of a peasant, he intentionally provoked a quarrel with some of the Dorian troops, who slew him without suspecting his real character. No sooner was this event known than the Dorian leaders, despairing of success, abandoned their enterprise, and evacuated the country. In retiring, however, they retained possession of Megara, where they established permanent settlers, and which became from this moment Dorian,—seemingly at first a dependency of Corinth, though it afterward acquired its freedom and became an autonomous community. This memorable act of devoted patriotism, analogous to that of the daughters of Erechtheus at Athens, and of Menœkeus at Thebes, entitled Kodrus to be ranked among the most splendid characters in Grecian legend.

Kodrus is numbered as the last king of Athens: his descendants were styled Archons, but they held that dignity for life—a practice which prevailed during a long course of years afterward. Medon and Neileus, his two sons, having quarreled about the succession, the Delphian oracle decided in favor of the former; upon which the

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latter, affronted at the preference, resolved upon seeking a new home. There were at this moment many dispossessed sections of Greeks, and an adventitious population accumulated in Attica, who were anxious for settlements beyond sea. The expeditions which now set forth to cross the Ægean, chiefly under the conduct of members of the Kodrid family, composed collectively the memorable Ionic emigration, of which the Ionians, recently expelled from Peloponnesus, formed a part, but, as it would seem, only a small part; for we hear of many quite distinct races, some renowned in legend, who withdraw from Greece amidst this assemblage of colonists. The Kadmeians, the Minyæ of Orchomenus, the Abantes of Eubœa, the Dryopes; the Molossi, the Phokians, the Bœotians, the Arcadian Pelasgians, and even the Dorians of Epidaurus—are represented as furnishing each a proportion of the crews of these emigrant vessels. Nor were the results unworthy of so mighty a confluence of different races. Not only the Cyclades islands in the Ægean, but the great islands of Samos and Chios, near the Asiatic coast, and ten different cities on the coast of Asia Minor, from Miletus on the south to Phokæa in the north, were founded, and all adopted the Ionic name. Athens was the metropolis or mother-city of all of them: Androklos and Neileus, the Ækists of Ephesus and Miletus, and probably other Ækists also started from the Prytaneium at Athens, with those solemnities, religious and political, which usually marked the departure of a swarm of Grecian colonists.

Other mythical families, besides the heroic lineage of Neleus and Nestor, as represented by the sons of Kodrus, took a leading part in the expedition. Herodotus mentions Lykian chiefs, descendants from Glaukus son of Hippolochus, and Pausanias tells us of Philotas descendant of Peneleos, who went at the head of a body of Thebans: both Glaukus and Peneleos are commemorated in the *Îliad*. And it is a remarkable fact mentioned by Pausanias (though we do not know on what authority), that the inhabitants of Phokæa—which was the northernmost city of Ionia on the borders of Æolis, and one of the last founded—consisting mostly of Phokian colonists under the conduct of the Athenians Philogenes and Dæmon, were not admitted into the pan-Ionic Amphiktyony until they consented to choose for themselves chiefs of the Kodrid family. Prokles, the chief who conducted the Ionic emigrants from Epidaurus to Samos, was said to be of the lineage of Ion, son of Xuthus.

Of the twelve Ionic states constituting the pan-Ionic Amphiktyony—some of them among the greatest cities in Hellas—I shall say no more at present, as I have to treat of them again when I come upon historical ground.

3. *Doric Emigrations.*

The Æolic and Ionic emigrations are thus both presented to us as direct consequences of the event called the return of the Herakleids: and, in like manner, the formation of the Dorian Hexapolis in the south-western corner of Asia Minor: Kos, Knidus, Halicarnassus, and Rhodes, with its three separate cities, as well as the Dorian establishments in Krete, Melos, and Thera, are all traced more or less directly to the same great revolution.

Thera, more especially, has its root in the legendary world. Its Ægist was Theras, a descendant of the heroic lineage of Œdipus and Kadmus, and maternal uncle of the young kings of Sparta, Eurysthenes and Prokles, during whose minority he had exercised the regency. On their coming of age his functions were at an end; but being unable to endure a private station, he determined to put himself at the head of a body of emigrants. Many came forward to join him, and the expedition was further reinforced by a body of interlopers, belonging to the Minyæ, of whom the Lacedæmonians were anxious to get rid. These Minyæ had arrived in Laconia, not long before, from the island of Lemnos, out of which they had been expelled by the Pelasgian fugitives from Attica. They landed without asking permission, took up their abode and began to "light their fires" on Mount Taygetus. When the Lacedæmonians sent to ask who they were and wherefore they had come, the Minyæ replied that they were sons of the Argonauts who had landed at Lemnos, and that, being expelled from their own homes, they thought themselves entitled to solicit an asylum in the territory of their fathers; they asked, withal, to be admitted to share both the lands and the honors of the state. The Lacedæmonians granted the request, chiefly on the ground of a common ancestry—their own great heroes, the Tyndarids, having been enrolled in the crew of the Argo: the Minyæ were then introduced as citizens into the tribes, received lots of land, and began to intermarry with the pre-existing families. It was not long, however, before they became insolent: they demanded a share in the kingdom (which was the venerated privilege of the Herakleids), and so grossly misconducted themselves in other ways that the Lacedæmonians resolved to put them to death, and began by casting them into prison. While the Minyæ were thus confined, their wives, Spartans by birth, and many of them daughters of the principal men, solicited permission to go in and see them: leave being granted, they made use of the interview to change clothes with their husbands, who thus escaped and fled again to Mount Taygetus. The greater number of them quitted Laconia, and marched to Triphylia in the western regions of Peloponnesus, from whence they expelled the Paroreatæ and the Kaukones, and founded six towns of their own, of which Lepreum was the chief. A certain proportion, however, by permission of the Lacedæmonians, joined Theras and departed

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with him to the island of Kalliste, then possessed by Phœnician inhabitants who were descended from the kinsmen and companions of Kadmus, and who had been left there by that prince, when he came forth in search of Europa, eight generations preceding. Arriving thus among men of kindred lineage with himself, Theras met with a fraternal reception, and the island derived from him the name, under which it is historically known, of Thera.

Such is the foundation-legend of Thera, believed both by the Lacedæmonians and by the Theræans, and interesting as it brings before us, characteristically as well as vividly, the persons and feelings of the mythical world,—the Argonauts, with the Tyndarids as their children. In Lepreum, as in the other towns of Triphylia, the descent from the Minyæ of old seems to have been believed in the historical times, and the mention of the river Minyeius in those regions by Homer tended to confirm it. But people were not unanimous as to the legend by which that descent should be made out; while some adopted the story just cited from Herodotus, others imagined that Chloris, who had come from the Minyeian town of Orchomenus as the wife of Neleus to Pylus, had brought with her a body of her countrymen.

These Minyæ, from Lemnos and Imbros, appear again as portions of another narrative respecting the settlement of the colony of Melos. It has already been mentioned that, when the Herakleids and the Dorians invaded Laconia, Philonomus, an Achæan, treacherously betrayed to them the country, for which he received as his recompense the territory of Amyklæ. He is said to have peopled this territory by introducing detachments of Minyæ from Lemnos and Imbros, who, in the third generation after the return of the Herakleids, became so discontented and mutinous, that the Lacedæmonians resolved to send them out of the country as emigrants, under their chiefs, Polis and Delphus. Taking the direction of Krete, they stopped in their way to land a portion of their colonists on the island of Melos, which remained throughout the historical times a faithful and attached colony of Lacedæmon. On arriving in Krete, they are said to have settled at the town of Gortyn. We find, moreover, that other Dorian establishments, either from Lacedæmon or Argos, were formed in Krete, and Lyktos in particular is noticed, not only as a colony of Sparta, but as distinguished for the analogy of its laws and customs. It is even said that Krete, immediately after the Trojan war, had been visited by the wrath of the gods, and depopulated by famine and pestilence, and that, in the third generation afterwards, so great was the influx of immigrants, that the entire population of the island was renewed with the exception of the Eteokretes at Polichnæ and Præsus.

There were Dorians in Krete in the time of the Odyssey: Homer mentions different languages and different races of men, Eteokretes, **Kyrdones**, Dorians, Achæans, and Pelasgians, as all co-existing in

the island, which he describes to be populous, and to contain ninety cities. A legerd given by Andron, based seemingly upon the statement of Herodotus, that Dorus the son of Hellen had settled in Histiaëotis, ascribed the first introduction of the three last races to Tektaphus son of Dorus—who had led forth from that country a colony of Dorians, Achæans, and Pelasgians, and had landed in Krete during the reign of the indigenous king Kres. This story of Andron so exactly fits on to the Homeric Catalogue of Kretan inhabitants, that we may reasonably presume it to have been designedly arranged with reference to that Catalogue, so as to afford some plausible account, consistently with the received legendary chronology, how there came to be Dorians in Krete before the Trojan war—the Dorian colonies, after the return of the Herakles, being, of course, long posterior in supposed order of time. To find a leader sufficiently early for his hypothesis, Andron ascends to the primitive Eponymus Dorus, to whose son, Tektaphus, he ascribes the introduction of a mixed colony of Dorians, Achæans, and Pelasgians into Krete. These are the exact three races enumerated in the *Odyssey*, and the king Kres, whom Andron affirms to have been then reigning in the island, represents the Eteokretes and Kydones in the list of Homer. The story seems to have found favor among native Kretan historians, as it doubtless serves to obviate what would otherwise be a contradiction in the legendary chronology.

Another Dorian emigration from Peloponnesus to Krete, which extended also to Rhodes and Kos, is further said to have been conducted by Althæmenes, who had been one of the chiefs in the expedition against Attica in which Kodrus perished. This prince, a Herakleid and third in descent from Temenus, was induced to expatriate by a family quarrel, and conducted a body of Dorian colonists from Argos first to Krete, where some of them remained; but the greater number accompanied him to Rhodes, in which island, after expelling the Karian possessors, he founded the three cities of Lindus, Ialysus, and Kamairus.

It is proper here to add that the legend of the Rhodian archæologists respecting their Œkist Althæmenes, who was worshiped in the island with heroic honors, was something totally different from the preceding. Althæmenes was a Kretan, son of the king Katreus, and grandson of Minos. An oracle predicted to him that he would one day kill his father: eager to escape so terrible a destiny, he quitted Krete, and conducted a colony to Rhodes, where the famous temple of the Atabyrian Zeus, on the lofty summit of Mount Atabyrum, was ascribed to his foundation, built so as to command a view of Krete. He had been settled on the island for some time, when his father Katreus, anxious again to embrace his only son, followed him from Krete: he landed in Rhodes during the night without being known, and a casual collision took place between his attendants and the islanders. Althæmenes hastened to the shore to assist in repelling

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the supposed enemies, and in the fray had the misfortune to kill his aged father.

Either the emigrants who accompanied Althæmenes, or some other Dorian colonists afterward, are reported to have settled at Kos, Knidus, Karpathus, and Halikarnassus. To the last-mentioned city, however, Anthes of Trœzen is assigned as the ækist: the emigrants who accompanied him were said to have belonged to the Dymanian tribe, one of the three tribes always found in a Doric state: and the city seems to have been characterized as a colony sometimes of Trœzen, sometimes of Argos.

We thus have the Æolic, the Ionic, and the Doric colonial establishments in Asia, all springing out of the legendary age, and all set forth as consequences, direct or indirect, of what is called the return of the Herakleids, or the Dorian conquest of Peloponnesus. According to the received chronology, they are succeeded by a period, supposed to comprise nearly three centuries, which is almost an entire blank, before we reach authentic chronology and the first recorded Olympiad—and they thus form the concluding events of the mythical world, out of which we now pass into historical Greece, such as it stands at the last-mentioned epoch. It is by these migrations that the parts of the Hellenic aggregate are distributed into the places which they occupy at the dawn of historical daylight—Dorians, Arcadians, Ætolo-Eleians, and Achæans, sharing Peloponnesus unequally among them—Æolians, Ionians, and Dorians, settled both in the islands of the Ægean and the coast of Asia Minor. The return of the Herakleids, as well as the three emigrations, Æolic, Ionic, and Doric, present the legendary explanation, suitable to the feelings and belief of the people, showing how Greece passed from the heroic races who besieged Troy and Thebes, piloted the adventurous Argo, and slew the monstrous boar of Kalydon—to the historical races, differently named and classified, who furnished victors to the Olympic and Pythian games.

A patient and learned French writer, M. Raoul Rochette—who construes all the events of the heroic age, generally speaking, as so much real history, only making allowance for the mistakes and exaggerations of poets,—is greatly perplexed by the blank and interruption which this supposed continuous series of history presents, from the return of the Herakleids down to the beginning of the Olympiads. He cannot explain to himself so long a period of absolute quiescence, after the important incidents and striking adventures of the heroic age. If there happened nothing worthy of record during this long period—as he presumes from the fact that nothing has been transmitted—he concludes that this must have arisen from the state of suffering and exhaustion in which previous wars and revolution had left the Greeks; a long interval of complete inaction being required to heal such wounds.

Assuming M. Rochette's view of the heroic ages to be correct,

and reasoning upon the supposition that the adventures ascribed to the Grecian heroes are matters of historical reality, transmitted by tradition from a period of time four centuries before the recorded Olympiads, and only embellished by describing poets—the blank which he here dwells upon is, to say the least of it, embarrassing and unaccountable. It is strange that the stream of tradition, if it had once begun to flow, should (like several of the rivers in Greece) be submerged for two or three centuries and then reappear. But when we make what appears to me the proper distinction between legend and history, it will be seen that a period of blank time between the two is perfectly conformable to the conditions under which the former is generated. It is not the immediate past, but a supposed remote past, which forms the suitable atmosphere of mythical narrative,—a past originally quite undetermined in respect to distance from the present, as we see in the *Iliad* and *Odyssey*. And even when we come down to the genealogical poets, who affect to give a certain measure of bygone time, and a succession of person as well as events, still the names whom they most delight to honor and upon whose exploits they chiefly expatiate, are those of the ancestral gods and heroes of the tribe and their supposed contemporaries; ancestors separated by a long lineage from the present hearer. The gods and heroes were conceived as removed from him by several generations, and the legendary matter which was grouped around them appeared only the more imposing when exhibited at a respectful distance, beyond the days of father and grandfather and of all known predecessors. The Odes of Pindar strikingly illustrate this tendency. We thus see how it happened that between the times assigned to heroic adventure and those of historical record, there existed an intermediate blank, filled with inglorious names; and how among the same society, which cared not to remember proceedings of fathers and grandfathers, there circulated much popular and accredited narrative respecting real or supposed ancestors long past and gone. The obscure and barren centuries which immediately precede the first recorded Olympiad, form the natural separation between the legendary return of the Herakleids and the historical wars of Sparta against Messene;—between the province of legend wherein matter of fact (if any there be) is so intimately combined with its accompaniments of fiction, as to be undistinguishable without the aid of extrinsic evidence—and that of history, where some matters of fact can be ascertained, and where a sagacious criticism may be usefully employed in trying to add to their number.

CHAPTER XIX.

APPLICATION OF CHRONOLOGY TO GRECIAN LEGEND.

I NEED not repeat what has already been sufficiently set forth in the preceding pages, that the mass of Grecian incident anterior to 776 B.C. appears to me not reducible either to history or to chronology, and that any chronological systems which may be applied to it must be essentially uncertified and illusory. It was, however, chronologized in ancient times, and has continued to be so in modern; and the various schemes employed for this purpose may be found stated and compared in the first volume (the last published) of Mr. Fynes Clinton's *Fasti Hellenici*. There were among the Greeks, and there still are among modern scholars, important differences as to the dates of the principal events: Eratosthenes dissented both from Herodotus and from Phantias and Kallimachus, while Larcher and Raoul Rochette (who follow Herodotus) stand opposed to O. Müller and to Mr. Clinton. That the reader may have a general conception of the order in which these legendary events were disposed, I transcribe from the *Fasti Hellenici* a double chronological table, contained in p. 139, in which the dates are placed in series from Phoroneus to the Olympiad of Corœbus in B.C. 776—in the first column according to the system of Eratosthenes, in the second according to that of Kallimachus.

“The following table (says Mr. Clinton) offers a summary view of the leading periods from Phoroneus to the Olympiad of Corœbus, and exhibits a double series of dates; the one proceeding from the date of Eratosthenes, the other from a date founded on the reduced calculations of Phantias and Kallimachus, which strike out fifty-six years from the amount of Eratosthenes. Phantias, as we have seen, omitted fifty-five years between the return and the registered Olympiads; for so we may understand the account: Kallimachus, fifty-six years between the Olympiad in which Corœbus won. The first column of this table exhibits the *current* years before and after the fall of Troy: in the second column of dates the *complete* intervals are expressed.”

Wherever chronology is possible, researches such as those of Mr. Clinton, which have conduced so much to the better understanding of the later times of Greece, deserve respectful attention. But the ablest chronologist can accomplish nothing unless he is supplied with a certain basis of matters of fact, pure and distinguishable from fiction, and authenticated by witnesses, both knowing the truth and willing to declare it. Possessing this preliminary stock, he may reason from it to refute distinct falsehoods and to correct partial mistakes: but if all the original statements submitted to him contain truth (at least wherever there *is* truth), in a sort of chemical combi-

Years before the Fall of Troy.		Years inter- vening between the dif- ferent events.	B.C. Era- tosth.	B.C. Kalli- mach.
(570)*	<i>Phoroneus</i> , p. 19	287	(1753)	(1697)
	<i>Danaus</i> , p. 73			
(283) {	<i>Pelagius V.</i> , p. 13, 88	33	(1466)	(1410)
(250)	<i>Deukalion</i> , p. 42	50	(1433)	(1377)
(200) {	<i>Erechtheus</i>			
	<i>Dardanus</i> , p. 88	50	(1383)	(1327)
(150)	<i>Azan</i> , <i>Aphidas</i> , <i>Elatus</i>	20	(1333)	(1277)
130	<i>Kadmus</i> , p. 85	30	1313	1257
(100)	<i>Pelops</i>	22	(1283)	(1227)
78	Birth of <i>Hercules</i>	36	1261	1205
(42)	<i>Argonauts</i>	12	(1225)	(1169)
30	First Theban war, p. 51, h.	4	1213	1157
26	Death of <i>Hercules</i>	2	1209	1153
24	Death of <i>Eurystheus</i> , p. 106, x	4	1207	1151
20	Death of <i>Hyllus</i>	2y 9m	1203	1147
18	Accession of <i>Agamemnon</i>	2	1200	1144
16	Second Theban war, p. 87, 1	6	1198	1142
10	Trojan expedition (9y 1m)	9	1192	1136
Years after the Fall of Troy.				
	Troy taken	7	1183	1127
8	<i>Orestes</i> reigns at Argos in the 8th year	52	1176	1120
60 {	The <i>Thessali</i> occupy Thessaly			
	The <i>Bæoti</i> return to Bæotia in the 60th year	20	1124	1068
80 {	Æolic migration under <i>Penthius</i>			
	Return of the <i>Heraclidæ</i> in the 80th year	29	1104	1048
109	<i>Aletes</i> reigns at Corinth, p. 130, m.	1	1075	1019
110	Migration of <i>Theras</i>	29	1074	1018
131	Lesbos occupied 130 years after the era	8	1053	997
139	Death of <i>Codrus</i>	1	1045	989
140	Ionic migration 60 years after the return	11	1044	988
151	Cyme founded 150 years after the era	18	1033	977
169	Smyrna, 168 years after the era, p. 105, t.	131	1015	959
		229		
300	Olympiad of <i>Iphitus</i>	108	684	828
408 {		52		
352	Olympiad of <i>Coræbus</i>	776	776

* These dates, distinguished from the rest by brackets, are proposed as mere conjectures, founded upon the probable length of generations.

nation with fiction, which he has no means of decomposing,—he is in the condition of one who tries to solve a problem without data: he is first obliged to construct his own data, and from them to extract his conclusions. The statements of the epic poets, our only original witnesses in this case, correspond to the description here given. Whether the proportion of truth contained in them be smaller or greater, it is at all events unassignable,—and the constant and intimate admixture of fiction is both indisputable in itself, and indeed essential to the purpose and profession of those from whom the tales proceed. Of such a character are all the deposing witnesses, even where their tales agree; and it is out of a heap of such tales, not agreeing, but discrepant in a thousand ways, and without a morsel of pure authenticated truth,—that the critic is called upon to draw out a methodical series of historical events adorned with chronological dates.

If we could imagine a modern critical scholar transported into Greece at the time of the Persian war—endued with his present habits of appreciating historical evidence, without sharing in the religious or patriotic feelings of the country—and invited to prepare, out of the great body of Grecian epic which then existed, a history and chronology of Greece anterior to 776 B.C., assigning reasons as well for what he admitted as for what he rejected—I feel persuaded that he would have judged the undertaking to be little better than a process of guess-work. But the modern critic finds that not only Pherekydes and Hellanikus, but also Herodotus and Thucydides have either attempted the task or sanctioned the belief that it was practicable,—a matter not at all surprising, when we consider both their narrow experience of historical evidence and the powerful ascendancy of religion and patriotism in predisposing them to antiquarian belief,—and he therefore accepts the problem as they have bequeathed it, adding his own efforts to bring it to a satisfactory solution. Nevertheless, he not only follows them with some degree of reserve and uneasiness, but even admits important distinctions quite foreign to their habits of thought. Thucydides talks of the deeds of Hellen and his sons with as much confidence as we now speak of William the Conqueror: Mr. Clinton recognizes Hellen with his sons Dorus, Æolus, and Xuthus, as fictitious persons. Herodotus recites the great heroic genealogies down from Kadmus and Danaus with a belief not less complete in the higher members of the series than in the lower: but Mr. Clinton admits a radical distinction in the evidence of events before and after the first recorded Olympiad, or 776 B.C.—“the first date in Grecian chronology (he remarks, p. 123) which can be fixed upon *authentic evidence*”—the highest point to which Grecian chronology, *reckoning upward*, can be carried. Of this important epoch in Grecian development,—the commencement of authentic chronological life,—Herodotus and Thucydides had no knowledge or took no account: the later chronologists, from Timæus

downward, noted it, and made it serve as the basis of their chronological comparisons, so far as it went: but neither Eratosthenes nor Apollodorus seem to have recognized (though Varro and Africanus did recognize) a marked difference in respect of certainty or authenticity between the period before and the period after.

In further illustration of Mr. Clinton's opinion that the first recorded Olympiad is the earliest date which can be fixed upon authentic evidence, we have in p. 138 the following just remarks in reference to the dissentient views of Eratosthenes, Phantias and Kallimachus, about the date of the Trojan war: "The chronology of Eratosthenes (he says), founded on a careful comparison of circumstances, and approved by those to whom the same stores of information were open, is entitled to our respect. But we must remember that a conjectural date can never rise to the authority of evidence; that what is accepted as a substitute for testimony, is not an equivalent: witnesses only can prove a date, and in the want of these, the knowledge of it is plainly beyond our reach. If, in the absence of a better light, we seek for what is probable, we are not to forget the distinction between conjecture and proof; between what is probable and what is certain. The computation, then, of Eratosthenes for the war of Troy is open to inquiry; and if we find it adverse to the opinions of many preceding writers, who fixed a lower date, and adverse to the acknowledged length of generation in the most authentic dynasties, we are allowed to follow other guides, who give us a lower epoch."

Here Mr. Clinton again plainly acknowledges the want of evidence and the irremediable uncertainty of Grecian chronology before the Olympiads. Now, the reasonable conclusion from his argument is, not simply that "the computation of Eratosthenes was open to inquiry" (which few would be found to deny), but that both Eratosthenes and Phantias had delivered positive opinions upon a point on which no sufficient evidence was accessible, and therefore that neither the one nor the other was a guide to be followed. Mr. Clinton does indeed speak of authentic dynasties prior to the first recorded Olympiad, but if there be any such, reaching up from that period to a supposed point coeval with or anterior to the war of Troy—I see no good reason for the marked distinction which he draws between chronology before and chronology after the Olympiad of Koræbus, or for the necessity which he feels of suspending his upward reckoning at the last-mentioned epoch, and beginning a different process, called "a downward reckoning," from the higher epoch (supposed to be somehow ascertained without any upward reckoning) of the first patriarch from whom such authentic dynasty emanates. Herodotus and Thucydides might well, upon this supposition, ask of Mr. Clinton why he called upon them to alter their method of proceeding at the year 776 B.C., and why they might not be allowed to pursue their "upward chronological reckoning" without inter-

ruption from Leonidas up to Danaus, or from Peisistratus up to Hellen and Deukalion, without any alteration in the point of view. Authentic dynasties from the Olympiads, up to an epoch above the Trojan war, would enable us to obtain chronological proof of the latter date, instead of being reduced (as Mr. Clinton affirms that we are) to "conjecture" instead of proof.

The whole question, as to the value of the reckoning from the Olympiads up to Phoroneus, does in truth turn upon this one point: Are those genealogies which profess to cover the space between the two, authentic and trustworthy or not? Mr. Clinton appears to feel that they are not so, when he admits the essential difference in the character of the evidence, and the necessity of altering the method of computation before and after the first recorded Olympiad; yet in his preface he labors to prove that they possess historical worth and are in the main correctly set forth: moreover, that the fictitious persons, wherever any such are intermingled, may be detected and eliminated. The evidence upon which he relies are: 1. Inscriptions; 2. The early poets.

1. An inscription, being nothing but a piece of writing on marble, carries evidentiary value under the same conditions as a published writing on paper. If the inscriber reports a contemporary fact which he had the means of knowing, and if there be no reason to suspect misrepresentation, we believe this assertion: if, on the other hand, he records facts belonging to a long period before his own time, his authority counts for little, except in so far as we can verify and appreciate his means of knowledge.

In estimating, therefore, the probative force of any inscription the first and most indispensable point is to assure ourselves of its date. Among all the public registers and inscriptions alluded to by Mr. Clinton there is not one which can be positively referred to a date anterior to 776 B.C. The quoit of Iphitus—the public registers at Sparta, Corinth, and Elis—the list of the priestesses of Juno at Argos—are all of a date completely uncertified. O. Müller does, indeed, agree with Mr. Clinton (though in my opinion without any sufficient proof) in assigning the quoit of Iphitus to the age ascribed to that prince: and if we even grant thus much, we shall have an inscription as old (adopting Mr. Clinton's determination of the age of Iphitus) as 828 B.C. But when Mr. Clinton quotes O. Müller as admitting the registers of Sparta, Corinth, and Elis, it is right to add that the latter does not profess to guarantee the authenticity of these documents, or the age at which such registers began to be kept. It is not to be doubted that there were registers of the kings of Sparta carrying them up to Herakles, and of the kings of Elis from Oxylyus to Iphitus: but the question is, at what time did these lists begin to be kept continuously? This is a point which we have no means of deciding, nor can we accept Mr. Clinton's unsupported conjecture, when he tells us—"Perhaps these were begun to be

written as early as B.C. 1048, the probable time of the Dorian conquest." Again he tells us—"At Argos a register was preserved of the priestesses of Juno, which *might be* more ancient than the catalogues of the kings of Sparta or Corinth. That register, from which Hellanikus composed his work, contained the priestesses from the earliest times down to the age of Hellanikus himself. . . . But this catalogue *might have* been commenced as early as the Trojan war itself, and even at a still earlier date." (Pp. x., xi.) Again, respecting the inscriptions quoted by Herodotus from the temple of the Ismenian Apollo at Thebes, in which Amphitryon and Laodamas are named, Mr. Clinton says—"They were ancient in the time of Herodotus, which *may* perhaps carry them back 400 years before his time: and in that case they *might* approach within 300 years of Laodamas and within 400 years of the probable time of Kadmus himself."—"It is granted," he adds in a note, "that these inscriptions were *not genuine*, that is, not of the date to which they were assigned by Herodotus himself. But that they were ancient cannot be doubted," etc.

The time when Herodotus saw the temple of the Ismenian Apollo at Thebes can hardly have been earlier than 450 B.C.: reckoning upward from hence to 776 B.C., we have an interval of 326 years the inscriptions which Herodotus saw may well, therefore, have been *ancient*, without being earlier than the first recorded Olympiad. Mr. Clinton does, indeed, tell us that *ancient* "may perhaps" be construed as 400 years earlier than Herodotus. But no careful reader can permit himself to convert such bare possibility into a ground of inference, and to make it available, in conjunction with other similar possibilities before enumerated, for the purpose of showing that there really existed inscriptions in Greece of a date anterior to 776 B.C. Unless Mr. Clinton can make out this he can derive no benefit from inscriptions, in his attempt to substantiate the reality of the mythical persons or of the mythical events.

The truth is that the Herakleid pedigree of the Spartan kings (as has been observed in a former chapter) is only one out of the numerous divine and heroic genealogies with which the Hellenic world abounded,—a class of documents which become historical evidence only so high in the descending series as the names composing them are authenticated by contemporary, or nearly contemporary, enrollment. At what period this enrollment began, we have no information. Two remarks, however, may be made, in reference to any approximate guess as to the time when actual registration commenced: First, that the number of names in the pedigree, or the length of past time which it professes to embrace, affords no presumption of any superior antiquity in the time of registration. Secondly, that looking to the acknowledged paucity and rudeness of Grecian writing, even down to the 60th Olympiad (540 B.C.), and to the absence of the habit of writing, as well as the low estimate of its

value which such a state of things argues, the presumption is that written enrollment of family genealogies did not commence until a long time after 776 B.C., and the obligation of proof falls upon him who maintains that it commenced earlier. And this second remark is farther borne out when we observe that there is no registered list, except that of the Olympic victors, which goes up even so high as 776 B.C. The next list which O. Müller and Mr. Clinton produce is that of the Karneonikæ or victors at the Karneian festival, which reaches only up to 676 B.C.

If Mr. Clinton, then, makes little out of inscriptions to sustain his view of Grecian history and chronology anterior to the recorded Olympiads, let us examine the inferences which he draws from his other source of evidence—the early poets. And here it will be found: First, that, in order to maintain the credibility of these witnesses, he lays down positions respecting historical evidence both indefensible in themselves, and especially inapplicable to the early times of Greece; secondly, that his reasoning is at the same time inconsistent—inasmuch as it includes admissions which, if properly understood and followed out, exhibit these very witnesses as habitually, indiscriminately, and unconsciously mingling truth and fiction, and, therefore, little fit to be believed upon their solitary and unsupported testimony.

To take the second point first, he says (Introduction, pp. ii., iii.): “The authority even of the genealogies has been called in question by many able and learned persons, who reject Danaus, Kadmus, Hercules, Theseus, and many others, as fictitious persons. It is evident that any fact would come from the hands of the poets embellished with many fabulous additions: and fictitious genealogies were undoubtedly composed. Because, however, some genealogies were fictitious, we are not justified in concluding that all were fabulous In estimating, then, the historical value of the genealogies transmitted by the early poets, we may take a middle course; not rejecting them as wholly false, nor yet implicitly receiving all as true. The genealogies *contain many real persons*, but these are *incorporated with many fictitious names*. The fictions, however, will have a basis of truth: the genealogical expression may be false, but the connection which it describes is real. Even to those who reject the whole as fabulous, the exhibition of the early times, which is presented in this volume, may still be not unacceptable: because it is necessary to the right understanding of antiquity that the opinions of the Greeks concerning their own origin should be set before us, even if these are erroneous opinions, and that their story should be told as they have told it themselves. The names preserved by the ancient genealogies may be considered of three kinds: either they were the name of a race or clan converted into the name of an individual, or they were altogether fictitious, or, lastly, they were real historical names. An attempt is made in the four genealogical

tables inserted below to distinguish these three classes of names. . . . Of those who are left in the third class (i.e., the real) all are not entitled to remain there. But I have only placed in the third class those names concerning which there seemed to be little doubt. The rest are left to the judgment of the reader."

Pursuant to this principle of division, Mr. Clinton furnishes four genealogical tables, in which the names of persons representing races are printed in capital letters and those of purely fictitious persons in italics. And these tables exhibit a curious sample of the intimate commixture of fiction with that which he calls truth; real son and mythical father, real husband and mythical wife, or vice versa.

Upon Mr. Clinton's tables we may remark:

1. The names singled out as fictitious are distinguished by no common character, nor any mark either assignable or defensible, from those which are left as real. To take an example (p. 40), why is Itonus the first pointed out as a fiction, while Itonus the second, together with Physcus, Cynus, Salmoneus, Ormenus, etc., in the same page, are preserved as real, all of them being eponyms of towns just as much as Itonus?

2. If we are to discard Hellen, Dorus, Æolus, Ion, etc., as not being real individual persons, but expressions for personified races, why are we to retain Kadmus, Danaus, Hyllus, and several others, who are just as much eponyms of races and tribes as the four above-mentioned? Hyllus, Pamphylus, and Dymas are the eponyms of the three Dorian tribes, just as Hoples and the other three sons of Ion were of the four Attic tribes; Kadmus and Danaus stand in the same relation to the Kadmeians and Danaans as Argus and Achæus to the Argeians and Achæans. Besides, there are many other names really eponymous, which we cannot now recognize to be so, in consequence of our imperfect acquaintance with the subdivisions of the Hellenic population, each of which, speaking generally, had its god or hero, to whom the original of the name was referred. If, then, eponymous manes are to be excluded from the category of reality, we shall find that the ranks of the real men will be thinned to a far greater extent than is indicated by Mr. Clinton's tables.

3. Though Mr. Clinton does not carry out consistently either of his disfranchizing qualifications among the names and persons of the old mythes, he nevertheless, presses them far enough to strike out a sensible proportion of the whole. By conceding thus much to modern skepticism, he has departed from the point of view of Hellanikus and Herodotus, and the ancient historians generally; and it is singular that the names, which he has been the most forward to sacrifice, are exactly those to which they were most attached and which it would have been most painful to their faith to part with—I mean the eponymous heroes. Neither Herodotus, nor Hellanikus, nor Eratosthenes, nor any one of the chronological reckoners of antiquity, would have admitted the distinction which Mr. Clinton draws between persons

real and persons fictitious in the old mythical world, though they might perhaps occasionally, on special grounds, call in question the existence of some individual characters among the mythical ancestry of Greece; but they never dreamt of that general severance into real and fictitious persons which forms the principle of Mr. Clinton's "middle course." Their chronological computations for Grecian antiquity assumed that the mythical characters in their full and entire sequence were all real persons. Setting up the entire list as real, they calculated so many generations to a century, and thus determined the number of centuries which separated themselves from the gods, the heroes, and the autochthonous men who formed in their view the historical starting-point. But as soon as it is admitted that the personages in the mythical world are divisible into two classes, partly real and partly fictitious, the integrity of the series is broken up, and it can be no longer employed as a basis for chronological calculation. In the estimate of the ancient chronologers, three succeeding persons of the same lineage—grandfather, father, and son—counted for a century; and this may pass in a rough way, so long as you are thoroughly satisfied that they are all real persons; but if, in the succession of persons A, B, C, you strike out B as a fiction, the continuity of data necessary for chronological computation disappears. Now, Mr. Clinton is inconsistent with himself in this—that, while he abandons the unsuspecting historical faith of the Grecian chronologers, he nevertheless continues his chronological computations upon the data of that ancient faith—upon the assumed reality of all the persons constituting his ante-historical generations. What becomes, for example, of the Herakleid genealogy of the Spartan kings, when it is admitted that eponymous persons are to be canceled as fictions; seeing that Hyllus, through whom those kings traced their origin to Herakles, comes in the most distinct manner under that category, as much so as Hoples, the son of Ion? It will be found that, when we once cease to believe in the mythical world as an uninterrupted and unalloyed succession of real individuals, it becomes unfit to serve as a basis for chronological computations, and that Mr. Clinton, when he mutilated the data of the ancient chronologists, ought at the same time to have abandoned their problems as insoluble. Genealogies of real persons, such as Herodotus and Eratosthenes believed in, afford a tolerable basis for calculations of time, within certain limits of error; "genealogies containing many real persons, but incorporated with many fictitious names" (to use the language just cited from Mr. Clinton), are essentially unavailable for such a purpose.

It is right here to add that I agree in Mr. Clinton's view of these eponymous persons: I admit with him that "the genealogical expression may often be false, when the connection which it describes is real." Thus, for example, the adoption of Hyllus by Ægimius, the father of Pamphylus and Dymas, to the privileges of a son and to a

third fraction of his territories, may reasonably be construed as a mythical expression of the fraternal union of the three Dorian tribes, Hylleis, Pamphyli, and Dymanes: so about the relationship of Ion and Achæus, of Dorus and Æolus. But if we put this construction on the name of Hyllus, or Ion, or Achæus, we cannot at the same time employ either of these persons as units in chronological reckoning; nor is it consistent to recognize them in the lump as members of a distinct class and yet to enlist them as real individuals in measuring the duration of past time.

4. Mr. Clinton, while professing a wish to tell the story of the Greeks as they have told it themselves, seems unconscious how capably his point of view differs from theirs. The distinction which he draws between real and fictitious persons would have appeared unreasonable, not to say offensive, to Herodotus or Eratosthenes. It is undoubtedly right that the early history (if so it is to be called) of the Greeks should be told as they have told it themselves, and with that view I have endeavored in the previous narrative, as far as I could, to present the primitive legends in their original color and character—pointing out at the same time the manner in which they were transformed and distilled into history by passing through the retort of later annalists. It is the legend as thus transformed which Mr Clinton seems to understand as the story told by the Greeks themselves—which cannot be admitted to be true, unless the meaning of the expression be specially explained. In his general distinction, however, between the real and fictitious persons of the mythical world, he departs essentially from the point of view even of the later Greeks. And if he had consistently followed out that distinction in his particular criticisms, he would have found the ground slipping under his feet in his upward march even to Troy—not to mention the series of eighteen generations farther up to Phoroneus; but he does *not* consistently follow it out, and therefore in practice he deviates little from the footsteps of the ancients.

Enough has been said to show that the witnesses upon whom Mr. Clinton relies blend truth and fiction habitually, indiscriminately and unconsciously, even upon his own admission. Let us now consider the positions which he lays down respecting historical evidence. He says (Introduction, pp. vi., vii.):

“We may acknowledge as real persons all those whom there is no reason for rejecting. The presumption is in favor of the early tradition, if no argument can be brought to overthrow it. The persons may be considered real, when the description of them is consonant with the state of the country at that time; when no national prejudice or vanity could be concerned in inventing them; when the tradition is consistent and general; when rival or hostile tribes concur in the leading facts: when the acts ascribed to the person (divested of their poetical ornament) enter into the political system of the age, or form the basis of other transactions which fall within

known historical times. Kadmus and Danaus appear to be real persons; for it is conformable to the state of mankind and perfectly credible that Phœnician and Egyptian adventurers, in the ages to which these persons are ascribed, should have found their way to the coasts of Greece; and the Greeks (as already observed) had no motive from any national vanity to feign these settlements. Hercules was a real person. His acts were recorded by those who were not friendly to the Dorians; by Achæans and Æolians and Ionians, who had no vanity to gratify in celebrating the hero of a hostile and rival people. His descendants in many branches remained in many states down to the historical times. His son Tlepolemus and his grandson and great-grandson Cleodæus and Aristomachus are acknowledged (i.e., by O. Müller) to be real persons; and there is no reason that can be assigned for receiving these which will not be equally valid for establishing the reality both of Hercules and Hyllus. Above all, Hercules is authenticated by the testimonies both of the Iliad and Odyssey."

These positions appear to me inconsistent with sound views of the conditions of historical testimony. According to what is here laid down, we are bound to accept as real all the persons mentioned by Homer, Arktinus, Lesches, the Hesiodic poets, Eumelus, Asius, etc., unless we can adduce some positive ground in each particular case to prove the contrary. If this position be a true one, the greater part of the history of England, from Brute the Trojan down to Julius Cæsar, ought at once to be admitted as valid and worthy of credence. What Mr. Clinton here calls the *early tradition* is, in point of fact, the narrative of these early poets. The word *tradition* is an equivocal word, and begs the whole question; for while in its obvious and literal meaning it implies only something handed down, whether truth or fiction, it is tacitly understood to imply a tale descriptive of some real matter of fact, taking its rise at the time when that fact happened, and originally accurate, but corrupted by subsequent oral transmission. Understanding, therefore, by Mr. Clinton's words *early tradition*, the tales of the old poets, we shall find his position totally inadmissible—that we are bound to admit the persons or statements of Homer and Hesiod as real, unless where we can produce reasons to the contrary. To allow this would be to put them upon a par with good contemporary witnesses; for no greater privilege can be claimed in favor even of Thucydides than the title of his testimony to be believed unless where it can be contradicted on special grounds. The presumption in favor of an asserting witness is either strong, or weak, or positively nothing according to the compound ratio of his means of knowledge, his moral and intellectual habits, and his motive to speak the truth. Thus, for instance, when Hesiod tells us that his father quitted the Æolic Kyme and came to Askra in Bœotia, we may fully believe him; but when he describes to us the battles between the Olympic

gods and the Titans, or between Herakles and Kyknus—or when Homer depicts the efforts of Hector, aided by Apollo, for the defense of Troy, and the struggles of Achilles and Odysseus, with the assistance of Here and Poseidon, for the destruction of that city, events professedly long past and gone—we cannot presume either of them to be in any way worthy of belief. It cannot be shown that they possessed any means of knowledge, while it is certain that they could have no motive to consider historical truth: their object was to satisfy an uncritical appetite for narrative, and to interest the emotions of their hearers. Mr. Clinton says that “the persons may be considered real when the description of them is consistent with the state of the country at that time.” But he has forgotten, first, that we know nothing of the state of the country except what these very poets tell us; next, that fictitious persons may be just as consonant to the state of the country as real persons. While, therefore, on the one hand, we have no independent evidence either to affirm or to deny that Achilles or Agamemnon are consistent with the state of Greece or Asia Minor at a certain supposed date, 1183 B.C.,—so on the other hand, even assuming such consistency to be made out, this of itself would not prove them to be real persons.

Mr. Clinton’s reasoning altogether overlooks the existence of *plausible fiction*—fictitious stories which harmonize perfectly well with the general course of facts, and which are distinguished from matters of fact not by any internal character, but by the circumstance that matter of fact has some competent and well-informed witness to authenticate it, either directly or through legitimate inference. Fiction may be, and often is, extravagant and incredible; but it may also be plausible and specious, and in that case there is nothing but the want of an attesting certificate to distinguish it from truth. Now, all the tests which Mr. Clinton proposes as guarantees of the reality of the Homeric persons will be just as well satisfied by plausible fiction as by actual matter of fact; the plausibility of the fiction consists in its satisfying those and other similar conditions. In most cases, the tales of the poets *did* fall in with the existing current of feelings in their audience. “prejudice and vanity” are not the only feelings, but, doubtless, prejudice and vanity were often appealed to, and it was from such harmony of sentiment that they acquired their hold on men’s belief. Without any doubt the *Iliad* appealed most powerfully to the reverence for ancestral gods and heroes among the Asiatic colonists who first heard it: the temptation of putting forth an interesting tale is quite a sufficient stimulus to the invention of the poet, and the plausibility of the tale a sufficient passport to the belief of the hearers. Mr. Clinton talks of “consistent and general tradition.” But that the tale of a poet, when once told with effect and beauty, acquired general belief is no proof that it was founded on fact: otherwise, what are we to say to the divine legends, and to the large portion of the Homeric narrative which Mr. Clinton him-

self sets aside as untrue under the designation of "poetical ornament?" When a mythical incident is recorded as "forming the basis" of some known historical fact or institution—as, for instance, the successful stratagem by which Malanthus killed Xanthus in the battle on the boundary, as recounted in my last chapter—we may adopt one of two views: we may either treat the incident as real, and as having actually given occasion to what is described as its effect—or we may treat the incident as a legend imagined in order to assign some plausible origin of the reality—"Aut ex re nomen, aut ex vocabulo fabula." In cases where the legendary incident is referred to a time long anterior to any records—as it commonly is—the second mode of proceeding appears to me far more consonant to reason and probability than the first. It is to be recollected that all the persons and facts, here defended as matter of real history by Mr. Clinton, are referred to an age long preceding the first beginning of records.

I have already remarked that Mr. Clinton shrinks from his own rule in treating Kadmus and Danaus as real persons, since they are as much eponyms of tribes or races as Dorus and Hellen. And if he can admit Herakles to be a real man, I do not see upon what reason he can consistently disallow any one of the mythical personages, for there is not one whose exploits are more strikingly at variance with the standard of historical probability. Mr. Clinton reasons upon the supposition that "Hercules was a *Dorian* hero:" but he was Achæan and Kadmeian as well as Dorian, though the legends respecting him are different in all the three characters. Whether his son Tlepolemus and his grandson Kleodæus belong to the category of historical men, I will not take upon me to say, though O. Müller (in my opinion without any warranty) appears to admit it; but Hyllus certainly is not a real man, if the canon of Mr. Clinton himself respecting the eponyms is to be trusted. "The descendants of Hercules," observes Mr. Clinton, "remained in many states down to the historical times." So did those of Zeus and Apollo, and of that god whom the historian Hekataeus recognized as his progenitor in the sixteenth generation: the titular kings of Ephesus, in the historical times, as well as Peisistratus, the despot of Athens, traced their origin up to Æolus and Hellen, yet Mr. Clinton does not hesitate to reject Æolus and Hellen as fictitious persons. I dispute the propriety of quoting the *Iliad* and *Odyssey* (as Mr. Clinton does) in evidence of the historic personality of Hercules. For even with regard to the ordinary men who figure in those poems, we have no means of discriminating the real from the fictitious; while the Homeric Herakles is unquestionably more than an ordinary man,—he is the favorite son of Zeus, from his birth predestined to a life of labor and servitude, as preparation for a glorious immortality. Without doubt the poet himself believed in the reality of Hercules, but it was a reality clothed with superhuman attributes.

Mr. Clinton observes (Introd. p. ii.) that, "because some genealogies were fictitious, we are not justified in concluding that all were fabulous." It is no way necessary that we should maintain so extensive a position: it is sufficient that all are fabulous so far as concerns gods and heroes—*some* fabulous throughout—and none ascertainably true, for the period anterior to the recorded Olympiads. How much, or what particular portions, may be true, no one can pronounce. The gods and heroes are, from our point of view, essentially fictitious; but from the Grecian point of view they were the most real (if the expression may be permitted, i.e., clung to with the strongest faith) of all the members of the series. They not only formed parts of the genealogy as originally conceived, but were in themselves the grand reason why it was conceived,—as a golden chain to connect the living man with a divine ancestor. The genealogy, therefore, taken as a whole (and its value consists in its being taken as a whole) was from the beginning a fiction; but the names of the father and grandfather of the living man, in whose day it first came forth, were doubtless those of real men. Wherever, therefore, we can verify the date of a genealogy, as applied to some living person, we may reasonably presume the two lowest members of it to be also those of real persons: but this has no application to the time anterior to the Olympiads—still less to the pretended times of the Trojan war, the Kalydonian boar-hunt, or the deluge of Deukalion. To reason (as Mr. Clinton does, Introd. p. vi.),—"Because Aristomachus was a real man, therefore his father Cleodæus, his grandfather Hyllus, and so farther upward, etc., must have been real men,"—is an inadmissible conclusion. The historian Hekateus was a real man, and doubtless his father, Hegesander, also; but it would be unsafe to march up his genealogical ladder fifteen steps to the presence of the ancestral god of whom he boasted: the upper steps of the ladder will be found broken and unreal. Not to mention that the inference, from real son to real father, is inconsistent with the admissions in Mr. Clinton's own genealogical tables; for he there inserts the names of several mythical fathers as having begotten real historical sons.

The general authority of Mr. Clinton's book, and the sincere respect which I entertain for his elucidations of the later chronology, have imposed upon me the duty of assigning those grounds on which I dissent from his conclusions prior to the first recorded Olympiad. The reader who desires to see the numerous and contradictory guesses (they deserve no better name) of the Greeks themselves in the attempt to chronologize their mythical narratives, will find them in the copious notes annexed to the first half of his first volume. As I consider all such researches not merely as fruitless in regard to any trustworthy result, but as serving to divert attention from the genuine form and really illustrative character of Grecian legend, I have not thought it right to go over the same ground in the present work.

Differing as I do, however, from Mr. Clinton's views on this subject, I concur with him in deprecating the application of etymology (Intro. pp. xi., xii.) as a general scheme of explanation to the characters and events of Greek legend. Among the many causes which operated as suggestives and stimulants to Greek fancy in the creation of these interesting tales, doubtless etymology has had its share; but it cannot be applied (as Hermann, above all others, has sought to apply it) for the purpose of imparting supposed sense and system to the general body of mythical narrative. I have already remarked on this topic in a former chapter.

It would be curious to ascertain at what time, or by whom, the earliest continuous genealogies, connecting existing persons with the supposed antecedent age of legend, were formed and preserved. Neither Homer nor Hesiod mention any verifiable *present* persons or circumstances: had they done so, the age of one or other of them could have been determined upon good evidence, which we may fairly presume to have been impossible, from the endless controversies upon this topic among ancient writers. In the Hesiodic Works and Days, the heroes of Troy and Thebes are even presented as an extinct race, radically different from the poet's own contemporaries, who are a new race, far too depraved to be conceived as sprung from the loins of the heroes; so that we can hardly suppose Hesiod (though his father was a native of the Æolic Kyme) to have admitted the pedigree of the Æolic chiefs, as reputed descendants of Agamemnon. Certain it is that the earliest poets did not attempt to measure or bridge over the supposed interval, between their own age and the war of Troy, by any definite series of fathers and sons: whether Eumelus or Asius made any such attempt, we cannot tell, but the earliest continuous backward genealogies which we find mentioned are those of Pherekydes, Hellanikus, and Herodotus. It is well known that Herodotus, in his manner of computing the upward genealogy of the Spartan kings, assigns the date of the Trojan war to a period 800 years earlier than himself, equivalent about to B.C. 1270-1250; while the subsequent Alexandrine chronologists, Eratosthenes and Apollodorus, place that event in 1184 and 1183 B.C.; and the Parian marble refers it to an intermediate date different from either—1209 B.C. Ephorus, Phanias, Timæus, Kleitarchus, and Durius had each his own conjectural date; but the computation of the Alexandrine chronologists was the most generally followed by those who succeeded them, and seems to have passed to modern times as the received date of this great legendary event—though some distinguished inquirers have adopted the epoch of Herodotus, which Larcher has attempted to vindicate in an elaborate, but feeble, dissertation. It is unnecessary to state that in my view the inquiry has no other value except to illustrate the ideas which guided the Greek mind, and to exhibit its progress from the days of Homer to those of Herodotus. For it argues a considerable

mental progress when men begin to methodize the past, even though they do so on fictitious principles, being as yet unprovided with those records which alone could put them on a better course. The Homeric man was satisfied with feeling, imagining, and believing particular incidents of a supposed past, without any attempt to graduate the line of connection between them and himself: to introduce fictitious hypotheses and media of connection is the business of a succeeding age, when the stimulus of rational curiosity is first felt, without any authentic materials to supply it. We have then the form of history operating upon the matter of legend—the transition-state between legend and history; less interesting, indeed, than either separately, yet necessary as a step between the two.

CHAPTER XX.

STATE OF SOCIETY AND MANNERS AS EXHIBITED IN GRECIAN LEGEND.

THOUGH the particular persons and events chronicled in the legendary poems of Greece are not to be regarded as belonging to the province of real history, those poems are nevertheless full of instruction as pictures of life and manners; and the very same circumstances which divest their composers of all credibility as historians render them so much the more valuable as unconscious expositors of their own contemporary society. While professedly describing an uncertified past, their combinations are involuntarily borrowed from the surrounding present. For among communities such as those of the primitive Greeks, without books, without means of extended travel, without acquaintance with foreign languages and habits, the imagination even of highly gifted men was naturally enslaved by the circumstances around them to a far greater degree than in the later days of Solon or Herodotus; insomuch that the characters which they conceived and the scenes which they described would, for that reason, bear a stronger generic resemblance to the realities of their own time and locality. Nor was the poetry of that age addressed to lettered and critical authors, watchful to detect plagiarism, sated with simple imagery, and requiring something of novelty or peculiarity in every fresh production. To captivate their emotions, it was sufficient to depict with genius and fervor the more obvious manifestations of human adventure or suffering, and to idealize that type of society, both private and public, with which the hearers around were familiar. Even in describing the gods, where a great degree of latitude and deviation might have been expected, we see that Homer introduces

into Olympus the passions, the caprices, the love of power and patronage, the alternation of dignity and weakness, which animated the bosom of an ordinary Grecian chief; and this tendency, to reproduce in substance the social relations to which he had been accustomed, would operate still more powerfully when he had to describe simply human characters—the chief and his people, the warrior and his comrades, the husband, wife, father, and son—or the imperfect rudiments of judicial and administrative proceeding. That his narrative on all these points, even with fictitious characters and events, presents a close approximation to general reality there can be no reason to doubt. The necessity under which he lay of drawing from a store, then happily unexhausted, of personal experience and observation, is one of the causes of that freshness and vivacity of description for which he stands unrivaled, and which constituted the imperishable charm of the *Iliad* and *Odyssey* from the beginning to the end of Grecian literature.

While, therefore, we renounce the idea of chronologizing or historicizing the events of Grecian legend, we may turn them to profit as valuable memorials of that state of society, feeling, and intelligence which must be to us the starting-point of the history of the people. Of course, the legendary age, like all those which succeeded it, had its antecedent causes and determining conditions; but of these we know nothing, and we are compelled to assume it as a primary fact for the purpose of following out its subsequent changes. To conceive absolute beginning or origin (as Niebuhr has justly remarked) is beyond the reach of our faculties: we can neither apprehend nor verify anything beyond progress, or development, or decay—change from one set of circumstances to another, operated by some definite combination of physical or moral laws. In the case of the Greeks, the legendary age, as the earliest in any way known to us, must be taken as the initial state from which this series of changes commences. We must depict its prominent characteristics as well as we can, and show—partly how it serves to prepare, partly how it forms a contrast to set off—the subsequent ages of Solon, of Perikles, and of Demosthenes.

1. The political condition which Grecian legend everywhere presents to us is, in its principal features, strikingly different from that which had become universally prevalent among the Greeks in the time of the Peloponnesian war. Historical oligarchy, as well as democracy, agreed in requiring a certain established system of government, comprising these three elements—specialized functions, temporary functionaries, and ultimate responsibility (under some forms or other) to the mass of qualified citizens—either a senate or an ecclesia, or both. There were, of course, many and capital distinctions between one government and another, in respect to the qualification of the citizen, the attributes and efficiency of the general assembly, the admissibility to power, etc.; and men might often be

dissatisfied with the way in which these questions were determined in their own city. But in the mind of every man, some determining rule or system—something like what in modern times is called a *constitution*—was indispensable to any government entitled to be called legitimate, or capable of creating in the mind of a Greek a feeling of moral obligation to obey it. The functionaries who exercised authority under it might be more or less competent or popular; but his personal feelings toward them were commonly lost in his attachment or aversion to the general system. If any energetic man could by audacity or craft break down the constitution and render himself permanent ruler according to his own will and pleasure—even though he might govern well, he could never inspire the people with any sentiment of duty toward him. His scepter was illegitimate from the beginning; and even the taking of his life, far from being interdicted by that moral feeling which condemned the shedding of blood in other cases, was considered meritorious. Nor could he be mentioned in the language except by a name (*τυραννος*, *despot*) which branded him as an object of mingled fear and dislike.

If we carry our eyes back from historical to legendary Greece, we find a picture the reverse of what has been here sketched. We discern a government in which there is little or no scheme or system,—still less any idea of responsibility to the governed,—but in which the main-spring of obedience on the part of the people consists in their personal feeling and reverence toward the chief. We remark, first and foremost, the King; next, a limited number of subordinate kings or chiefs; afterward, the mass of armed freemen, husbandmen, artisans, freebooters, etc.; lowest of all, the free laborers for hire and the bought slaves. The king is not distinguished by any broad or impassable boundary from the other chiefs, to each of whom the title *basileus* is applicable as well as to himself; his supremacy has been inherited from his ancestors, and passes by descent, as a general rule, to his eldest son, having been conferred upon the family as a privilege by the favor of Zeus. In war, he is the leader, foremost in personal prowess, and directing all military movements; in peace, he is the general protector of the injured and oppressed; he farther offers up those public prayers and sacrifices which are intended to obtain for the whole people the favor of the gods. An ample domain is assigned to him as an appurtenance of his lofty position, while the produce of his fields and his cattle is consecrated in part to an abundant, though rude, hospitality. Moreover, he receives frequent presents, to avert his enmity, to conciliate his favor, or to buy off his exactions; and when plunder is taken from the enemy, a large previous share, comprising probably the most alluring female captive, is reserved for him apart from the general distribution.

Such is the position of the king in the heroic times of Greece,—the only person (if we except the heralds and priests, each both special and subordinate) who is then presented to us as clothed with

any individual authority,—the person by whom all the executive functions, then few in number, which the society requires, are either performed or directed. His personal ascendancy—derived from divine countenance bestowed both upon himself individually and upon his race, and probably from accredited divine descent—is the salient feature in the picture. The people hearken to his voice, embrace his propositions, and obey his orders: not merely resistance, but even criticism upon his acts, is generally exhibited in an odious point of view, and is, indeed, never heard of except from some one or more of the subordinate princes. To keep alive and justify such feelings in the public mind, however, the king must himself possess various accomplishments, bodily and mental, and that, too, in a superior degree. He must be brave in the field, wise in the council, and eloquent in the agora; he must be endued with bodily strength and activity above other men, and must be an adept, not only in the use of his arms, but also in those athletic exercises which the crowd delight to witness. Even the more homely varieties of manual acquirements are an addition to his character,—such as the craft of the carpenter or shipwright, the straight furrowing of the plowman, or the indefatigable persistence of the mower without repose or refreshment throughout the longest day. The conditions of voluntary obedience, during the Grecian heroic times, are family descent with personal force and superiority, mental as well as bodily, in the chief, coupled with the favor of the gods: an old chief, such as Peleus and Laertes, cannot retain his position. But, on the other hand, where these elements of force are present, a good deal of violence, caprice, and rapacity is tolerated: the ethical judgment is not exact in scrutinizing the conduct of individuals so pre-eminently endowed. As in the case of the gods, the general epithets of *good*, *just*, etc., are applied to them as euphemisms arising from submission and fear, being not only not suggested, but often pointedly belied, by their particular acts. These words signify the man of birth, wealth, influence, and daring, whose arm is strong to destroy or to protect, whatever may be the turn of his moral sentiments; while the opposite epithet, *bad*, designates the poor, lowly, and weak, from whose dispositions, be they ever so virtuous, society has little either to hope or to fear.

Aristotle, in his general theory of government, lays down the position that the earliest sources of obedience and authority among mankind are personal, exhibiting themselves most perfectly in the type of paternal supremacy; and that, therefore, the kingly government, as most conformable to this stage of social sentiment, became probably the first established everywhere. And in fact it still continued in his time to be generally prevalent among the non-Hellenic nations immediately around; though the Phœnician cities and Carthage, the most civilized of all non-Hellenic states, were republics. Nevertheless, so completely were the feelings about kingship reversed among

his contemporary Greeks that he finds it difficult to enter into the voluntary obedience paid by his ancestors to their early heroic chiefs. He cannot explain to his own satisfaction how any one man should have been so much superior to the companions around him as to maintain such immense personal ascendancy: he suspects that in such small communities great merit was very rare, so that the chief had few competitors. Such remarks illustrate strongly the revolution which the Greek mind had undergone during the preceding centuries, in regard to the internal grounds of political submission. But the connecting link between the Homeric and the republican schemes of government is to be found in two adjuncts of the Homeric royalty, which are now to be mentioned—the Boule, or council of chiefs, and the Agora, or general assembly of freemen.

These two meetings, more or less frequently convoked and interwoven with the earliest habits of the primitive Grecian communities, are exhibited in the monuments of the legendary age as opportunities for advising the king, and media for promulgating his intentions to the people, rather than as restraints upon his authority. Unquestionably they must have conduced in practice to the latter result as well as to the former; but this is not the light in which the Homeric poems describe them. The chiefs, kings, princes, or gerontes—for the same word in Greek designates both an old man and a man of conspicuous rank and position—compose the council, in which, according to the representations in the *Iliad*, the resolutions of Agamemnon, on the one side, and of Hector, on the other, appear uniformly to prevail. The harshness and even contempt with which Hector treats respectful opposition from his ancient companion Polydamas—the desponding tone and conscious inferiority of the latter, and the unanimous assent which the former obtains, even when quite in the wrong—all this is clearly set forth in the poem; while in the Grecian camp we see Nestor tendering his advice in the most submissive and delicate manner to Agamemnon, to be adopted or rejected as the “king of men” might determine. The council is a purely consultative body, assembled not with any power of peremptorily arresting mischievous resolves of the king, but solely for his information and guidance. He himself is the presiding (*boulephorus* or) member of council; the rest, collectively as well as individually, are his subordinates.

We proceed from the council to the agora. According to what seems the received custom, the king, after having talked over his intentions with the former, proceeds to announce them to the people. The heralds make the crowd sit down in order, and enforce silence: any one of the chiefs or councilors—but as it seems, no one else—is allowed to address them: the king first promulgates his intentions, which are then open to be commented upon by others. But in the Homeric agora no division of affirmative or negative voices ever takes place, nor is any formal resolution ever adopted. The nullity

of positive function strikes us even more in the agora than in the council. It is an assembly for talk, communication, and discussion to a certain extent by the chiefs, in presence of the people as listeners and sympathizers—often for eloquence, and sometimes for quarrel—but here its ostensible purposes end.

The agora in Ithaka, in the second book of the *Odyssey*, is convened by the youthful Telemachus, at the instigation of Athene, not for the purpose of submitting any proposition, but in order to give formal and public notice to the suitors to desist from their iniquitous intrusion and pillage of his substance, and to absolve himself further, before gods and men, from all obligations toward them, if they refuse to comply. For the slaughter of the suitors in all the security of the festive hall and banquet (which forms the catastrophe of the *Odyssey*) was a proceeding involving much that was shocking to Grecian feeling, and therefore required to be preceded by such ample formalities as would leave both the delinquents themselves without the shadow of excuse, and their surviving relatives without any claim to the customary satisfaction. For this special purpose Telemachus directs the heralds to summon an agora; but what seems most of all surprising is, that none had ever been summoned or held since the departure of Odysseus himself, an interval of twenty years. "No agora or session has taken place among us," says the gray-headed *Ægyptius*, who opens the proceedings, "since Odysseus went on ship-board: and now who is he that has called us together? what man, young or old, has felt such a strong necessity? Has he received intelligence from our absent warriors, or has he other public news to communicate? He is our good friend for doing this: whatever his projects may be, I pray Zeus to grant him success." Telemachus, answering the appeal forthwith, proceeds to tell the assembled Ithakans that he has no public news to communicate, but that he has convoked them upon his own private necessities. Next, he sets forth pathetically the wickedness of the suitors, calls upon them personally to desist, and upon the people to restrain them, and concludes by solemnly warning them that, being henceforward free from all obligation toward them, he will invoke the avenging aid of Zeus, so "that they may be slain in the interior of his own house, without bringing upon him any subsequent penalty."

We are not, of course, to construe the Homeric description as anything more than an *ideal*, approximating to actual reality. But, allowing all that can be required for such a limitation, it exhibits the agora more as a special medium of publicity and intercommunication, from the king to the body of the people, than as including any idea of responsibility on the part of the former or restraining force on the part of the latter, however such consequences may indirectly grow out of it. The primitive Grecian government is essentially monarchical, reposing on personal feeling and divine right: the memorable dictum in the *Iliad* is borne out by all that we hear of the

actual practice: "The rule of many is not a good thing: let us have one ruler only—one king,—him to whom Zeus has given the scepter and the tutelary sanctions."

The second book of the *Iliad*, full as it is of beauty and vivacity, not only confirms our idea of the passive, recipient, and listening character of the agora, but even presents a repulsive picture of the degradation of the mass of the people before the chiefs. Agamemnon convokes the agora for the purpose of immediately arming the Grecian host, under a full impression that the gods have at last determined forthwith to crown his arms with complete victory. Such impression has been created by a special visit of Oneirus (the Dream-god), sent by Zeus during his sleep—being, indeed, an intentional fraud on the part of Zeus, though Agamemnon does not suspect its deceitful character. At this precise moment, when he may be conceived to be more than usually anxious to get his army into the field and snatch the prize, an unaccountable fancy seizes him that, instead of inviting the troops to do what he really wishes, and encouraging their spirits for this one last effort, he will adopt a course directly contrary; he will try their courage by professing to believe that the siege had become desperate, and that there was no choice except to go on shipboard and flee. Announcing to Nestor and Odysseus, in preliminary council, his intention to hold this strange language, he at the same time tells them that he relies upon them to oppose it and counteract its effect upon the multitude. The agora is presently assembled, and the king of men pours forth a speech full of dismay and despair, concluding by a distinct exhortation to all present to go aboard and return home at once. Immediately, the whole army, chiefs as well as people, break up and proceed to execute his orders: every one rushes off to get his ship afloat, except Odysseus, who looks on in mournful silence and astonishment. The army would have been quickly on its voyage home had not the goddesses Here and Athene stimulated Odysseus to an instantaneous interference. He hastens among the dispersing crowd and diverts them from their purpose of retreat: to the chiefs he addresses flattering words, trying to shame them by gentle expostulation: but the people he visits with harsh reprimand and blows from his scepter, thus driving them back to their seats in the agora.

Amid the dissatisfied crowd thus unwillingly brought back, the voice of Thersites is heard the longest and the loudest,—a man ugly, deformed, and unwarlike, but fluent in speech, and especially severe and unsparing in his censure of the chiefs, Agamemnon, Achilles, and Odysseus. Upon this occasion, he addresses to the people a speech denouncing Agamemnon for selfish and greedy exaction generally, but particularly for his recent ill-treatment of Achilles—and he endeavors, moreover, to induce them to persist in their scheme of departure. In reply, Odysseus not only rebukes Thersites sharply for his impudence in abusing the commander-in-chief, but threatens

that, if ever such behavior is repeated, he will strip him naked, and thrash him out of the assembly with disgraceful blows; as an earnest of which he administers to him at once a smart stroke with the studded scepter, imprinting its painful mark in a bloody weal across his back. Thersites, terrified and subdued, sits down weeping, while the surrounding crowd deride him, and express the warmest approbation of Odysseus for having thus by force put the reviler to silence.

Both Odysseus and Nestor then address the agora, sympathizing with Agamemnon for the shame which the retreat of the Greeks is about to inflict upon him, and urging emphatically upon every one present the obligation of persevering until the siege shall be successfully consummated. Neither of them animadverts at all upon Agamemnon, either for his conduct toward Achilles, or for his childish freak of trying the temper of the army.

There cannot be a clearer indication than this description—so graphic in the original poem—of the true character of the Homeric agora. The multitude who compose it are listening and acquiescent, not often hesitating, and never refractory to the chief. The fate which awaits a presumptuous critic, even where his virulent reproaches are substantially well founded, is plainly set forth in the treatment of Thersites; while the unpopularity of such a character is attested even more by the excessive pains which Homer takes to heap upon him repulsive personal deformities than by the chastisement of Odysseus—he is lame, bald, crook-backed, of misshapen head, and squinting vision.

But we cease to wonder at the submissive character of the agora when we read the proceedings of Odysseus toward the people themselves,—his fine words and flattery addressed to the chiefs, and his contemptuous reproof and manual violence toward the common men, at a moment when both were doing exactly the same thing,—fulfilling the express wish of Agamemnon, upon whom Odysseus does not offer a single comment. This scene, which excited a sentiment of strong displeasure among the democrats of historical Athens, affords a proof that the feeling of personal dignity, of which philosophic observers in Greece—Herodotus, Xenophon, Hippocrates, and Aristotle—boasted as distinguishing the free Greek citizen from the slavish Asiatic, was yet undeveloped in the time of Homer. The ancient epic is commonly so filled with the personal adventures of the chiefs, and the people are so commonly depicted as simple appendages attached to them, that we rarely obtain a glimpse of the treatment of the one apart from the other, such as this memorable Homeric agora affords.

There remains one other point of view in which we are to regard the agora of primitive Greece—as the scene in which justice was ministered. The king is spoken of as constituted by Zeus, the great judge of society. He has received from Zeus the scepter, and along

with it the powers of command and sanction: the people obey these commands and enforce these sanctions under him, enriching him at the same time with lucrative presents and payments. Sometimes the king separately, sometimes the kings or chiefs or gerontes in the plural number, are named as deciding disputes, and awarding satisfaction to complainants; always, however, in public, in the midst of the assembled agora. In one of the compartments of the shield of Achilles, the details of a judicial scene are described. While the agora is full of an eager and excited crowd two men are disputing about the fine of satisfaction for the death of a murdered man—one averring, the other denying, that the fine had already been paid, and both demanding an inquest. The gerontes are ranged on stone seats, in the holy circle, with two talents of gold lying before them, to be awarded to such of the litigants as shall make out his case to their satisfaction. The heralds with their scepters, repressing the warm sympathies of the crowd in favor of one or other of the parties, secure an alternate hearing to both. This interesting picture completely harmonizes with the brief allusion of Hesiod to the judicial trial—doubtless a real trial—between himself and his brother Perses. The two brothers disputed about their paternal inheritance, and the cause was carried to be tried by the chiefs in agora; but Perses bribed them, and obtained an unjust verdict for the whole. So at least Hesiod affirms in the bitterness of his heart; earnestly exhorting his brother not to waste a precious time, required for necessary labors, in the unprofitable occupation of witnessing and abetting litigants in the agora—for which (he adds) no man has proper leisure, unless his subsistence for the year beforehand be safely treasured up in his garner. He repeats more than once his complaints of the crooked and corrupt judgments of which the kings were habitually guilty; dwelling upon abuse of justice as the crying evil of his day, and predicting as well as invoking the vengeance of Zeus to repress it. And Homer ascribes the tremendous violence of the autumnal storms to the wrath of Zeus against those judges who disgrace the agora with their wicked verdicts.

Though it is certain that in every state of society the feelings of men when assembled in multitude will command a certain measure of attention, yet we thus find the Agora, in judicial matters still more than in political, serving merely the purpose of publicity. It is the king who is the grand personal mover of Grecian heroic society. He is on earth the equivalent of Zeus in the agora of the gods: the supreme god of Olympus is in the habit of carrying on his government with frequent publicity, of hearing some dissentient opinions, and of allowing himself occasionally to be wheedled by Aphrodite or worried into compliance by Here; but his determination is at last conclusive, subject only to the overruling interference of the Mœræ or Fates. Both the society of gods and the various societies of men are, according to the conceptions of Grecian legend,

carried on by the personal rule of a legitimate sovereign, who does not derive his title from the special appointment of his subjects, though he governs with their full consent. In fact, Grecian legend presents to us hardly anything else, except these great individual personalities. The race, or nation, is, as it were absorbed into the prince: eponymous persons, especially, are not merely princes, but fathers and representative unities, each the equivalent of that greater or less aggregate to which he gives name.

But though in the primitive Grecian government the king is the legitimate as well as the real sovereign, he is always conceived as acting through the council and agora. Both the one and the other are established and essential media through which his ascendancy is brought to bear upon the society; the absence of such assemblies is the test and mark of savage men, as in the case of the Cyclopes. Accordingly he must possess qualities fit to act with effect upon those two assemblies; wise reason for the council, unctuous eloquence for the agora. Such is the *ideal* of the heroic government—a king not merely full of valor and resource as a soldier, but also sufficiently superior to those around him to insure both the deliberate concurrence of the chiefs and the hearty adhesion of the masses. That this picture is not, in all individual cases, realized, is unquestionable; but the endowments so often predicated of good kings show it to have been the type present to the mind of the describer. Xenophon, in his *Cyropædia*, depicts Cyrus as an improved edition of the Homeric Agamemnon—"a good king and a powerful soldier," thus idealizing the perfection of personal government.

It is important to point out these fundamental conceptions of government, discernible even before the dawn of Grecian history, and identified with the social life of the people. It shows us that the Greeks, in their subsequent revolutions and in the political experiments which their countless autonomous communities presented, worked upon pre-existing materials—developing and exalting elements which had been at first subordinate, and suppressing or remodeling on a totally new principle that which had been originally predominant. When we approach historical Greece, we find that (with the exception of Sparta) the primitive, hereditary, irresponsible monarch, uniting in himself all the functions of government, has ceased to reign—while the feeling of legitimacy, which originally induced his people to obey him willingly, has been exchanged for one of aversion toward the character and title generally. The multifarious functions which he once exercised have been parceled out among temporary nominees. On the other hand, the council or senate, and the agora, originally simple media through which the king acted, are elevated into standing and independent sources of authority, controlling and holding in responsibility the various special officers to whom executive duties of one kind or another are confided. The general principle here indicated is common both to the oligar-

chies and the democracies which grew up in historical Greece. Much as these two governments differed from each other, and many as were the varieties even between one oligarchy or democracy and another, they all stood in equal contrast with the principle of the heroic government. Even in Sparta, where the hereditary kingship lasted, it was preserved with luster and influence exceedingly diminished, and such timely diminution of its power seems to have been one of the essential conditions of its preservation. Though the Spartan kings had the hereditary command of the military forces, yet even in all foreign expeditions they habitually acted in obedience to orders from home; while in affairs of the interior, the superior power of the ephors sensibly overshadowed them. So that, unless possessed of more than ordinary force of character, they seem to have exercised their chief influence as presiding members of the senate.

There is yet another point of view in which it behooves us to take notice of the council and the agora as integral portions of the legendary government of the Grecian communities. We are thus enabled to trace the employment of public speaking, as the standing engine of government, and the proximate cause of obedience, to the social infancy of the nation. The power of speech in the direction of public affairs becomes more and more obvious, developed, and irresistible, as we advance toward the culminating period of Grecian history, the century preceding the battle of Chæroneia. That its development was greatest among the most enlightened sections of the Grecian name, and smallest among the more obtuse and stationary, is matter of notorious fact; and it is not less true that the prevalence of this habit was one of the chief causes of the intellectual eminence of the nation generally. At a time when all the countries around were plunged comparatively in mental torpor, there was no motive sufficiently present and powerful to multiply so wonderfully the productive minds of Greece, except such as arose from the rewards of public speaking. The susceptibility of the multitude to this sort of guidance, their habit of requiring and enjoying the stimulus which it supplied, and the open discussion, combining regular forms with free opposition, of practical matters political as well as judicial—are the creative causes which formed such conspicuous adepts in the art of persuasion. Nor was it only professed orators who were thus produced; didactic aptitude was formed in the background, and the speculative tendencies were supplied with interesting phenomena for observation and combination, at a time when the truths of physical science were almost inaccessible. If the primary effect was to quicken the powers of expression, the secondary, but not less certain result, was to develop the habits of scientific thought. Not only the oratory of Demosthenes, and Perikles, and the colloquial magic of Sokrates, but also the philosophical speculation of Plato, and the systematic politics, rhetoric, and logic

of Aristotle, are traceable to the same general tendencies in the mind of the Grecian people. We find the germ of these expansive forces in the senate and agora of their legendary government. The poets, first epic and then lyric, were the precursors of the orators in their power of moving the feelings of an assembled crowd; while the Homeric poems—the general training-book of educated Greeks—constituted a treasury of direct and animated expression, full of concrete forms and rare in the use of abstractions, and thence better suited to the workings of oratory. The subsequent critics had no difficulty in selecting from the *Iliad* and *Odyssey* samples of eloquence in all its phases and varieties.

On the whole, then, the society depicted in the old Greek poems is loose and unsettled, presenting very little of legal restraint, and still less of legal protection—but concentrating such political power as does exist in the hands of a legitimate hereditary king, whose ascendancy over the other chiefs is more or less complete according to his personal force and character. Whether that ascendancy be greater or less, however, the mass of the people is in either case politically passive, and of little account. Though the Grecian freeman of the heroic age is above the degraded level of the Gallic plebs as described by Cæsar, he is far from rivaling the fierce independence and sense of dignity combined with individual force, which characterize the Germanic tribes before their establishment in the Roman empire. Still less does his condition, or the society in which he moves, correspond to those pleasing dreams of spontaneous rectitude and innocence, in which Tacitus and Seneca indulge with regard to primitive man.

2. The state of moral and social feeling prevalent in legendary Greece exhibits a scene in harmony with the rudimentary political fabrics just described. Throughout the long stream of legendary narrative on which the Greeks looked back as their past history, the larger social motives hardly ever come into play; either individual valor and cruelty, or the personal attachments and quarrels of relatives and war-companions, or the feuds of private enemies, are ever before us. There is no sense of obligation, then, existing between man and man as such, and very little between each man and the entire community of which he is a member; such sentiments are neither operative in the real world, nor present to the imaginations of the poets. Personal feelings, either toward the gods, the king, or some near and known individual, fill the whole of a man's bosom: out of them arise all the motives to beneficence, and all the internal restraints upon violence, antipathy, or rapacity: and special communion, as well as special solemnities, are essential to their existence. The ceremony of an oath, so imposing, so paramount, and so indispensable in those days, illustrates strikingly this principle. And even in the case of the stranger suppliant—in which an apparently spontaneous sympathy manifests itself—the succor and kindness

shown to him arise mainly from his having gone through the consecrated formalities of supplication, such as that of sitting down in the ashes by the sacred hearth, thus obtaining a sort of privilege of sanctuary. That ceremony exalts him into something more than a mere suffering man—it places him in express fellowship with the master of the house, under the tutelary sanctions of Zeus Hiketesios. There is great difference between one form of supplication and another; the suppliant, however, in any form becomes more or less the object of a particular sympathy.

The sense of obligation toward the gods manifests itself separately in habitual acts of worship, sacrifice, and libations, or by votive presents, such as that of the hair of Achilles, which he has pledged to the river god Spercheius, and such as the constant dedicated offerings, which men who stand in urgent need of the divine aid first promise and afterward fulfill. But the feeling toward the gods also appears, and that not less frequently, as mingling itself with and enforcing obligations toward some particular human person. The tie which binds a man to his father, his kinsman, his guest, or any special promise respecting which he has taken the engagement of an oath, is conceived in conjunction with the idea of Zeus, as witness and guarantee; and the intimacy of the association is attested by some surname or special appellation of the god. Such personal feelings composed all the moral influences of which a Greek of that day was susceptible—a state of mind which we can best appreciate by contrasting it with that of the subsequent citizen of historical Athens. In the view of the latter, the great impersonal authority called “The Laws” stood out separately both as guide and sanction, distinct from religious duty or private sympathies; but of this discriminated conception of positive law and positive morality, the germ only can be detected in the Homeric poems. The appropriate Greek word for human laws never occurs. Amid a very wavering phraseology we can detect a gradual transition from the primitive idea of a personal goddess Themis, attached to Zeus, first to his sentence or orders called Themistes, and next by a still farther remove to various established customs, which those sentences were believed to sanctify—the authority of religion and that of custom coalescing into one indivisible obligation.

The family relations, as we might expect, are set forth in our pictures of the legendary world as the grand sources of lasting union and devoted attachment. The paternal authority is highly revered; the son who lives to years of maturity repays by affection to his parents the charge of his maintenance in infancy, which the language notes by a special word; while, on the other hand, the Erinnys, whose avenging hand is put in motion by the curse of a father or mother, is an object of deep dread.

In regard to marriage, we find the wife occupying a station of great dignity and influence, though it was the practice for the

husband to purchase her by valuable presents to her parents—a practice extensively prevalent among early communities, and treated by Aristotle as an evidence of barbarism. She even seems to live less secluded and to enjoy a wider sphere of action than was allotted to her in historical Greece. Concubines are frequent with the chiefs, and occasionally the jealousy of the wife breaks out in reckless excess against her husband, as may be seen in the tragical history of Phoenix. The continence of Laertes, from fear of displeasing his wife Antikleia, is especially noticed. A large portion of the romantic interest which Grecian legend inspires is derived from the women: Penelope, Andromache, Helen, Klytæmnestra, Eriphyle, Iokasta, Hekabe, etc., all stand in the foreground of the picture, either from their virtues, their beauty, their crimes, or their sufferings.

Not only brothers, but also cousins, and the more distant blood-relations and clansmen, appear connected together by a strong feeling of attachment, sharing among them universally the obligation of mutual self-defense and revenge in the event of injury to any individual of the race. The legitimate brothers divide between them by lot the paternal inheritance—a bastard brother receiving only a small share; he is, however, commonly very well treated, though the murder of Phokus by Telamon and Peleus constitutes a flagrant exception. The furtive pregnancy of young women, often by a god, is one of the most frequently recurring incidents in the legendary narratives; and the severity with which such a fact, when discovered, is visited by the father, is generally extreme. As an extension of the family connection, we read of larger unions called the phratry and the tribe, which are respectfully but not frequently mentioned.

The generous readiness with which hospitality is afforded to the stranger who asks for it, the facility with which he is allowed to contract the peculiar connection of guest with his host, and the permanence with which that connection, when created by partaking of the same food and exchanging presents, is maintained even through a long period of separation, and even transmitted from father to son—these are among the most captivating features of the heroic society. The Homeric chief welcomes the stranger who comes to ask shelter in his house, first gives him refreshment, and then inquires his name and the purpose of his voyage. Though not inclined to invite strangers to his house, he cannot repel them when they spontaneously enter it craving a lodging. The suppliant is also commonly a stranger, but a stranger under peculiar circumstances; who proclaims his own calamitous and abject condition, and seeks to place himself in a relation to the chief whom he solicits something like that in which men stand to the gods. Onerous as such special tie may become to him, the chief cannot decline it, if solicited in the proper form: the ceremony of supplication has a binding effect, and the Erinnyes punish the hard-hearted person who disallows it. A conquered enemy may sometimes throw himself at the feet of his con-

queror, and solicit mercy, but he cannot by doing so acquire the character and claims of a suppliant properly so called: the conqueror has free discretion either to kill him, or to spare him and accept a ransom.

There are in the legendary narratives abundant examples of individuals who transgress in particular acts even the holiest of these personal ties, but the savage Cyclops is the only person described as professedly indifferent to them, and careless of that sanction of the gods which in Grecian belief accompanied them all. In fact, the tragical horror which pervades the lineage of Athamas or Kadmus, and which attaches to many of the acts of Herakles, of Peleus, and Telamon, of Jason and Medea, of Atreus and Thyestes, etc., is founded upon a deep feeling and sympathy with those special obligations which conspicuous individuals, under the temporary stimulus of the maddening Ate, are driven to violate. In such conflict of sentiments, between the obligation generally revered and the exceptional deviation in an individual otherwise admired, consists the pathos of the story.

These feelings—of mutual devotion between kinsmen and companions in arms—of generous hospitality to the stranger, and of helping protection to the suppliant—constitute the bright spots in a dark age. We find them very generally prevalent among communities essentially rude and barbarous—among the ancient Germans as described by Tacitus, the Druses in Lebanon, the Arabian tribes in the desert, and even the North American Indians.

They are the instinctive manifestations of human sociality, standing at first alone, and for that reason appearing to possess a greater tutelary force than really belongs to them—beneficent, indeed, in a high degree, with reference to their own appropriate period, but serving as a very imperfect compensation for the impotence of the magistrate, and for the absence of any all-pervading sympathy or sense of obligation between man and man. We best appreciate their importance when we compare the Homeric society with that of barbarians like the Thracians, who tattooed their bodies, as the mark of a generous lineage—sold their children for export as slaves—considered robbery, not merely as one admissible occupation among others, but as the only honorable mode of life; agriculture being held contemptible—and, above all, delighted in the shedding of blood as a luxury. Such were the Thracians in the days of Herodotus and Thucydides; and the Homeric society forms a mean term between that which these two historians yet saw in Thrace, and that which they witnessed among their own civilized countrymen.

When, however, among the Homeric men we pass beyond the influence of the private ties above enumerated, we find scarcely any other moralizing forces in operation. The acts and adventures commemorated imply a community wherein neither the protection nor the restraints of law are practically felt, and wherein ferocity, rapine,

and the aggressive propensities generally, seem restrained by no internal counterbalancing scruples. Homicide, especially, is of frequent occurrence, sometimes by open violence, sometimes by fraud: expatriation for homicide is among the most constantly recurring acts of the Homeric poems: and savage brutalities are often ascribed, even to admired heroes, with apparent indifference. Achilles sacrifices twelve Trojan prisoners on the tomb of Patroklus, while his son, Neoptolemus, not only slaughters the aged Priam, but also seizes by the leg the child Astyanax (son of the slain Hector) and hurls him from one of the lofty towers of Troy. Moreover, the celebrity of Autolykus, the maternal grandfather of Odysseus, in the career of wholesale robbery and perjury, and the wealth which it enabled him to acquire, are described with the same unaffected admiration as the wisdom of Nestor or the strength of Ajax. Achilles, Menelaus, Odysseus, pillage in person whenever they can find an opportunity, employing both force and stratagem to surmount resistance. The vocation of a pirate is recognized as honorable, so that a host, when he asks his guest what is the purpose of his voyage, enumerates enrichment by indiscriminate maritime plunder as among those projects which may naturally enter into his contemplation. Abduction of cattle, and expeditions for unprovoked ravage as well as for retaliation, between neighboring tribes, appear ordinary phenomena: and the established inviolability of heralds seems the only evidence of any settled feeling of obligation between one community and another. While the house and property of Odysseus, during his long absence, enjoys no public protection, those unprincipled chiefs, who consume his substance, find sympathy rather than disapprobation among the people of Ithaka. As a general rule, he who cannot protect himself finds no protection from society: his own kinsmen and immediate companions are the only parties to whom he can look with confidence for support. And, in this respect, the representation given by Hesiod makes the picture even worse. In his emphatic denunciation of the fifth age, that poet deplures not only the absence of all social justice and sense of obligation among his contemporaries, but also the relaxation of the ties of family and hospitality. There are marks of querulous exaggeration in the poem of the Works and Days; yet the author professes to describe the real state of things around him, and the features of his picture, soften them as we may, will still appear dark and calamitous. It is, however, to be remarked that he contemplates a state of peace—thus forming a contrast with the Homeric poems. His copious catalogue of social evils scarcely mentions liability to plunder by a foreign enemy, nor does he compute the chances of predatory aggression as a source of profit.

There are two special veins of estimable sentiment on which it may be interesting to contrast heroic and historical Greece, and which exhibit the latter as an improvement on the former, not less in the affections than in the intellect.

The law of Athens was peculiarly watchful and provident with respect both to the persons and the property of orphan minors; but the description given in the *Iliad* of the utter and hopeless destitution of the orphan boy, despoiled of his paternal inheritance and abandoned by all the friends of his father, whom he urgently supplicates and who all harshly cast him off, is one of the most pathetic morsels in the whole poem. In reference, again, to the treatment of the dead body of an enemy, we find all the Greek chiefs who come near (not to mention the conduct of Achilles himself) piercing with their spears the corpse of the slain Hector, while some of them even pass disgusting taunts upon it. We may add, from the lost epics, the mutilation of the dead bodies of Paris and Deiphobus by the hand of Menelaus. But at the time of the Persian invasion it was regarded as unworthy of a right-minded Greek to maltreat, in any way, the dead body of an enemy, even where such a deed might seem to be justified on the plea of retaliation. After the battle of Platæa, a proposition was made to the Spartan king Pausanias to retaliate upon the dead body of Mardonius the insults which Xerxes had heaped upon that of Leonidas at Thermopylæ. He indignantly spurned the suggestion, not without a severe rebuke, or rather a half-suppressed menace, toward the proposer: and the feeling of Herodotus himself goes heartily along with him.

The different manner of dealing with homicide presents a third test, perhaps more striking yet, of the change in Grecian feelings and manners during the three centuries preceding the Persian invasion. That which the murderer in the Homeric times had to dread, was, not public prosecution and punishment, but the personal vengeance of the kinsmen and friends of the deceased, who were stimulated by the keenest impulses of honor and obligation to avenge the deed, and were considered by the public as specially privileged to do so. To escape from this danger, he is obliged to flee the country, unless he can prevail upon the incensed kinsmen to accept of a valuable payment (we must not speak of coined money in the days of Homer) as satisfaction for their slain comrade. They may, if they please, decline the offer, and persist in their right of revenge; but if they accept, they are bound to leave the offender unmolested, and he accordingly remains at home without further consequences. The chiefs in agora do not seem to interfere, except to insure payment of the stipulated sum.

Here we recognize once more the characteristic attribute of the Grecian heroic age—the omnipotence of private force tempered and guided by family sympathies, and the practical nullity of that collective sovereign afterward called *The City*—who, in historical Greece, becomes the central and paramount source of obligation, but who appears yet only in the background as a germ of promise for the future. And the manner in which, in the case of homicide, that

germ was developed into a powerful reality, presents an interesting field of comparison with other nations.

For the practice here designated, of leaving the party guilty of homicide to compromise by valuable payment with the relatives of the deceased, and also of allowing to the latter a free choice whether they would accept such compromise or enforce their right of personal revenge—has been remarked in many rude communities, and is particularly memorable among the early German tribes. Among the many separate Teutonic establishments which rose upon the ruins of the western empire of Rome, the right as well as duty of private revenge for personal injury or insult offered to any member of a family—and the endeavor to avert its effects by means of a pecuniary composition levied upon the offender, chiefly as satisfaction to the party injured, but partly also as perquisite to the king—was adopted as the basis of their legislation. This fundamental idea was worked out in elaborate detail as to the valuation of the injury inflicted, wherein one main circumstance was the rank, condition, and power of the sufferer. The object of the legislator was to preserve the society from standing feuds, but at the same time to accord such full satisfaction as would induce the injured person to waive his acknowledged right of personal revenge—the full luxury of which, as it presented itself to the mind of an Homeric Greek, may be read in more than one passage of the *Iliad*. The German codes begin by trying to bring about the acceptance of a fixed pecuniary composition as a constant voluntary custom, and proceed ultimately to enforce it as a peremptory necessity: the idea of society is at first altogether subordinate, and its influence passes only by slow degrees from amicable arbitration into imperative control.

The Homeric society, in regard to this capital point in human progression, is on a level with that of the German tribes as described by Tacitus. But the subsequent course of Grecian legislation takes a direction completely different from that of the German codes. The primitive and acknowledged right of private revenge (unless where bought off by pecuniary payment), instead of being developed into practical working, is superseded by more comprehensive views of a public wrong requiring public intervention, or by religious fears respecting the posthumous wrath of the murdered person. In historical Athens, the right of private revenge was discountenanced and put out of sight, even so early as the Drakonian legislation, and at last restricted to a few extreme and special cases; while the murderer came to be considered, first as having sinned against the gods, next as having deeply injured the society, and thus at once as requiring absolution and deserving punishment. On the first of these two grounds, he is interdicted from the agora and from all holy places, as well as from public functions, even while yet untried and simply a suspected person; for if this were not done, the wrath of the gods would manifest itself in bad crops and other national calamities. On

the second ground, he is tried before the council of areiopagus, and, if found guilty, is condemned to death, or perhaps to disfranchisement and banishment. The idea of a propitiatory payment to the relatives of the deceased has ceased altogether to be admitted: it is the protection of society which dictates, and the force of society which inflicts, a measure of punishment calculated to deter for the future.

3. The society of legendary Greece includes, besides the chiefs, the general mass of freemen (*λαοι*), among whom stand out by special names certain professional men, such as the carpenter, the smith, the leather-dresser, the leech, the prophet, the bard, and the fisherman. We have no means of appreciating their condition. Though lots of arable land were assigned in special property to individuals, with boundaries both carefully marked and jealously watched, yet the larger proportion of surface was devoted to pasture. Cattle formed both the chief item in the substance of a wealthy man, the chief means of making payments, and the common ground of quarrels—bread and meat, in large quantities, being the constant food of every one. The estates of the owners were tilled, and their cattle tended mostly by bought slaves, but to a certain degree also by poor freemen called thetes, working for hire and for stated periods. The principal slaves, who were intrusted with the care of large herds of oxen, swine, or goats, were of necessity men worthy of confidence, their duties placing them away from their master's immediate eye. They had other slaves subordinate to them, and appear to have been well treated: the deep and unshaken attachment of Eumæus, the swineherd, and Philætiüs, the neatherd, to the family and affairs of the absent Odysseus, is among the most interesting points in the ancient epic. Slavery was a calamity which, in that period of insecurity, might befall any one. The chief who conducted a freebooting expedition, if he succeeded, brought back with him a numerous troop of slaves, as many as he could seize—if he failed, became very likely a slave himself: so that the slave was often by birth of equal dignity with his master—Eumæus was himself the son of a chief, conveyed away when a child by his nurse, and sold by Phœnician kidnappers to Laertes. A slave of this character, if he conducted himself well, might often expect to be enfranchised by his master, and placed in an independent holding.

On the whole, the slavery of legendary Greece does not present itself as existing under a peculiarly harsh form, especially if we consider that all the classes of society were then very much upon a level in point of taste, sentiment, and instruction. In the absence of legal security or an effective social sanction, it is probable that the condition of a slave under an average master may have been as good as that of the free thete. The class of slaves whose lot appears to have been the most pitiable were the females—more numerous than the males, and performing the principal work in the interior of the

house. Not only do they seem to have been more harshly treated than the males, but they were charged with the hardest and most exhausting labor which the establishment of a Greek chief required—they brought in water from the spring, and turned by hand the house-mills, which ground the large quantity of flour consumed in his family. This oppressive task was performed generally by female slaves, in historical as well as in legendary Greece. Spinning and weaving was the constant occupation of women, whether free or slave, of every rank and station: all the garments worn both by men and women were fashioned at home, and Helen as well as Penelope is expert and assiduous at the occupation. The daughters of Keleos at Eleusis go to the well with their basins for water, and Nausikaa, daughter of Alkinous, joins her female slaves in the business of washing her garments in the river. If we are obliged to point out the fierceness and insecurity of an early society, we may at the same time note with pleasure its characteristic simplicity of manners: Rebecca, Rachel, and the daughters of Jethro in the early Mosaic narrative, as well as the wife of the native Macedonian chief (with whom the Temenid Perdiccas, ancestor of Philip and Alexander, first took service on retiring from Argos), baking her own cakes on the hearth, exhibit a parallel in this respect to the Homeric pictures.

We obtain no particulars respecting either the common freemen generally, or the particular class of them called thetes. These latter, engaged for special jobs, or at the harvest and other busy seasons of field labor, seem to have given their labor in exchange for board and clothing: they are mentioned in the same line with the slaves, and were (as has been just observed), probably on the whole little better off. The condition of a poor freeman in those days, without a lot of land of his own, going about from one temporary job to another, and having no powerful family and no social authority to look up to for protection, must have been sufficiently miserable. When Eumæus indulged his expectation of being manumitted by his masters, he thought at the same time that they would give him a wife, a house, and a lot of land near to themselves; without which collateral advantages, simple manumission might perhaps have been no improvement in his condition. To be thete in the service of a very poor farmer is selected by Achilles as the maximum of human hardship: such a person could not give to his thete the same ample food, and good shoes and clothing, as the wealthy chief Eurymachus, while he would exact more severe labor. It was probably among such smaller occupants, who could not advance the price necessary to purchase slaves, and were glad to save the cost of keep when they did not need service, that the thetes found employment: though we may conclude that the brave and strong among these poor freemen found it preferable to accompany some freebooting chief, and to live by the plunder acquired. The exact Hesiod advises his farmer, whose work is chiefly performed by slaves, to employ and maintain

the thete during summer-time, but to dismiss him as soon as the harvest is completely got in, and then to take into his house for the winter a woman "without any child;" who would, of course, be more useful than the thete for the indoor occupations of that season.

In a state of society such as that which we have been describing, Grecian commerce was necessarily trifling and restricted. The Homeric poems mark either total ignorance or great vagueness of apprehension respecting all that lies beyond the coasts of Greece and Asia Minor and the islands between or adjoining them. Libya and Egypt are supposed so distant as to be known only by name and hearsay: indeed, when the city of Kyrene was founded, a century and a half after the first Olympiad, it was difficult to find anywhere a Greek navigator who had ever visited the coast of Libya, or was fit to serve as guide to the colonists. The mention of the Sikels in the *Odyssey* leads us to conclude that Korkyra, Italy, and Sicily were not wholly unknown to the poet. Among seafaring Greeks, the knowledge of the latter implied the knowledge of the two former—since the habitual track, even of a well-equipped Athenian trireme during the Peloponnesian war, from Peloponnesus to Sicily, was by Korkyra and the gulf of Tarentum. The Phokæans, long afterward, were the first Greeks who explored either the Adriatic or Tyrrhenian sea. Of the Euxine sea no knowledge is manifested in Homer, who, as a general rule, presents to us the names of distant regions only in connection with romantic or monstrous accompaniments. The Kretans, and still more the Taphians (who are supposed to have occupied the western islands off the coast of Akarnania), are mentioned as skillful mariners, and the Taphian Mentès professes to be conveying iron to Temesa to be there exchanged for copper; but both Taphians and Kretans are more corsairs than traders. The strong sense of the dangers of the sea, expressed by the poet Hesiod, and the imperfect structure of the early Grecian ship, attested by Thucydides (who points out the more recent date of that improved ship-building which prevailed in his time), concur to demonstrate the then narrow range of nautical enterprise.

Such was the state of the Greeks as traders, at a time when Babylon combined a crowded and industrious population with extensive commerce, and when the Phœnician merchant-ships visited in one direction the southern coast of Arabia, perhaps even the island of Ceylon—in another direction, the British islands.

The Phœnician, the kinsman of the ancient Jew, exhibits the type of character belonging to the latter—with greater enterprise and ingenuity, and less of religious exclusiveness, yet still different from, and even antipathetic to, the character of the Greeks. In the Homeric poems, he appears somewhat like the Jew of the Middle Ages, a crafty trader turning to profit the violence and rapacity of others—bringing them ornaments, decorations, the finest and brightest products of the loom, gold, silver, electrum, ivory, tin, etc., in exchange for which

he received landed produce, skins, wool, and slaves, the only commodities which even a wealthy Greek chief of those early times had to offer—prepared at the same time for dishonest gain, in any manner which chance might throw in his way. He is, however, really a trader, not undertaking expeditions with the deliberate purpose of surprise and plunder, and standing distinguished in this respect from the Tyrrhenian, Kretan, or Taphian pirate. Tin, ivory, and electrum, all of which are acknowledged in the Homeric poems, were the fruit of Phœnician trade with the West as well as with the East.

Thucydides tells us that the Phœnicians and Karians, in very early periods, occupied many of the islands of the Ægean, and we know, from the striking remnant of their mining works which Herodotus himself saw in Thasus, off the coast of Thrace, that they had once extracted gold from the mountains of that island—at a period indeed very far back, since their occupation must have been abandoned prior to the settlement of the poet Archilochus. Yet few of the islands in the Ægean were rich in such valuable products, nor was it in the usual course of Phœnician proceeding to occupy islands, except where there was an adjoining mainland with which trade could be carried on. The traffic of these active mariners required no permanent settlement. But as occasional visitors they were convenient, in enabling a Greek chief to turn his captives to account,—to get rid of slaves, or friendless thetes who were troublesome—and to supply himself with the metals, precious as well as useful. The halls of Alkinous and Menelaus glitter with gold, copper, and electrum. Large stocks of yet unemployed metal—gold, copper, and iron—are stored up in the treasure-chamber of Odysseus and other chiefs. Coined money is unknown to the Homeric age—the trade carried on being one of barter. In reference also to the metals, it deserves to be remarked that the Homeric descriptions universally suppose copper, and not iron, to be employed for arms, both offensive and defensive. By what process the copper was tempered and hardened, so as to serve the purposes of the warrior, we do not know; but the use of iron for these objects belongs to a later age, though the works and days of Hesiod suppose this change to have been already introduced.

The mode of fighting among the Homeric heroes is not less different from the historical times than the material of which their arms were composed. In historical Greece, the Hoplites, or heavy-armed infantry, maintained a close order and well-dressed line, charging the enemy with their spears protended at even distance, and coming thus to close conflict without breaking their rank: there were special troops, bowmen, slingers, etc., armed with missiles, but the hoplite had no weapon to employ in this manner. The heroes of the *Iliad* and *Odyssey*, on the contrary, habitually employ the spear as a missile, which they lanch with tremendous force: each of them is mounted in his war-chariot drawn by two horses and calculated to contain the warrior and his charioteer; in which latter capacity a

friend or comrade will sometimes consent to serve. Advancing in his chariot at full speed, in front of his own soldiers, he hurls his spear against the enemy: sometimes, indeed, he will fight on foot and hand to hand, but the chariot is usually near to receive him if he chokes, or to insure his retreat. The mass of the Greeks and Trojans coming forward to the charge, without any regular step or evenly maintained line, make their attack in the same way by hurling their spears. Each chief wears habitually a long sword and a short dagger, besides his two spears to be lanced forward—the spear being also used, if occasion serves, as a weapon for thrust. Every man is protected by shield, helmet, breastplate, and greaves: but the armor of the chiefs is greatly superior to that of the common men, while they themselves are both stronger and more expert in the use of their weapons. There are a few bowmen, as rare exceptions, but the general equipment and proceeding is as here described.

Such loose array, immortalized as it is in the *Iliad*, is familiar to every one; and the contrast which it presents, with those inflexible ranks and that irresistible simultaneous charge which bore down the Persian throng at Plataea and Kunaxa, is such as to illustrate forcibly the general difference between heroic and historical Greece. While in the former, a few splendid figures stand forward in prominent relief, the remainder being a mere unorganized and ineffective mass—in the latter, these units have been combined into a system, in which every man, officer, and soldier has his assigned place and duty, and the victory, when gained, is the joint work of all. Pre-eminent individual prowess is, indeed, materially abridged, if not wholly excluded—no man can do more than maintain his station in the line. But, on the other hand, the grand purposes, aggressive or defensive, for which alone arms are taken up, become more assured and easy; while long-sighted combinations of the general are rendered for the first time practicable, when he has a disciplined body of men to obey him. In tracing the picture of civil society, we have to remark a similar transition—we pass from Herakles, Theseus, Jason, Achilles, to Solon, Pythagoras, and Perikles—from “the shepherd of his people” (to use the phrase in which Homer depicts the good side of the heroic king), to the legislator who introduces, and the statesman who maintains, a preconcerted system by which willing citizens consent to bind themselves. If commanding individual talent is not always to be found, the whole community is so trained as to be able to maintain its course under inferior leaders; the rights as well as the duties of each citizen being predetermined in the social order, according to principles more or less wisely laid down. The contrast is similar, and the transition equally remarkable, in the civil as in the military picture. In fact, the military organization of the Grecian republics is an element of the greatest importance in respect to the conspicuous part which they have played in human affairs—their superiority over other contemporary

nations in this respect being hardly less striking than it is in many others, as we shall have occasion to see in a subsequent stage of this history.

Even at the most advanced point of their tactics, the Greeks could effect little against a walled city. Still less effective were the heroic weapons and array for such an undertaking as a siege. Fortifications are a feature of the age deserving considerable notice. There was a time, we are told, in which the primitive Greek towns or villages derived a precarious security, not from their walls, but merely from sites lofty and difficult of access. They were not built immediately upon the shore, or close upon any convenient landing-place, but at some distance inland, on a rock or elevation which could not be approached without notice or scaled without difficulty. It was thought sufficient at that time to guard against piratical or marauding surprise; but as the state of society became assured—as the chance of sudden assault comparatively diminished and industry increased—these uninviting abodes were exchanged for more convenient sites on the plain or declivity beneath; or a portion of the latter was inclosed within larger boundaries and joined on to the original foundation, which thus became the acropolis of the new town. Thebes, Athens, Argos, etc., belonged to the latter class of cities; but there were in many parts of Greece deserted sites on hill-tops, still retaining even in historical times the traces of former habitation, and some of them still bearing the name of the old towns. Among the mountainous parts of Krete, in Ægina and Rhodes, in portions of Mount Ida and Parnassus, similar remnants might be perceived.

Probably in such primitive hill villages, a continuous circle of wall would hardly be required as an additional means of defense, and would often be rendered very difficult by the rugged nature of the ground. But Thucydides represents the earliest Greeks—those whom he conceives anterior to the Trojan war—as living thus universally in unfortified villages chiefly on account of their poverty, rudeness, and thorough carelessness for the morrow. Oppressed and held apart from each other by perpetual fear, they had not yet contracted the sentiment of fixed abodes—they were unwilling even to plant fruit-trees because of the uncertainty of gathering the produce—and were always ready to dislodge, because there was nothing to gain by staying, and a bare subsistence might be had anywhere. He compares them to the mountaineers of Ætolia and of the Ozolian Lokris in his own time, who dwelt in their unfortified hill villages with little or no intercommunication, always armed and fighting, and subsisting on the produce of their cattle and their woods—clothed in undressed hides, and eating raw meat.

The picture given by Thucydides of these very early and unrecorded times can only be taken as conjectural—the conjectures, indeed, of a statesman and a philosopher,—generalized too, in part.

from the many particular instances of contention and expulsion of chiefs which he found in the old legendary poems. The Homeric poems, however, present to us a different picture. They recognize walled towns; fixed abodes, strong local attachments, hereditary individual property in land, vineyards planted and carefully cultivated, established temples of the gods, and splendid palaces of the chiefs. The description of Thucydides belongs to a lower form of society, and bears more analogy to that which the poet himself conceives as antiquated and barbarous—to the savages, Cyclopes, who dwell on the tops of mountains, in hollow caves, without the plow, without vine or fruit culture, without arts or instruments—or to the primitive settlement of Dardanus, son of Zeus, on the higher ground of Ida, while it was reserved for his descendants and successors to found the holy Ilium on the plain. Ilium, or Troy, represents the perfection of Homeric society. It is a consecrated spot, containing temples of the gods as well as the palace of Priam, and surrounded by walls which are the fabric of the gods; while the antecedent form of ruder society, which the poet briefly glances at, is the parallel of that which the theory of Thucydides ascribes to his own early semi-barbarous ancestors.

Walled towns serve thus as one of the evidences that a large part of the population of Greece had, even in the Homeric times, reached a level higher than that of the *Ætoli*ans and *Lokrians* of the days of Thucydides. The remains of *Mykenæ* and *Tiryns* demonstrate the massy and Cyclopi^an style of architecture employed in those early days; but we may remark that, while modern observers seem inclined to treat the remains of the former as very imposing and significant of a great princely family, Thucydides, on the contrary, speaks of it as a small place, and labors to elude the inference, which might be deduced from its insignificant size, in disproof of the grandeur of *Agamemnon*. Such fortifications supplied a means of defense incomparably superior to those of attack. Indeed, even in historical Greece, and after the invention of battering engines, no city could be taken except by surprise or blockade, or by ruining the country around, and thus depriving the inhabitants of their means of subsistence. And in the two great sieges of the legendary time, *Troy* and *Thebes*, the former is captured by the stratagem of the wooden horse, while the latter is evacuated by its citizens under the warning of the gods after their defeat in the field.

This decided superiority of the means of defense over those of attack, in rude ages, has been one of the grand promotive causes both of the growth of civic life and of the general march of human improvement. It has enabled the progressive portions of mankind not only to maintain their acquisitions against the predatory instincts of the ruder and poorer, and to surmount the difficulties of incipient organization,—but ultimately, when their organization has been matured, both to acquire predominance and to uphold it until their

own disciplined habits have in part passed to their enemies. The important truth here stated is illustrated not less by the history of ancient Greece than by that of modern Europe during the Middle Ages. The Homeric chief, combining superior rank with superior force, and ready to rob at every convenient opportunity, greatly resembles the feudal baron of the Middle Ages; but circumstances absorb him more easily into a city life, and convert the independent potentate into the member of a governing aristocracy. Traffic by sea continued to be beset with danger from pirates long after it had become tolerably assured by land: the "wet ways" have always been the last resort of lawlessness and violence, and the *Ægean* in particular has in all times suffered more than other waters under this calamity.

Aggressions of the sort here described were, of course, most numerous in those earliest times when the *Ægean* was not yet an Hellenic sea, and when many of the Cyclades were occupied, not by Greeks, but by Karians—perhaps by Phœnicians: the number of Karian sepulchers discovered in the sacred island of Delos seems to attest such occupation as an historical fact. According to the legendary account, espoused both by Herodotus and by Thucydides, it was the Kretan Minos who subdued these islands and established his sons as rulers in them; either expelling the Karians or reducing them to servitude and tribute. Thucydides presumes that he must, of course, have put down piracy, in order to enable his tribute to be remitted in safety, like the Athenians during the time of their hegemony. Upon the legendary thalassocracy of Minos I have already remarked in another place: it is sufficient here to repeat that, in the Homeric poems (long subsequent to Minos in the current chronology), we find piracy both frequent and held in honorable estimation, as Thucydides himself emphatically tells us—remarking, moreover, that the vessels of those early days were only half-decked, built and equipped after the piratical fashion, in a manner upon which the nautical men of his time looked back with disdain. Improved and enlarged ship-building, and the trireme, or ship with three banks of oars, common for warlike purposes during the Persian invasion, began only with the growing skill, activity, and importance of the Corinthians, three-quarters of a century after the first Olympiad. Corinth, even in the Homeric poems, is distinguished by the epithet of wealthy, which it acquired principally from its remarkable situation on the isthmus, and from its two harbors of Lechæum and Kenchreæ, the one on the Corinthian, the other on the Saronic gulf. It thus supplied a convenient connection between Epirus and Italy on the one side, and the *Ægean* sea on the other, without imposing upon the unskillful and timid navigator of those days the necessity of circumnavigating Peloponnesus.

The extension of Grecian traffic and shipping is manifested by a comparison of the Homeric with the Hesiodic poems; in respect to knowledge of places and countries—the latter being probably refer-

able to dates between 740 B.C. and 640 B.C. In Homer, acquaintance is shown (the accuracy of such acquaintance, however, being exaggerated by Strabo and other friendly critics) with continental Greece and its neighboring islands, with Krete and the principal islands of the Ægean, and with Thrace, the Troad, the Hellespont, and Asia Minor between Paphlagonia northward and Lykia southward. The Sikels are mentioned in the *Odyssey*, and Sikania in the last book of that poem, but nothing is said to evince a knowledge of Italy or the realities of the western world. Libya, Egypt, and Phœnikæ are known by name and by vague hearsay, but the Nile is only mentioned as "the river Egypt;" while the Euxine sea is not mentioned at all. In the Hesiodic poems, on the other hand, the Nile, the Ister, the Phasis, and the Eridanus are all specified by name; Mount Ætna, and the island of Ortygia near to Syracuse, the Tyrrhenians and Ligurians in the west, and the Scythians in the north, were also noticed. Indeed, within forty years after the first Olympiad, the cities of Korkyra and Syracuse were founded from Corinth—the first of a numerous and powerful series of colonies, destined to impart a new character both to the south of Italy and to Sicily.

In reference to the astronomy and physics of the Homeric Greek, it has already been remarked that he connected together the sensible phenomena which form the subject-matter of these sciences by threads of religious and personifying fancy, to which the real analogies among them were made subordinate; and that these analogies did not begin to be studied by themselves, apart from the religious element by which they had been at first overlaid, until the age of Thales, coinciding as that period did with the increased opportunities for visiting Egypt and the interior of Asia. The Greeks obtained access in both of these countries to an enlarged stock of astronomical observations, to the use of the gnomon or sun-dial, and to a more exact determination of the length of the solar year than that which served as the basis of their various lunar periods. It is pretended that Thales was the first who predicted an eclipse of the sun—not indeed accurately, but with large limits of error as to the time of its occurrence—and that he also possessed so profound an acquaintance with meteorological phenomena and probabilities as to be able to foretell an abundant crop of olives for the coming year and to realize a large sum of money by an olive speculation. From Thales downward we trace a succession of astronomical and physical theories, more or less successful, into which I do not intend here to enter. It is sufficient at present to contrast the father of the Ionic philosophy with the times preceding him, and to mark the first commencement of scientific prediction among the Greeks, however imperfect at the outset, as distinguished from the inspired dicta of prophets, or oracles, and from those special signs of the purposes of the gods which formed the habitual reliance of the Homeric man. We shall see these two modes of anticipating the future—one based upon the

philosophical, the other upon the religious appreciation of nature—running simultaneously on throughout Grecian history, and sharing between them in unequal portions the empire of the Greek mind; the former acquiring both greater predominance and wider application among the intellectual men, and partially restricting, but never abolishing, the spontaneous employment of the latter among the vulgar.

Neither coined money, nor the art of writing, nor painting, nor sculpture, nor imaginative architecture, belong to the Homeric and Hesiodic times. Such rudiments of arts, destined ultimately to acquire great development in Greece, as may have existed in these early days, served only as a sort of nucleus to the fancy of the poet, to shape out for himself the fabulous creations ascribed to Hephæstus or Dædalus. No statues of the gods, not even of wood, are mentioned in the Homeric poems. All the many varieties, in Grecian music, poetry, and dancing—the former chiefly borrowed from Lydia and Phrygia—date from a period considerably later than the first Olympiad. Terpander, the earliest musician whose date is assigned—and the inventor of the harp with seven strings instead of that with four strings—does not come until the 26th Olympiad, or 676 B.C.; the poet Archilochus is nearly of the same date. The iambic and elegiac meters—the first deviations from the primitive epic strain and subject—do not reach up to the year 700 B.C.

It is this epic poetry which forms at once both the undoubted prerogative and the solitary jewel of the earliest era of Greece. Of the many epic poems which existed in Greece during the eighth century before the Christian era, none have been preserved except the *Iliad* and *Odyssey*: the *Æthiopis* of Arktinus, the *Ilias Minor* of Lesches, the Cyprian verses, the *Capture of Œchalia*, the *Returns of the Heroes* from Troy, the *Thebais* and the *Epigoni*—several of them passing in antiquity under the name of Homer—have all been lost. But the two which remain are quite sufficient to demonstrate in the primitive Greeks, a mental organization unparalleled in any other people, and powers of invention and expression which prepared, as well as foreboded, the future eminence of the nation in all the various departments to which thought and language can be applied. Great as the power of thought afterward became among the Greeks, their power of expression was still greater; in the former, other nations have built upon their foundations and surpassed them—in the latter they still remain unrivaled. It is not too much to say that this flexible, emphatic, and transparent character of the language as an instrument of communication—its perfect aptitude for narrative and discussion, as well as for stirring all the veins of human emotion without ever forfeiting that character of simplicity which adapts it to all men and all times—may be traced mainly to the existence and the wide-spread influence of the *Iliad* and *Odyssey*. To us these compositions are interesting as beautiful poems, depicting life and manners, and

unfolding certain types of character, with the utmost vivacity and artlessness; to their original hearer, they possessed all these sources of attraction, together with others more powerful still, to which we are now strangers. Upon him they bore with the full weight and solemnity of history and religion combined, while the charm of the poetry was only secondary and instrumental. The poet was then the teacher and preacher of the community, not simply the amuser of their leisure hours; they looked to him for revelations of the unknown past and for expositions of the attributes and dispensations of the gods, just as they consulted the prophet for his privileged insight into the future. The ancient epic comprised many different poets and poetical compositions, which fulfilled this purpose with more or less completeness. But it is the exclusive prerogative of the *Iliad* and *Odyssey* that, after the minds of men had ceased to be in full harmony with their original design, they yet retained their empire by the mere force of secondary excellences; while the remaining epics—though serving as food for the curious, and as storehouses for logographers, tragedians, and artists—never seem to have acquired very wide popularity even among intellectual Greeks.

I shall, in the succeeding chapter, give some account of the epic cycle, of its relation to the Homeric poems, and of the general evidences respecting the latter, both as to antiquity and authorship.

CHAPTER XXI.

GRECIAN EPIC.—HOMERIC POEMS.

AT the head of the once abundant epical compositions of Greece, most of them unfortunately lost, stand the *Iliad* and *Odyssey*, with the immortal name of Homer attached to each of them, embracing separate portions of the comprehensive legend of Troy. They form the type of what may be called the heroic epic of the Greeks, as distinguished from the genealogical, in which latter species some of the Hesiodic poems—the Catalogue of Women, the *Eoiai*, and the *Nau-paktia*—stood conspicuous. Poems of the Homeric character (if so it may be called, though the expression is very indefinite)—being confined to one of the great events or great personages of Grecian legendary antiquity, and comprising a limited number of characters all contemporaneous—made some approach, more or less successful, to a certain poetical unity; while the Hesiodic poems, tamer in their spirit and unconfined both as to time and as to persons, strung together distinct events without any obvious view to concentration of interest—without legitimate beginning or end. Between these two

extremes there were many gradations. Biographical poems, such as the *Herakleia* or *Theseis*, recounting all the principal exploits performed by one single hero, present a character intermediate between the two, but bordering more closely on the Hesiodic. Even the hymns to the gods, which pass under the name of Homer, are epical fragments, narrating particular exploits or adventures of the god commemorated.

Both the didactic and the mystico-religious poetry of Greece began in hexameter verse—the characteristic and consecrated measure of the epic: but they belong to a different species, and burst out from a different vein in the Grecian mind. It seems to have been the more common belief among the historical Greeks that such mystic effusions were more ancient than their narrative poems; and that Orpheus, Musæus, Linus, Olen, Pamphus, and even Hesiod, etc., etc., the reputed composers of the former, were of earlier date than Homer. But there is no evidence to sustain this opinion, and the presumptions are all against it. Those compositions, which in the sixth century before the Christian era passed under the name of Orpheus and Musæus, seem to have been unquestionably post-Homeric. We cannot even admit the modified conclusion of Hermann, Ulrici, and others, that the mystic poetry as a genus (putting aside the particular compositions falsely ascribed to Orpheus and others) preceded in order of time the narrative.

Besides the *Iliad* and *Odyssey*, we make out the titles of about thirty lost epic poems, sometimes with a brief hint of their contents.

Concerning the legend of Troy there were five—the Cyprian verses, the *Æthiopis* and the *Capture of Troy*, both ascribed to Arktinus; the *Lesser Iliad*, ascribed to Lesches; the *Returns* (of the heroes from Troy), to which the name of Hagias of Træzen is attached; and the *Telegonia*, by Eugammon, a continuation of the *Odyssey*. Two poems—the *Thebais* and the *Epigoni* (perhaps two parts of one and the same poem) were devoted to the legend of Thebes—the two sieges of that city by the Argeians. Another poem, called *Œdipodia*, had for its subject the tragical destiny of Œdipus and his family; and perhaps that which is cited as *Europa*, or verses on Europa, may have comprehended the tale of her brother Kadmus, the mythical founder of Thebes.

The exploits of Herakles were celebrated in two compositions, each called *Herakleia*, by Kinæthon and Pisander—probably also in many others of which the memory has not been preserved. The capture of *Œchalia* by Herakles formed the subject of a separate epic. Two other poems, the *Ægimius* and the *Minyas*, are supposed to have been founded on other achievements of this hero—the effective aid which he lent to the Dorian king Ægimius against the Lapithæ, his descent to the under-world for the purpose of rescuing the imprisoned Theseus, and his conquest of the city of the Minyæ, the powerful Orchomenus.

Other epic poems—the Phoronis, the Danaïs, the Alkmæonis, the Atthis, the Amazonia—we only know by name. We can just guess obscurely at their contents so far as the name indicates. The Titanomachia, the Gigantomachia, and the Corinthiaca, three compositions all ascribed to Eumelus, afford by means of their titles an idea somewhat clearer of the matter which they comprised. The Theogony ascribed to Hesiod still exists, though partially corrupt and mutilated: but there seem to have been other poems, now lost, of the like import and title.

Of the poems composed in the Hesiodic style, diffusive and full of genealogical detail, the principal were, the Catalogue of Women and the Great Eoiai; the latter of which, indeed, seems to have been a continuation of the former. A large number of the celebrated women of heroic Greece were commemorated in these poems, one after the other, without any other than an arbitrary bond of connection. The Marriage of Keyx—the Melampodia—and a string of fables called Astronomia, are further ascribed to Hesiod: and the poem above mentioned, called Ægimius, is also sometimes connected with his name, sometimes with that of Kerkops. The Naupaktian verses (so called probably from the birthplace of their author), and the genealogies of Kinæthon and Asius, were compositions of the same rambling character, as far as we can judge from the scanty fragments remaining. The Orchomenian epic poet Chersias, of whom two lines only are preserved to us by Pausanias, may reasonably be referred to the same category.

The oldest of the epic poets, to whom any date, carrying with it the semblance of authority, is assigned, is Arktinus of Miletus, who is placed by Eusebius in the first Olympiad, and by Suidas in the ninth. Eugammon, the author of the Telegonia, and the latest of the catalogue, is placed in the fifty-third Olympiad, B.C. 566. Between these two we find Asius and Lesches, about the thirtieth Olympiad,—a time when the vein of the ancient epic was drying up, and when other forms of poetry—elegiac, iambic, lyric, and choric—had either already arisen, or were on the point of arising, to compete with it.

It has already been stated in a former chapter that, in the early commencements of prose-writing, Hekataeus, Pherekydes, and other logographers, made it their business to extract from the ancient fables something like a continuous narrative chronologically arranged. It was upon a principal somewhat analogous that the Alexandrine literati, about the second century before the Christian era, arranged the multitude of old epic poets into a series founded on the supposed order of time in the events narrated—beginning with the intermarriage of Uranus and Gæa, and the theogony—and concluding with the death of Odysseus by the hands of his son Telegonus. This collection passed by the name of the epic cycle, and the poets, whose compositions were embodied in it, were termed

cyclic poets. Doubtless, the epical treasures of the Alexandrine library were larger than had ever before been brought together and submitted to men both of learning and leisure; so that multiplication of such compositions in the same museum rendered it advisable to establish some fixed order of perusal, and to copy them in one corrected and uniform edition. It pleased the critics to determine precedence neither by antiquity nor by excellence of the compositions themselves, but by the supposed sequence of narrative, so that the whole taken together constituted a readable aggregate of epical antiquity.

Much obscurity exists, and many different opinions have been expressed, respecting this epic cycle: I view it, not as an exclusive canon, but simply as an all-comprehensive classification, with a new edition founded thereupon. It would include all the epic poems in the library older than the Telegonia, and apt for continuous narrative: it would exclude only two classes—first, the recent epic poets, such as Panyasis and Antimachus; next, the genealogical and desultory poems, such as the Catalogue of Women, the Eoiai, and others, which could not be made to fit into any chronological sequence of events. Both the Iliad and the Odyssey were comprised in the cycle, so that the denomination of cyclic poet did not originally or designedly carry with it any association of contempt. But as the great and capital poems were chiefly spoken of by themselves, or by the title of their own separate authors, so the general name of *poets of the cycle* came gradually to be applied only to the worst, and thus to imply vulgarity or commonplace; the more so as many of the inferior compositions included in the collection seem to have been anonymous, and their authors in consequence describable only under some such common designation as that of the cyclic poets. It is in this manner that we are to explain the disparaging sentiment connected by Horace and others with the idea of a cyclic writer, though no such sentiment was implied in the original meaning of the epic cycle.

The poems of the cycle were thus mentioned in contrast and antithesis with Homer, though originally the Iliad and Odyssey had both been included among them: and this alteration of the meaning of the word has given birth to a mistake as to the primary purpose of the classification, as if it had been designed especially to part off the inferior epic productions from Homer. But, while some critics are disposed to distinguish the cyclic poets too pointedly from Homer, I conceive that Welcker goes too much into the other extreme, and identifies the cycle too closely with that poet. He construes it as a classification deliberately framed to comprise all the various productions of the Homeric epic, with its unity of action and comparative paucity both of persons and adventures—as opposed to the Hesiodic epic crowded with separate persons and pedigrees, and destitute of central action as well as of closing catastrophe. This opinion does, indeed, coincide to a great degree with the fact, inasmuch as few of

the Hesiodic epics appear to have been included in the cycle. To say that *none* were included would be too much, for we cannot venture to set aside either the Theogony or the Ægimius; but we may account for their absence perfectly well without supposing any design to exclude them, for it is obvious that their rambling character (like that of the Metamorphoses of Ovid) forbade the possibility of interweaving them in any continuous series. Continuity in the series of narrated events, coupled with a certain degree of antiquity in the poems, being the principle on which the arrangement called the epic cycle was based, the Hesiodic poems generally were excluded, not from any preconceived intention, but because they could not be brought into harmony with such orderly reading.

What were the particular poems which it comprised we cannot now determine with exactness. Welcker arranges them as follows: Titanomachia, Danais, Amazonia (or Atthis), Œdipodia, Thebais (or expedition of Amphiaras), Epigoni (or Alkmaonis), Minyas (or Phokais), Capture of Œchalia, Cyprian verses, Iliad, Æthiopis, Lesser Iliad, Iliupersis or the taking of Troy, Returns of the Heroes, Odyssey, and Telegonia. Wuellner, Lange, and Mr. Fynes Clinton enlarge the list of cyclic poems still further. But all such reconstructions of the cycle are conjectural and destitute of authority. The only poems which we can affirm on positive grounds to have been comprehended in it, are, first, the series respecting the heroes of Troy, from the Cypria to the Telegonia, of which Proclus has preserved the arguments, and which includes the Iliad and Odyssey—next, the old Thebais, which is expressly termed cyclic in order to distinguish it from the poem of the same name composed by Antimachus. In regard to other particular compositions, we have no evidence to guide us, either for admission or exclusion, except our general views as to the scheme upon which the cycle was framed. If my idea of that scheme be correct, the Alexandrine critics arranged therein *all* their old epical treasures down to the Telegonia—the good as well as the bad; gold, silver, and iron—provided only they could be pieced in with the narrative series. But I cannot venture to include, as Mr. Clinton does, the Europia, the Phoronis, and other poems of which we know only the names, because it is uncertain whether their contents were such as to fulfill that primary condition. Nor can I concur with him in thinking that, where there were two or more poems of the same title and subject, one of them must necessarily have been adopted into the cycle to the exclusion of the others. There may have been two Theogonies, or two Herakleias, both comprehended in the cycle; the purpose being (as I before remarked), not to sift the better from the worse, but to determine some fixed order, convenient for reading and reference, amid a multiplicity of scattered compositions, as the basis of a new, entire, and corrected edition.

Whatever may have been the principle on which the cyclic poems were originally strung together, they are all now lost, except those two unrivaled diamonds, whose brightness, dimming all the rest, has alone sufficed to confer imperishable glory even upon the earliest phase of Grecian life. It has been the natural privilege of the *Iliad* and *Odyssey*, from the rise of Grecian philology down to the present day, to provoke an intense curiosity, which, even in the historical and literary days of Greece, there were no assured facts to satisfy. These compositions are the monuments of an age essentially religious and poetical, but essentially also unphilosophical, unreflecting, and unrecording. The nature of the case forbids our having any authentic transmitted knowledge respecting such a period; and the lesson must be learned, hard and painful though it be, that no imaginable reach of critical acumen will, of itself, enable us to discriminate fancy from reality, in the absence of a tolerable stock of evidence. After the numberless comments and acrimonious controversies to which the Homeric poems have given rise, it can hardly be said that any of the points originally doubtful have obtained a solution such as to command universal acquiescence. To glance at all these controversies, however briefly, would far transcend the limits of the present work. But the most abridged Grecian history would be incomplete without some inquiry respecting *the poet* (so the Greek critics in their veneration denominated Homer), and the productions which pass now, or have heretofore passed, under his name.

Who or what was Homer? What date is to be assigned to him? What were his compositions?

A person putting these questions to Greeks of different towns and ages would have obtained answers widely discrepant and contradictory. Since the invaluable labors of Aristarchus and the other Alexandrine critics on the text of the *Iliad* and *Odyssey*, it has indeed been customary to regard those two (putting aside the hymns and a few other minor poems) as being the only genuine Homeric compositions; and the literary men called Chorizontes, or the separators, at the head of whom were Xenon and Hellanikus, endeavored still farther to reduce the number by disconnecting the *Iliad* and *Odyssey*, and pointing out that both could not be the work of the same author. Throughout the whole course of Grecian antiquity, the *Iliad* and the *Odyssey* and the hymns have been received as Homeric. But if we go back to the time of Herodotus, or still earlier, we find that several other epics also were ascribed to Homer, and there were not wanting critics earlier than the Alexandrine age, who regarded the whole epic cycle, together with the satirical poem called *Margites*, the *Batrachomyomachia*, and other smaller pieces, as Homeric works. The cyclic *Thebais* and the *Epigoni* (whether they be two separate poems, or the latter a second part of the former) were in early days currently ascribed to Homer. The same was the case with the Cyprian verses. Some even attributed to

him several other poems—the Capture of Œchalia, the Lesser Iliad, the Phokais, and the Amazonia. The title of the poem called Thebais to be styled Homeric depends upon evidence more ancient than any which can be produced to authenticate the Iliad and the Odyssey; for Kallinus, the ancient elegiac poet (B.C. 640), mentioned Homer as the author of it; and his opinion was shared by many other competent judges. From the remarkable description given by Herodotus of the expulsion of the rhapsodes from Sikyon, by the despot Kleisthenes, in the time of Solon (about B.C. 580), we may form a probable judgment that the Thebais and the Epigoni were then rhapsodized at Sikyon as Homeric productions. And it is clear from the language of Herodotus that in his time the general opinion ascribed to Homer both the Cyprian verses and the Epigoni, though he himself dissents. In spite of such dissent, however, that historian must have conceived the names of Homer and Hesiod to be nearly co-extensive with the whole of the ancient epic, otherwise he would hardly have delivered his memorable judgment that they two were the framers of Grecian theogony.

That many different cities laid claim to the birth of Homer (seven is rather below the truth, and Smyrna and Chios are the most prominent among them) is well known, and most of them had legends to tell respecting his romantic parentage, his alleged blindness, and his life of an itinerant bard acquainted with poverty and sorrow. The discrepancies of statement respecting the date of his reputed existence are no less worthy of remark; for out of the eight different epochs assigned to him, the oldest differs from the most recent by a period of 460 years.

Thus conflicting would have been the answers returned in different portions of the Grecian world to any questions respecting the person of Homer. But there were a poetical gens (fraternity or guild) in the Ionic island of Chios, who, if the question had been put to them, would have answered in another manner. To them Homer was not a mere antecedent man, of kindred nature with themselves, but a divine or semi-divine eponymus and progenitor, whom they worshiped in their gentile sacrifices, and in whose ascendent name and glory the individuality of every member of the gens was merged. The compositions of each separate Homerid, or the combined efforts of many of them in conjunction, were the works of Homer: the name of the individual bard perishes and his authorship is forgotten, but the common gentile father lives and grows in renown, from generation to generation, by the genius of his self-renewing sons.

Such was the conception entertained of Homer by the poetical gens called Homeridæ or Homerids; and in the general obscurity of the whole case, I lean toward it as the most plausible conception. Homer is not only the reputed author of the various compositions emanating from the gentile members, but also the recipient of the many different legends and of the divine genealogy, which it pleases

their imagination to confer upon him. Such manufacture of fictitious personality, and such perfect incorporation of the entities of religion and fancy with the real world, is a process familiar and even habitual in the retrospective vision of the Greeks.

It is to be remarked that the poetical gens here brought to view, the Homerids, are of indisputable authenticity. Their existence and their considerations were maintained down to the historical times in the island of Chios. If the Homerids were still conspicuous even in the days of Akusilaus, Pindar, Hellenikus, and Plato, when their productive invention had ceased, and when they had become only guardians and distributors, in common with others, of the treasures bequeathed by their predecessors—far more exalted must their position have been three centuries before, while they were still inspired creators of epic novelty, and when the absence of writing assured to them the undisputed monopoly of their own compositions.

Homer, then, is no individual man, but the divine or heroic father (the ideas of worship and ancestry coalescing, as they constantly did in the Grecian mind) of the gentile Homerids, and he is the author of the Thebais, the Epigoni, the Cyprian verses, the Proems or Hymns, and other poems in the same sense in which he is the author of the Iliad and Odyssey—assuming that these various compositions emanate, as perhaps they may, from different individuals numbered among the Homerids. But this disallowance of the historical personality of Homer is quite distinct from the question, with which it has been often confounded, whether the Iliad and Odyssey are originally entire poems, and whether by one author or otherwise. To us, the name of Homer means these two poems, and little else: we desire to know as much as can be learnt respecting their date, their original composition, their preservation, and their mode of communication to the public. All these questions are more or less complicated one with the other.

Concerning the date of the poems, we have no other information except the various affirmations, respecting the age of Homer, which differ among themselves (as I have before observed) by an interval of 460 years, and which for the most part determine the date of Homer by reference to some other event, itself fabulous and unauthenticated—such as the Trojan war, the return of the Herakleids, or the Ionic migration. Krates placed Homer earlier than the return of the Herakleids and less than eighty years after the Trojan war: Eratosthenes put him 100 years after the Trojan war: Aristotle, Aristarchus, and Castor made his birth contemporary with the Ionic migration, while Apollodorus brings him down to 100 years after that event, or 240 years after the taking of Troy. Thucydides assigns to him a date much subsequent to the Trojan war. On the other hand, Theopompus and Euphoriion refer his age to the far more recent period of the Lydian king Gyges (Ol. 18–23, B.C. 708–688), and put him 500 years after the Trojan epoch. What were the

grounds of these various conjectures, we do not know, though, in the statements of Krates and Eratosthenes, we may pretty well divine. But the oldest dictum preserved to us respecting the date of Homer—meaning thereby the date of the *Iliad* and *Odyssey*—appears to me at the same time the most credible, and the most consistent with the general history of the ancient epic. Herodotus places Homer 400 years before himself; taking his departure, not from any fabulous event, but from a point of real and authentic time. Four centuries anterior to Herodotus would be a period commencing with 800 B.C.; so that the composition of the Homeric poems would thus fall in a space between 850 and 800 B.C. We may gather from the language of Herodotus that this was his own judgment, opposed to a current opinion which assigned the poet to an earlier epoch.

To place the *Iliad* and *Odyssey* at some periods between 850 B.C. and 776 B.C., appears to me more probable than any other date, anterior or posterior—more probable than the latter, because we are justified in believing these two poems to be older than Arktinus, who comes shortly after the first Olympiad—more probable than the former, because the farther we push the poems back, the more do we enhance the wonder of their preservation, already sufficiently great, down from such an age and society to the historical times.

The mode in which these poems, and indeed all poems, epic as well as lyric, down to the age (probably) of Peisistratus, were circulated and brought to bear upon the public, deserves particular attention. They were not read by individuals alone and apart, but sung or recited at festivals or to assembled companies. This seems to be one of the few undisputed facts with regard to the great poet: for even those who maintain that the *Iliad* and *Odyssey* were preserved by means of writing, seldom contend that they were read.

In appreciating the effect of the poems, we must always take account of this great difference between early Greece and our own times—between the congregation mustered at a solemn festival, stimulated by community of sympathy, listening to a measured and musical recital from the lips of trained bards or rhapsodes, whose matter was supposed to have been inspired by the Muse—and the solitary reader with a manuscript before him; such manuscript being, down to a very late period in Greek literature, indifferently written, without division into parts and without marks of punctuation. As in the case of dramatic performances in all ages, so in that of the early Grecian epic—a very large proportion of its impressive effect was derived from the talent of the reciter and the force of the general accompaniments, and would have disappeared altogether in solitary reading. Originally the bard sung his own epical narrative commencing with a proœmium or hymn to one of the gods: his profession was separate and special, like that of the carpenter, the leech, or the prophet: his manner and enunciation must have required particular training no less than his imaginative faculty. His character presents

itself in the *Odyssey* as one highly esteemed; and in the *Iliad*, even Achilles does not disdain to touch the lyre with his own hands, and to sing heroic deeds. Not only did the *Iliad* and *Odyssey*, and the poems embodied in the epic cycle, produce all their impression and gain all their renown by this process of oral delivery, but even the lyric and choric poets who succeeded them were known and felt in the same way by the general public, even after the full establishment of habits of reading among lettered men. While in the case of the epic, the recitation or singing had been extremely simple and the measure comparatively little diversified, with no other accompaniment than that of the four-stringed harp—all the variations superinduced upon the original hexameter, beginning with the pentameter and iambus, and proceeding step by step to the complicated strophes of Pindar and the tragic writers, still left the general effect of the poetry greatly dependent upon voice and accompaniments and pointedly distinguished from mere solitary reading of the words. And in the dramatic poetry, the last in order of time, the declamation and gesture of the speaking actor alternated with the song and dance of the chorus, and with the instruments of musicians, the whole being set off by imposing visible decorations. Now both dramatic effect and song are familiar in modern times, so that every man knows the difference between reading the words and hearing them under the appropriate circumstances: but poetry, as such, is, and has now long been, so exclusively enjoyed by reading, that it requires an especial memento to bring us back to the time when the *Iliad* and *Odyssey* were addressed only to the ear and feelings of a promiscuous and sympathizing multitude. Readers there were none, at least until the century preceding Solon and Peisistratus: from that time forward, they gradually increased both in number and influence; though doubtless small, even in the most literary period of Greece, as compared with modern European society. So far as the production of beautiful epic poetry was concerned, however, the select body of instructed readers furnished a less potent stimulus than the unlettered and listening crowd of the earlier periods. The poems of Choerilus and Antimachus, toward the close of the Peloponnesian war, though admired by erudite men, never acquired popularity; and the Emperor Hadrian failed in his attempt to bring the latter poet into fashion at the expense of Homer.

It will be seen by what has been here stated, that that class of men, who formed the medium of communication between the verse and the ear, were of the highest importance in the ancient world, and especially in the earlier periods of its career—the bards and rhapsodes for the epic, the singers for the lyric, the actors and singers jointly with the dancers for the chorus and drama. The lyric and dramatic poets taught with their own lips the delivery of their compositions, and so prominently did this business of teaching present itself to the view of the public, that the name *Didaskalia*, by which

the dramatic exhibition was commonly designated, derived from thence its origin.

Among the number of rhapsodes who frequented the festivals at a time when Grecian cities were multiplied and easy of access, for the recitation of the ancient epic, there must have been of course great differences of excellence; but that the more considerable individuals of the class were elaborately trained and highly accomplished in the exercise of their profession, we may assume as certain. But it happens that Sokrates with his two pupils Plato and Xenophon speak contemptuously of their merits, and many persons have been disposed, somewhat too readily, to admit this sentence of condemnation as conclusive, without taking account of the point of view from which it was delivered. These philosophers considered Homer and other poets with a view to instruction, ethical doctrine, and virtuous practice: they analyzed the characters whom the poet described, sifted the value of the lessons conveyed, and often struggled to discover a hidden meaning, where they disapproved that which was apparent. When they found a man like the rhapsode, who professed to impress the Homeric narrative upon an audience, and yet either never meddled at all, or meddled unsuccessfully, with the business of exposition, they treated him with contempt; indeed Sokrates depreciates the poets themselves much upon the principle, as dealing with matters of which they could render no rational account. It was also the habit of Plato and Xenophon to disparage generally professional exertion of talent for the purpose of gaining a livelihood, contrasting it often in an indelicate manner with the gratuitous teaching and ostentatious poverty of their master. But we are not warranted in judging the rhapsodes by such a standard. Though they were not philosophers or moralists, it was their province—and it had been so, long before the philosophical point of view was opened—to bring their poet home to the bosoms and emotions of an assembled crowd, and to penetrate themselves with his meaning so far as was suitable for that purpose, adapting to it the appropriate graces of action and intonation. In this their genuine task they were valuable members of the Grecian community, and seemed to have possessed all the qualities necessary for success.

These rhapsodes, the successors of the primitive *Ædi* or Bards, seem to have been distinguished from them by the discontinuance of all musical accompaniment. Originally the bard sung, enlivening the song with occasional touches of the simple four-stringed harp: his successor the rhapsode, recited, holding in his hand nothing but a branch of laurel, and depending for effect upon voice and manner, —a species of musical and rhythmical declamation, which gradually increased in vehement emphasis and gesticulation until it approached to that of the dramatic actor. At what time this change took place, or whether the two different modes of enunciating the ancient epic may for a certain period have gone on simultaneously, we have no

means of determining. Hesiod receives from the muses a branch of laurel, as a token of his ordination into their service, which marks him for a rhapsode; while the ancient bard with his harp is still recognized in the Homeric Hymn to the Delian Apollo, as efficient and popular at the Panionic festivals in the island of Delos. Perhaps the improvements made in the harps, to which three strings, in addition to the original four, were attached by Terpander (B.C. 660), and the growing complication of instrumental music generally, may have contributed to discredit the primitive accompaniment, and thus, to promote the practice of recital: the story, that Terpander himself composed music not only for hexameter poems of his own, but also for those of Homer, seems to indicate that the music which preceded him was ceasing to find favor. By whatever steps the change from the bard to the rhapsode took place, certain it is that before the time of Solon, the latter was the recognized and exclusive organ of the old epic; sometimes in short fragments before private companies, by single rhapsodes—sometimes several rhapsodes in continuous succession at a public festival.

Respecting the mode in which the Homeric poems were preserved, during the two centuries (or, as some think, longer interval) between their original composition and the period shortly preceding Solon—and respecting their original composition and subsequent changes—there are wide differences of opinion among able critics. Were they preserved with, or without, being written? Was the *Iliad* originally composed as one poem, and the *Odyssey* in like manner, or is each of them an aggregation of parts originally self-existent and unconnected? Was the authorship of each poem single-headed or many-headed?

Either tacitly or explicitly, these questions have been generally coupled together and discussed with reference to each other, by inquiries into the Homeric poems; though Mr. Payne Knight's *Prolegomena* have the merit of keeping them distinct. Half a century ago, the acute and valuable *Prolegomena* of F. A. Wolf, turning to account the Venetian Scholia which had then been recently published, first opened philosophical discussion as to the history of the Homeric text. A considerable part of that dissertation (though by no means the whole) is employed in vindicating the position, previously announced by Bentley among others, that the separate constituent portions of the *Iliad* and *Odyssey* had not been cemented together into any compact body and unchangeable order until the days of Peisistratus, in the sixth century before Christ. As a step toward that conclusion, Wolf maintained that no written copies of either poem could be shown to have existed during the earlier times to which their composition is referred—and that without writing, neither the perfect symmetry of so complicated a work could have been originally conceived by any poet, nor, if realized by him, transmitted with assurance to posterity. The absence of easy and convenient writing, such as must be indispensably supposed for long.

manuscripts, among the early Greeks, was thus one of the points in Wolf's case against the primitive integrity of the *Iliad* and *Odyssey*. By Nitzsch and other leading opponents of Wolf, the connection of the one with the other seems to have been accepted as he originally put it, and it has been considered incumbent on those, who defended the ancient aggregate character of the *Iliad* and *Odyssey*, to maintain that they were written poems from the beginning.

To me it appears that the architectonic functions ascribed by Wolf to Peisistratus and his associates in reference to the Homeric poems, are nowise admissible. But much would undoubtedly be gained toward that view of the question, if it could be shown that in order to controvert it, we were driven to the necessity of admitting long written poems in the ninth century before the Christian era. Few things, in my opinion, can be more improbable: and Mr. Payne Knight, opposed as he is to the Wolfian hypothesis, admits this no less than Wolf himself. The traces of writing in Greece, even in the seventh century before the Christian era, are exceedingly trifling. We have no remaining inscription earlier than the 40th Olympiad, and the early inscriptions are rude and unskillfully executed: nor can we even assure ourselves whether Archilochus, Simonides of Amorgus, Kallinus, Tyrtæus, Xanthus, and the other early elegiac and lyric poets, committed their compositions to writing, or at what time the practice of doing so became familiar. The first positive ground, which authorizes us to presume the existence of a manuscript of Homer, is in the famous ordinance of Solon with regard to the rhapsodes at the Panathenæa; but for what length of time, previously, manuscripts had existed, we are unable to say.

Those who maintain the Homeric poems to have been written from the beginning, rest their case, not upon positive proofs—nor yet upon the existing habits of society with regard to poetry, for they admit generally that the *Iliad* and *Odyssey* were not read, but recited and heard—but upon the supposed necessity that there must have been manuscripts, to insure the preservation of the poems,—the unassisted memory of reciters being neither sufficient nor trustworthy. But here we only escape a smaller difficulty by running into a greater; for the existence of trained bards, gifted with extraordinary memory, is far less astonishing than that of long manuscripts in an age essentially non-reading and non-writing, and when even suitable instruments and materials for the process are not obvious. Moreover, there is a strong positive reason for believing that the bard was under no necessity of refreshing his memory by consulting a manuscript. For if such had been the fact, blindness would have been a disqualification for the profession, which we know that it was not: as well from the example of Demodokus in the *Odyssey*, as from that of the blind bard of Chios, in the Hymn to the Delian Apollo, whom Thucydides, as well as the general tenor of Grecian legend, identifies with Homer himself. The author

of that hymn, be he who he may, could never have described a blind man as attaining the utmost perfection in his art, if he had been conscious that the memory of the bard was only maintained by constant reference to the manuscript in his chest.

Nor will it be found, after all, that the effort of memory required either from bards or rhapsodes, even for the longest of these old epic poems,—though doubtless great,—was at all superhuman. Taking the case with reference to the entire *Iliad* and *Odyssey*, we know that there were educated gentlemen at Athens who could repeat both poems by heart: but in the professional recitations, we are not to imagine that the same person did go through the whole: the recitation was essentially a joint undertaking, and the rhapsodes who visited a festival would naturally understand among themselves which part of the poem should devolve upon each particular individual. Under such circumstances, and with such means of preparation beforehand, the quantity of verse which a rhapsode could deliver would be measured, not so much by the exhaustion of his memory, as by the physical sufficiency of his voice, having reference to the sonorous, emphatic, and rhythmical pronunciation required from him.

But what guarantee have we for the exact transmission of the text for a space of two centuries by simply oral means? It may be replied that oral transmission would hand down the text as exactly as in point of fact it was handed down. The great lines of each poem—the order of parts—the vein of Homeric feeling and the general style of locution, and for the most part, the true words—would be maintained: for the professional training of the rhapsode, over and above the precision of his actual memory, would tend to Homerize his mind (if the expression may be permitted), and to restrain him within this magic circle. On the other hand, in respect to the details of the text, we should expect that there would be wide differences and numerous inaccuracies: and so there really were, as the records contained in the *Scholia*, together with the passages cited in ancient authors, but not found in our Homeric text, abundantly testify.

Moreover the state of the *Iliad* and *Odyssey* in respect to the letter called the Digamma affords a proof that they were recited for a considerable period before they were committed to writing, insomuch that the oral pronunciation underwent during the interval a sensible change. At the time when these poems were composed, the digamma was an effective consonant, and figured as such in the structure of the verse: at the time when they were committed to writing, it had ceased to be pronounced, and therefore never found a place in any of the manuscripts—insomuch that the Alexandrine critics, though they knew of its existence in the much later poems of *Alkæus* and *Sappho*, never recognized it in *Homer*. The hiatus, and the various perplexities of meter, occasioned by the loss of the

digamma, were corrected by different grammatical stratagems. But the whole history of this lost letter is very curious, and is rendered intelligible only by the supposition that the Iliad and Odyssey belonged for a wide space of time to the memory, the voice and the ear, exclusively.

At what period these poems, or indeed any other Greek poems, first began to be written, must be matter of conjecture, though there is ground for assurance that it was before the time of Solon. If in the absence of evidence we may venture upon naming any more determinate period, the question at once suggests itself, what were the purposes which in that stage of society, a manuscript at its first commencement must have been intended to answer? For whom was a written Iliad necessary? Not for the rhapsodes; for with them it was not only planted in the memory, but also interwoven with the feelings, and conceived in conjunction with all those flexions and intonations of voice, pauses and other oral artifices, which were required for emphatic delivery, and which the naked manuscript could never reproduce. Not for the general public—they were accustomed to receive it with its rhapsodic delivery, and with its accompaniments of a solemn and crowded festival. The only persons for whom the written Iliad would be suitable, would be a select few; studious and curious men—a class of readers, capable of analyzing the complicated emotions which they had experienced as hearers in the crowd, and who would on perusing the written words realize in their imaginations a sensible portion of the impression communicated by the reciter.

Incredible as the statement may seem in an age like the present, there is in all early societies, and there was in early Greece, a time when no such reading class existed. If we could discover at what time such a class first began to be formed, we should be able to make a guess at the time when the old epic poems were first committed to writing. Now the period which may with the greatest probability be fixed upon as having first witnessed the formation even of the narrowest reading class in Greece, is the middle of the seventh century before the Christian era (B.C. 660 to B.C. 630),—the age of Terpander, Kallinus, Archilochus, Simonides of Amorgus, etc. I ground this supposition on the change then operated in the character and tendencies of Grecian poetry and music,—the elegiac and iambic measures having been introduced as rivals to the primitive hexameter, and poetical compositions having been transferred from the epical past to the affairs of present and real life. Such a change was important at a time when poetry was the only known mode of publication (to use a modern phrase not altogether suitable, yet the nearest approaching to the sense). It argued a new way of looking at the old epical treasures of the people, as well as a thirst for new poetical effect; and the men who stood forward in it may well be considered as desirous to study, and competent to criticise, from

their own individual point of view, the written words of the Homeric rhapsodes, just as we are told that Kallinus both noticed and eulogized the *Thebais* as the production of Homer. There seems, therefore, ground for conjecturing that (for the use of this newly-formed and important but very narrow class) manuscripts of the Homeric poems and other old epics—the *Thebais* and the *Cypria* as well as the *Iliad* and the *Odyssey*—began to be compiled toward the middle of the seventh century B.C.: and the opening of Egypt to Grecian commerce, which took place about the same period, would furnish increased facilities for obtaining the requisite papyrus to write upon. A reading class, when once formed, would doubtless slowly increase, and the number of manuscripts along with it; so that before the time of Solon, fifty years afterward, both readers and manuscripts, though still comparatively few, might have attained a certain recognized authority, and formed a tribunal of reference, against the carelessness of individual rhapsodes.

We may, I think, consider the *Iliad* and *Odyssey* to have been preserved without the aid of writing for a period near upon two centuries. But is it true, as Wolf imagined, and as other able critics have imagined also, that the separate portions of which these two poems are composed were originally distinct epical ballads, each constituting a separate whole and intended for separate recitation? Is it true that they had not only no common author, but originally neither common purpose nor fixed order, and that their first permanent arrangement and integration was delayed for three centuries, and accomplished at last only by the taste of Peisistratus conjoined with various lettered friends?

This hypothesis—to which the genius of Wolf first gave celebrity, but which has been since enforced more in detail by others, especially by William Müller and Lachmann—appears to me not only unsupported by any sufficient testimony, but also opposed to other testimony as well as to a strong force of internal probability. The authorities quoted by Wolf are Josephus, Cicero, and Pausanias: Josephus mentions nothing about Peisistratus, but merely states (what we may accept as the probable fact) that the Homeric poems were originally unwritten, and preserved only in songs or recitations, from which they were at a subsequent period put into writing: hence many of the discrepancies in the text. On the other hand, Cicero and Pausanias go farther, and affirm that Peisistratus both collected and arranged in the existing order the rhapsodies of the *Iliad* and *Odyssey* (implied as poems originally entire and subsequently broken into pieces), which he found partly confused and partly isolated from each other—each part being then remembered only in its own portion of the Grecian world. Respecting Hipparchus, the son of Peisistratus, too, we are told in the Pseudo-Platonic dialogue which bears his name, that he was the first to introduce into Attica the

poetry of Homer, and that he prescribed to the rhapsodes to recite the parts at the Panathenaic festival in regular sequence.

Wolf and William Müller occasionally speak as if they admitted something like an Iliad and Odyssey as established aggregates prior to Peisistratus; but for the most part they represent him or his associates as having been the first to put together Homeric poems which were before distinct and self-existent compositions. And Lachmann, the recent expositor of the same theory, ascribes to Peisistratus still more unequivocally this original integration of parts in reference to the Iliad—distributing the first twenty-two books of the poem into sixteen separate songs, and treating it as ridiculous to imagine that the fusion of these songs into an order such as we now read, belongs to any date earlier than Peisistratus.

Upon this theory we may remark, first, that it stands opposed to the testimony existing respecting the regulations of Solon; who, before the time of Peisistratus, had enforced a fixed order of recitation on the rhapsodes of the Iliad at the Panathenaic festival: not only directing that they should go through the rhapsodies *seriatim* and without omission or corruption, but also establishing a prompter or censorial authority to insure obedience,—which implies the existence (at the same time that it proclaims the occasional infringement) of an orderly aggregate, as well as of manuscripts professedly complete. Next, the theory ascribes to Peisistratus a character not only materially different from what is indicated by Cicero and Pausanias—who represent him, not as having put together atoms originally distinct, but as the renovator of an ancient order subsequently lost—but also in itself unintelligible and inconsistent with Grecian habit and feeling. That Peisistratus should take pains to repress the license, or make up for the unfaithful memory, of individual rhapsodes, and to ennoble the Panathenaic festival by the most correct recital of a great and venerable poem, according to the standard received among the best judges in Greece—this is a task both suitable to his position, and requiring nothing more than an improved recension, together with exact adherence to it on the part of the rhapsodes. But what motive had he to string together several poems, previously known only as separate, into one new whole? What feeling could he gratify by introducing the extensive changes and transpositions surmised by Lachmann, for the purpose of binding together sixteen songs which the rhapsodes are assumed to have been accustomed to recite, and the people to hear, each by itself apart? Peisistratus was not a poet, seeking to interest the public mind, by new creations and combinations, but a ruler desirous to impart solemnity to a great religious festival in his native city. Now such a purpose would be answered by selecting, amidst the divergences of rhapsodes in different parts of Greece, that order of text which intelligent men could approve as a return to the pure and pristine Iliad; but it would be defeated if he attempted large innova-

tions of his own, and brought out for the first time a new Iliad by blending together, altering, and transposing, many old and well-known songs. A novelty so bold would have been more likely to offend than to please both the critics and the multitude. And if it were even enforced, by authority, at Athens, no probable reason can be given why all the other towns and all the rhapsodes throughout Greece should abnegate their previous habits in favor of it, since Athens at that time enjoyed no political ascendancy such as she acquired during the following century. On the whole, it will appear that the character and position of Peisistratus himself go far to negative the function which Wolf and Lachmann put upon him. His interference presupposes a certain foreknown and ancient aggregate, the main lineaments of which were familiar to the Grecian public, although many of the rhapsodes in their practice may have deviated from it both by omission and interpolation. In correcting the Athenian recitations conformably with such understood general type, he might hope both to procure respect for Athens and to constitute a fashion for the rest of Greece. But this step of "collecting the torn body of sacred Homer" is something generically different from the composition of a new Iliad out of pre-existing songs: the former is as easy, suitable, and promising, as the latter is violent and gratuitous.

To sustain the inference, that Peisistratus was the first architect of the Iliad and Odyssey, it ought at least to be shown that no other long continuous poems existed during the earlier centuries. But the contrary of this is known to be the fact. The *Æthiopis* of Arktinus, which contained 9100 verses, dates from a period more than two centuries earlier than Peisistratus: several other of the lost cyclic epics, some among them of considerable length, appear during the century succeeding Arktinus; and it is important to notice that three or four at least of these poems passed currently under the name of Homer. There is no greater intrinsic difficulty in supposing long epics to have begun with the Iliad and Odyssey than with the *Æthiopis*: the ascendancy of the name of Homer, and the subordinate position of Arktinus, in the history of early Grecian poetry, tend to prove the former in preference to the latter.

Moreover, we find particular portions of the Iliad, which expressly pronounce themselves, by their own internal evidence, as belonging to a large whole, and not as separate integers. We can hardly conceive the catalogue in the second book except as a fractional composition, and with reference to a series of approaching exploits; for taken apart by itself, such a barren enumeration of names could have stimulated neither the fancy of the poet nor the attention of the listeners. But the Homeric Catalogue had acquired a sort of canonical authority even in the time of Solon, insomuch that he interpolated a line into it, or was accused of doing so, for the purpose of gaining a disputed point against the Megarians, who on their

side set forth another version. No such established reverence could have been felt for this document, unless there had existed, for a long time prior to Peisistratus, the habit of regarding and listening to the *Iliad* as a continuous poem. And when the philosopher Xenophanes, contemporary with Peisistratus, noticed Homer as the universal teacher, and denounced him as an unworthy describer of the gods, he must have connected this great mental sway, not with a number of unconnected rhapsodies, but with an aggregate *Iliad* and *Odyssey*; probably with other poems also, ascribed to the same author, such as the *Cipria*, *Epigoni*, and *Thebais*.

We find, it is true, references in various authors to portions of the *Iliad* each by its own separate name, such as the *Teichomachy*, the *Aristeia* (pre-eminent exploits) of *Diomedes* or of *Agamemnon*, the *Doloneia* or *Night-expedition* (of *Dolon* as well as of *Odysseus* and *Diomedes*), etc., and hence it has been concluded that these portions originally existed as separate poems, before they were cemented together into an *Iliad*. But such references prove nothing to the point; for until the *Iliad* was divided by *Aristarchus* and his colleagues into a given number of books or rhapsodies, designated by the series of letters in the alphabet, there was no method of calling attention to any particular portion of the poem except by special indication of its subject-matter. Authors subsequent to *Peisistratus*, such as *Herodotus* and *Plato*, who unquestionably conceived the *Iliad* as a whole, cite the separate fractions of it by designations of this sort.

The foregoing remarks on the *Wolfian* hypothesis respecting the text of the *Iliad*, tend to separate two points which are by no means necessarily connected, though that hypothesis, as set forth by *Wolf* himself, by *W. Müller*, and by *Lachmann*, presents the two in conjunction. First, was the *Iliad* originally projected and composed by one author and as one poem, or were the different parts composed separately and by unconnected authors, and subsequently strung together into an aggregate? Secondly, assuming that the internal evidences of the poem negative the former supposition, and drive us upon the latter, was the construction of the whole poem deferred, and did the parts exist only in their separate state, until a period so late as the reign of *Peisistratus*? It is obvious that these two questions are essentially separate, and that a man may believe the *Iliad* to have been put together out of pre-existing songs, without recognizing the age of *Peisistratus* as the period of its first compilation. Now whatever may be the steps through which the poem passed to its ultimate integrity, there is sufficient reason for believing that they had been accomplished long before that period: the friends of *Peisistratus* found an *Iliad* already existing, and already ancient in their time, even granting that the poem had not been originally born in a state of unity. Moreover, the *Alexandrine* critics, whose remarks are preserved in the *Scholia*, do not even notice the *Peisist-*

tratic recension among the many manuscripts which they had before them: and Mr. Payne Knight justly infers from their silence that either they did not possess it, or it was in their eyes of no great authority; which could never have been the case if it had been the prime originator of Homeric unity.

The line of argument, by which the advocates of Wolf's hypothesis negative the primitive unity of the poem, consists in exposing gaps, incongruities, contradictions, etc., between the separate parts. Now, if in spite of all these incoherencies, standing mementos of an antecedent state of separation, the component poems were made to coalesce so intimately as to appear as if they had been one from the beginning, we can better understand the complete success of the proceeding and the universal prevalence of the illusion, by supposing such coalescence to have taken place at a very early period, during the productive days of epical genius, and before the growth of reading and criticism. The longer the aggregation of the separate poems was deferred, the harder it would be to obliterate in men's minds the previous state of separation, and to make them accept the new aggregate as an original unity. The bards or rhapsodes might have found comparatively little difficulty in thus piecing together distinct songs, during the ninth or eighth century before Christ; but if we suppose the process to be deferred until the latter half of the sixth century—if we imagine that Solon, with all his contemporaries and predecessors, knew nothing about any aggregate Iliad, but was accustomed to read and hear only those sixteen distinct epical pieces into which Lachmann would dissect the Iliad, each of the sixteen bearing a separate name of its own—no compilation then for the first time made by the friends of Peisistratus could have effaced the established habit, and planted itself in the general convictions of Greece as that primitive Homeric production. Had the sixteen pieces remained disunited and individualized down to the time of Peisistratus, they would in all probability have continued so ever afterward; nor could the extensive changes and transpositions which (according to Lachmann's theory) were required to melt them down into our present Iliad, have obtained at that late period universal acceptance. Assuming it to be true that such changes and transpositions did really take place, they must at least be referred to a period greatly earlier than Peisistratus or Solon.

The whole tenor of the poems themselves confirms what is here remarked. There is nothing either in the Iliad or Odyssey which savors of *modernism*, applying that term to the age of Peisistratus; nothing which brings to our view the alterations, brought about by two centuries, in the Greek language, the coined money, the habits of writing and reading, the despotisms and republican governments, the close military array, the improved construction of ships, the amphiktyonic convocations, the mutual frequentation of religious festivals, the Oriental and Egyptian veins of religion, etc., familiar

to the latter epoch. These alterations Onomakritus and the other literary friends of Peisistratus could hardly have failed to notice even without design, had they then for the first time undertaken the task of piecing together many self-existent epics into one large aggregate. Everything in the two great Homeric poems, both in substance and in language, belongs to an age two or three centuries earlier than Peisistratus. Indeed even the interpolations (or those passages which on the best grounds are pronounced to be such) betray no trace of the sixth century before Christ, and may well have been heard by Archilochus and Kallinus—in some cases even by Arktinus and Hesiod—as genuine Homeric matter. As far as the evidences on the case, as well internal as external, enable us to judge, we seem warranted in believing that the *Iliad* and *Odyssey* were recited substantially as they now stand (always allowing for partial divergences of text and interpolations) in 776 B.C., our first trustworthy mark of Grecian time. And this ancient date—let it be added—as it is the best authenticated fact, so it is also the most important attribute of the Homeric poems, considered in reference to Grecian history. For they thus afford us an insight into the antehistorical character of the Greeks—enabling us to trace the subsequent forward march of the nation, and to seize instructive contrasts between their former and their later condition.

Rejecting therefore the idea of compilation by Peisistratus, and referring the present state of the *Iliad* and *Odyssey* to a period more than two centuries earlier, the question still remains, by what process, or through whose agency, they reached that state? Is each poem the work of one author, or of several? If the latter, do all the parts belong to the same age? What ground is there for believing, that any or all of these parts existed before as separate poems, and have been accommodated to the place in which they now appear by more or less systematic alteration?

The acute and valuable Prolegomena of Wolf, half a century ago, powerfully turned the attention of scholars to the necessity of considering the *Iliad* and *Odyssey* with reference to the age and society in which they arose, and to the material differences in this respect between Homer and more recent epic poets. Since that time an elaborate study has been bestowed upon the early manifestations of poetry (*Sagenpoesie*) among other nations; and the German critics especially, among whom this description of literature has been most cultivated, have selected it as the only appropriate analogy for the Homeric poems. Such poetry, consisting for the most part of short, artless effusions, with little of deliberate or far-sighted combination, has been assumed by many critics as a fit standard to apply for measuring the capacities of the Homeric age; an age exclusively of speakers, singers, and hearers, not of readers or writers. In place of the unbounded admiration which was felt for Homer, not merely as a poet of detail, but as constructor of a long epic, at the time when

Wolf wrote his *Prolegomena*, the tone of criticism passed to the opposite extreme, and attention was fixed entirely upon the defects in the arrangement of the *Iliad* and *Odyssey*. Whatever was to be found in them of symmetry or pervading system, was pronounced to be decidedly post-Homeric. Under such preconceived anticipations Homer seems to have been generally studied in Germany, during the generation succeeding Wolf, the negative portion of whose theory was usually admitted, though as to the positive substitute—what explanation was to be given of the history and present constitution of the Homeric poems—there was by no means the like agreement. During the last ten years, however, a contrary tendency has manifested itself; the Wolfian theory has been re-examined and shaken by Nitzsch, who, as well as O. Müller, Welcker, and other scholars, have revived the idea of original Homeric unity, under certain modifications. The change in Goethe's opinion, coincident with this new direction, is recorded in one of his latest works. On the other hand, the original opinion of Wolf has also been reproduced within the last five years, and fortified with several new observations on the text, of the *Iliad*, by Lachmann.

The point is thus still under controversy among able scholars, and is probably destined to remain so. For in truth our means of knowledge are so limited, that no man can produce arguments sufficiently cogent to contend against opposing preconceptions; and it creates a painful sentiment of diffidence when we read the expressions of equal and absolute persuasion with which the two opposite conclusions have both been advanced. We have nothing to teach us the history of these poems except the poems themselves. Not only do we possess no collateral information respecting them or their authors, but we have no one to describe to us the people or the age in which they originated: our knowledge respecting contemporary Homeric society is collected exclusively from the Homeric compositions themselves. We are ignorant whether any other, or what other, poems preceded them or divided with them the public favor, nor have we anything better than conjecture to determine either the circumstances under which they were brought before the hearers, or the conditions which a bard of that day was required to satisfy. On all these points, moreover, the age of Thucydides and Plato seems to have been no better informed than we are, except in so far as they could profit by the analogies of the cyclic and other epic poems, which would doubtless in many cases have afforded valuable aid.

Nevertheless no classical scholar can be easy without *some* opinion respecting the authorship of these immortal poems. And the more defective the evidence we possess, the more essential is it that all that evidence should be marshaled in the clearest order, and its bearing upon the points in controversy distinctly understood beforehand. Both these conditions seem to have been often neglected, throughout the long-continued Homeric discussion.

To illustrate the first point:—Since two poems are comprehended in the problem to be solved, the natural process would be, first to study the easier of the two, and then to apply the conclusions thence deduced as a means of explaining the other. Now the *Odyssey*, looking at its aggregate character, is incomparably more easy to comprehend than the *Iliad*. Yet most Homeric critics apply the microscope at once, and in the first instance, to the *Iliad*.

To illustrate the second point:—What evidence is sufficient to negative the supposition that the *Iliad* or the *Odyssey* is a poem originally and intentionally one? Not simply particular gaps and contradictions, though they be even gross and numerous; but the preponderance of these proofs of mere unprepared coalescence over the other proofs of designed adaptation scattered throughout the whole poem. For the poet (or the co-operating poets, if more than one) may have intended to compose an harmonious whole, but may have realized their intention incompletely, and left partial faults; or perhaps the contradictory lines may have crept in through a corrupt text. A survey of the whole poem is necessary to determine the question; and this necessity, too, has not always been attended to.

If it had happened that the *Odyssey* had been preserved to us alone, without the *Iliad*, I think the dispute respecting Homeric unity would never have been raised. For the former is, in my judgment, pervaded almost from beginning to end by marks of designed adaptation; and the special faults which Wolf, W. Müller, and B. Thiersch, have singled out for the purpose of disproving such unity of intention, are so few and of so little importance, that they would have been universally regarded as mere instances of haste or unskillfulness on the part of the poet, had they not been seconded by the far more powerful battery opened against the *Iliad*. These critics, having laid down their general presumptions against the antiquity of the long epopee, illustrate their principles by exposing the many flaws and fissures in the *Iliad*, and then think it sufficient if they can show a few similar defects in the *Odyssey*—as if the breaking up of Homeric unity in the former naturally entailed a similar necessity with regard to the latter; and their method of proceeding, contrary to the rule above laid down, puts the more difficult problem in the foreground, as a means of solution for the easier. We can hardly wonder, however, that they have applied their observations in the first instance to the *Iliad*, because it is in every man's esteem the more marked, striking, and impressive poem of the two—and the character of Homer is more intimately identified with it than with the *Odyssey*. This may serve as an explanation of the course pursued; but be the case as it may in respect to comparative poetical merit, it is not the less true, that as an aggregate, the *Odyssey* is more simple and easily understood, and therefore ought to come first in the order of analysis.

Now, looking at the *Odyssey* by itself, the proofs of a unity of

design seem unequivocal and everywhere to be found. A premeditated structure, and a concentration of interest upon one prime hero under well-defined circumstances, may be traced from the first book to the twenty-third. Odysseus is always either directly or indirectly kept before the reader, as a warrior returning from the fullness of glory at Troy, exposed to manifold and protracted calamities during his return home, on which his whole soul is so bent that he refuses even the immortality offered by Calypso;—a victim, moreover, even after his return, to mingled injury and insult from the suitors, who have long been plundering his property and dishonoring his house; but at length obtaining, by valor and cunning united, a signal revenge which restores him to all that he had lost. All the persons and all the events in the poem are subsidiary to this main plot: and the divine agency, necessary to satisfy the feeling of the Homeric man, is put forth by Poseidon and Athene, in both cases from dispositions directly bearing upon Odysseus. To appreciate the unity of the *Odyssey*, we have only to read the objections taken against that of the *Iliad*—especially in regard to the long withdrawal of Achilles, not only from the scene, but from the memory—together with the independent prominence of Ajax, Diomedes, and other heroes. How far we are entitled from hence to infer the want of premeditated unity in the *Iliad*, will be presently considered; but it is certain that the constitution of the *Odyssey* in this respect everywhere demonstrates the presence of such unity. Whatever may be the interest attached to Penelope, Telemachus, or Eumæus, we never disconnect them from their association with Odysseus. The present is not the place for collecting the many marks of artistical structure dispersed throughout this poem: but it may be worth while to remark, that the final catastrophe realized in the twenty-second book—the slaughter of the suitors in the very house which they were profaning—is distinctly and prominently marked out in the first and second books, promised by Teiresias in the eleventh, by Athene in the thirteenth, and by Helen in the fifteenth, and gradually matured by a series of suitable preliminaries, throughout the eight books preceding its occurrence. Indeed what is principally evident, and what has been often noticed, in the *Odyssey*, is, the equable flow both of the narrative and the events; the absence of that rise and fall of interest which is sufficiently conspicuous in the *Iliad*.

To set against these evidences of unity, there ought at least to be some strong cases produced of occasional incoherence or contradiction. But it is remarkable how little of such counter-evidence is to be found, although the arguments of Wolf, W. Müller, and B. Thiersch, stand so much in need of it. They have discovered only one instance of undeniable inconsistency in the parts—the number of days occupied by the absence of Telemachus at Pylus and Sparta. That young prince, though represented as in great haste to depart, and refusing pressing invitations to prolong his stay, must, never-

theless, be supposed to have continued for thirty days the guest of Menelaus, in order to bring his proceedings into chronological harmony with those of Odysseus, and to explain the first meeting of father and son in the swine-fold of Eumæus. Here is undoubtedly an inaccuracy (so Nitzsch treats it, and I think justly) on the part of the poet, who did not anticipate, and did not experience in ancient times, so strict a scrutiny; an inaccuracy certainly not at all wonderful; the matter of real wonder is, that it stands almost alone, and that there are no others in the poem.

Now this is one of the main points on which W. Müller and B. Thiersch rest their theory—explaining the chronological confusion by supposing that the journey of Telemachus to Pylus and Sparta constituted the subject of an epic originally separate (comprising the first four books and a portion of the fifteenth), and incorporated at second-hand with the remaining poem. And they conceive this view to be farther confirmed by the double assembly of the gods (at the beginning of the first book as well as of the fifth), which they treat as an awkward repetition, such as could not have formed part of the primary scheme of any epic poet. But here they only escape a small difficulty by running into another and a greater. For it is impossible to comprehend how the first four books and part of the fifteenth can ever have constituted a distinct epic; since the adventures of Telemachus have no satisfactory termination, except at the point of confluence with those of his father, when the unexpected meeting and recognition takes place under the roof of Eumæus—nor can any epic poem ever have described that meeting and recognition without giving some account how Odysseus came thither. Moreover, the first two books of the *Odyssey* distinctly lay the ground, and carry expectation forward, to the final catastrophe of the poem—treating Telemachus as a subordinate person, and his expedition as merely provisional toward an ulterior result. Nor can I agree with W. Müller, that the real *Odyssey* might well be supposed to begin with the fifth book. On the contrary, the exhibition of the suitors and the Ithakesian agora, presented to us in the second book, is absolutely essential to the full comprehension of the books subsequent to the thirteenth. The suitors are far too important personages in the poem to allow of their being first introduced in so informal a manner as we read in the sixteenth book; indeed the passing allusions of Athene (xiii. 310, 375) and Eumæus (xiv. 41, 81) to the suitors, presuppose cognizance of them on the part of the hearer.

Lastly, the twofold discussion of the gods, at the beginning of the first and fifth books, and the double interference of Athene, far from being a needless repetition, may be shown to suit perfectly both the genuine epical conditions and the unity of the poem. For although the final consummation, and the organization of measures against the suitors, was to be accomplished by Odysseus and Telem-

achus jointly, yet the march and adventures of the two, until the moment of their meeting in the dwelling of Eumæus, were essentially distinct. But according to the religious ideas of the old epic, the presiding direction of Athene was necessary for the safety and success of both of them. Her first interference arouses and inspires the son, her second produces the liberation of the father—constituting a point of union and common origination for two lines of adventures, in both of which she takes earnest interest, but which are necessarily for a time kept apart in order to coincide at the proper moment.

It will thus appear that the twice-repeated agora of the gods in the *Odyssey*, bringing home as it does to one and the same divine agent that double start which is essential to the scheme of the poem, consists better with the supposition of premeditated unity than with that of distinct self-existent parts. And assuredly the manner in which Telemachus and Odysseus, both by different roads, are brought into meeting and conjunction, at the dwelling of Eumæus, is something not only contrived, but very skillfully contrived. It is needless to advert to the highly interesting character of Eumæus, rendered available as a rallying point, though in different ways both to the father and the son, over and above the sympathy which he himself inspires.

If the *Odyssey* be not an original unity, of what self-existent parts can we imagine it to have consisted? To this question it is difficult to imagine a satisfactory reply: for the supposition that Telemachus and his adventures may once have formed the subject of a separate epos, apart from Odysseus, appears inconsistent with the whole character of that youth as it stands in the poem, and with the events in which he is made to take part. We could better imagine the distribution of the adventures of Odysseus himself into two parts—one containing his wanderings and return, the other handling his ill-treatment by the suitors and his final triumph. But, though either of these two subjects might have been adequate to furnish out a separate poem, it is nevertheless certain, that as they are presented in the *Odyssey*, the former cannot be divorced from the latter. The simple return of Odysseus, as it now stands in the poem, could satisfy no one as a final close, so long as the suitors remain in possession of his house and forbid his reunion with his wife. Any poem which treated his wanderings and return separately, must have represented his reunion with Penelope and restoration to his house as following naturally upon his arrival in Ithaka—thus taking little or no notice of the suitors. But this would be a capital mutilation of the actual epical narrative, which considers the suitors at home as an essential portion of the destiny of the much-suffering hero, not less than his shipwrecks and trials at sea. His return (separately taken) is foredoomed, according to the curse of Polyphemus executed by Poseidon, to be long-deferred, miserable, solitary, and ending with destruction in his house to greet him; and the ground is thus laid, in the very

recital of his wanderings, for a new series of events which are to happen to him after his arrival in Ithaka. There is no tenable halting-place between the departure of Odysseus from Troy and the final restoration to his house and his wife. The distance between these two events may indeed be widened, by accumulating new distresses and impediments, but any separate portion of it cannot be otherwise treated than as a fraction of the whole. The beginning and end are here the data in respect to epical genesis, though the intermediate events admit of being conceived as variables, more or less numerous: so that the conception of the whole may be said without impropriety both to precede and to govern that of the constituent parts.

The general result of a study of the *Odyssey* may be set down as follows:—1. The poem as it now stands exhibits unequivocally adaptation of parts and continuity of structure, whether by one or by several consentient hands: it may, perhaps, be a secondary formation, out of a pre-existing *Odyssey* of smaller dimensions; but if so, the parts of the smaller whole must have been so far recast as to make them suitable members of the larger, and are noway recognizable by us. 2. The subject-matter of the poem not only does not favor, but goes far to exclude, the possibility of the Wolfian hypothesis. Its events cannot be so arranged as to have composed several antecedent substantive epics, afterward put together into the present aggregate. Its authors cannot have been mere compilers of pre-existing materials, such as Peisistratus and his friends: they must have been poets, competent to work such matter as they found into a new and enlarged design of their own. Nor can the age in which this long poem, of so many thousand lines, was turned out as a continuous aggregate, be separated from the ancient, productive, inspired age of Grecian epic.

Arriving at such conclusions from the internal evidence of the *Odyssey*, we can apply them by analogy to the *Iliad*. We learn something respecting the character and capacities of that early age which has left no other mementos except these two poems. Long continuous epics (it is observed by those who support the views of Wolf), with an artistical structure, are inconsistent with the capacities of a rude and non-writing age. Such epics (we may reply) are *not inconsistent* with the early age of the Greeks, and the *Odyssey* is a proof of it; for in that poem the integration of the whole, and the composition of the parts, must have been simultaneous. The analogy of the *Odyssey* enables us to rebut that preconception under which many ingenious critics sit down to the study of the *Iliad*, and which induces them to explain all the incoherences of the latter by breaking it up into smaller unities, as if short epics were the only manifestation of poetical power which the age admitted. There ought to be no reluctance in admitting a presiding scheme and premeditated

unity of parts, in so far as the parts themselves point to such a conclusion.

That the *Iliad* is not so essentially one piece as the *Odyssey*, every man agrees. It includes a much greater multiplicity of events, and, what is yet more important, a greater multiplicity of prominent personages: the very indefinite title which it bears, as contrasted with the speciality of the name *Odyssey*, marks the difference at once. The parts stand out more conspicuously from the whole, and admit more readily of being felt and appreciated in detached recitation. We may also add, that it is of more unequal execution than the *Odyssey*—often rising to a far higher pitch of grandeur, but also occasionally tamer: the story does not move on continuously; incidents occur without plausible motive, nor can we shut our eyes to evidences of incoherence and contradiction.

To a certain extent the *Iliad* is open to all these remarks, though Wolf and William Müller, and above all Lachmann, exaggerate the case in degree. And from hence has been deduced the hypothesis which treats the parts in their original state as separate integers, independent of and unconnected with each other, and forced into unity only by the after-thought of a subsequent age; or sometimes not even themselves as integers, but as aggregates grouped together out of fragments still smaller—short epics formed by the coalescence of still shorter songs. Now there is some plausibility in these reasonings, so long as the discrepancies are looked upon as the whole of the case. But in point of fact they are not the whole of the case: for it is not less true, that there are large portions of the *Iliad* which present positive and undeniable evidences of coherence as antecedent and consequent, though we are occasionally perplexed by inconsistencies of detail. To deal with these latter, is a portion of the duties of a critic. But he is not to treat the *Iliad* as if inconsistency prevailed everywhere throughout its parts; for coherence of parts—symmetrical antecedence and consequence—is discernible throughout the larger half of the poem.

Now the Wolfian theory explains the gaps and contradictions throughout the narrative, but it explains nothing else. If (as Lachmann thinks) the *Iliad* originally consisted of sixteen songs or little substantive epics (Lachmann's sixteen songs cover the space only as far as the twenty-second book or the death of Hector, and two more songs would have to be admitted for the twenty-third and twenty-fourth books)—not only composed by different authors, but by each without any view to conjunction with the rest—we have then no right to expect any intrinsic continuity between them; and all that continuity which we now find must be of extraneous origin. Where are we to look for the origin? Lachmann follows Wolf in ascribing the whole constructive process to Peisistratus and his associates, at a period when the creative epical faculty is admitted to have died out. But upon this supposition Peisistratus (or his associates) must

have done much more than omit, transpose, and interpolate, here and there; he must have gone far to rewrite the whole poem. A great poet might have recast pre-existing separate songs into one comprehensive whole, but no mere arrangers or compilers would be competent to do so: and we are thus left without any means of accounting for that degree of continuity and consistence which runs through so large a portion of the *Iliad*, though not through the whole. The idea that the poem as we read it grew out of atoms not originally designed for the places which they now occupy, involves us in new and inextricable difficulties when we seek to elucidate either the mode of coalescence or the degree of existing unity.

Admitting, then, premeditated adaptation of parts to a certain extent as essential to the *Iliad*, we may yet inquire whether it was produced all at once or gradually enlarged—whether by one author or by several; and if the parts be of different age, which is the primitive kernel, and which are the additions.

Welcker, Lange, and Nitzsch treat the Homeric poems as representing a second step in advance, in the progress of popular poetry. First comes the age of short narrative songs; next, when these have become numerous, there arise constructive minds who recast and blend together many of them into a larger aggregate conceived upon some scheme of their own. The age of the epos is followed by that of the epopee—short spontaneous effusions preparing the way, and furnishing materials, for the architectonic genius of the poet. It is farther presumed by the above-mentioned authors that the pre-Homeric epic included a great abundance of such smaller songs,—a fact which admits of no proof, but which seems countenanced by some passages in Homer, and is in itself noway improbable. But the transition from such songs, assuming them to be ever so numerous, to a combined and continuous poem, forms an epoch in the intellectual history of the nation, implying mental qualities of a higher order than those upon which the songs themselves depend. Nor is it to be imagined that the materials pass unaltered from their first state of isolation into their second state of combination. They must of necessity be recast, and undergo an adapting process, in which the genius of the organizing poet consists; nor can we hope, by simply knowing them as they exist in the second stage, ever to divine how they stood in the first. Such, in my judgment, is the right conception of the Homeric epoch,—an organizing poetical mind, still preserving that freshness of observation and vivacity of details which constitutes the charm of the ballad.

Nothing is gained by studying the *Iliad* as a congeries of fragments once independent of each other: no portion of the poem can be shown to have ever been so, and the supposition introduces difficulties greater than those which it removes. But it is not necessary to affirm that the whole poem as we now read it belonged to the original and preconceived plan. In this respect the *Iliad* produces upon my

mind an impression totally different from the *Odyssey*. In the latter poem, the characters and incidents are fewer, and the whole plot appears of one projection, from the beginning to the death of the suitors: none of the parts look as if they had been composed separately and inserted by way of addition into a pre-existing smaller poem. But the *Iliad*, on the contrary, presents the appearance of a house built upon a plan comparatively narrow and subsequently enlarged by successive additions. The first book, together with the eighth, and the books from the eleventh to the twenty-second inclusive, seem to form the primary organization of the poem, then properly an *Achilleis*: the twenty-third and twenty-fourth books are, perhaps, additions at the tail of this primitive poem, which still leave it nothing more than an enlarged *Achilleis*. But the books from the second to the seventh inclusive, together with the tenth, are of a wider and more comprehensive character, and convert the poem from an *Achilleis* into an *Iliad*. The primitive frontispiece, inscribed with the anger of Achilles and its direct consequences, yet remains after it has ceased to be coextensive with the poem. The parts added, however, are not necessarily inferior in merit to the original poem: so far is this from being the case, that among them are comprehended some of the noblest efforts of the Grecian epic. Nor are they more recent in date than the original; strictly speaking, they must be a little more recent, but they belong to the same generation and state of society as the primitive *Achilleis*. These qualifications are necessary to keep apart different questions which, in discussions of Homeric criticism, are but too often confounded.

If we take those portions of the poem which I imagine to have constituted the original *Achilleis*, it will be found that the sequence of events contained in them is more rapid, more unbroken, and more intimately knit together in the way of cause and effect, than in the other books. Heyne and Lachmann indeed, with other objecting critics, complain of the action in them as being too much crowded and hurried, since one day lasts from the beginning of the eleventh book to the middle of the eighteenth, without any sensible halt in the march throughout so large a portion of the journey. Lachmann likewise admits that those separate songs, into which he imagines that the whole *Iliad* may be dissected, cannot be severed with the same sharpness, in the books subsequent to the eleventh, as in those before it. There is only one real halting-place from the eleventh book to the twenty-second—the death of Patroclus; and this can never be conceived as the end of a separate poem, though it is a capital step in the development of the *Achilleis*, and brings about that entire revolution in the temper of Achilles which was essential for the purpose of the poet. It would be a mistake to imagine that there ever could have existed a separate poem called *Patrocleia*, though a part of the *Iliad* was designated by that name. For Patroclus has no substantive position: he is the attached friend and second of Achilles,

but nothing else,—standing to the latter in a relation of dependence resembling that of Telemachus to Odysseus. And the way in which Patroclus is dealt with in the *Iliad* is (in my judgment) the most dexterous and artistical contrivance in the poem—that which approaches nearest to the neat tissue of the *Odyssey*.

The great and capital misfortune which prostrates the strength of the Greeks and renders them incapable of defending themselves without Achilles, is the disablement by wounds of Agamemnon, Diomedes, and Odysseus: so that the defense of the wall and of the ships is left only to heroes of the second magnitude (Ajax alone excepted), such as Idomeneus, Leonteus, Polypætēs, Meriones, Menelaus, etc. Now it is remarkable that all these three first-rate chiefs are in full force at the beginning of the eleventh book: all three are wounded in the battle which that book describes, and at the commencement of which Agamemnon is full of spirits and courage.

Nothing can be more striking than the manner in which Homer concentrates our attention in the first book upon Achilles as the hero, his quarrel with Agamemnon, and the calamities to the Greeks which are held out as about to ensue from it, through the intercession of Thetis with Zeus. But the incidents dwelt upon from the beginning of the second book down to the combat between Hector and Ajax in the seventh, animated and interesting as they are, do nothing to realize this promise. They are a splendid picture of the Trojan war generally, and eminently suitable to that larger title under which the poem has been immortalized—but the consequences of the anger of Achilles do not appear until the eighth book. The tenth book, or *Doloneia*, is also a portion of the *Iliad*, but not of the *Achilleis*; while the ninth book appears to me a subsequent addition, nowise harmonizing with that main stream of the *Achilleis* which flows from the eleventh book to the twenty-second. The eighth book ought to be read in immediate connection with the eleventh, in order to see the structure of what seems the primitive *Achilleis*; for there are several passages in the eleventh and the following books, which prove that the poet who composed them could not have had present to his mind the main event of the ninth book—the outpouring of profound humiliation by the Greeks, and from Agamemnon especially, before Achilles, coupled with formal offers to restore Briseis and pay the amplest compensation for past wrong. The words of Achilles (not less than those of Patroclus and Nestor) in the eleventh and in the following books, plainly imply that the humiliation of the Greeks before him, for which he thirsts, is as yet future and contingent; that no plenary apology has yet been tendered, nor any offer made of restoring Briseis; while both Nestor and Patroclus, with all their wish to induce him to take arms, never take notice of the offered atonement and restitution, but view him as one whose ground for quarrel stands still the same as it did at the beginning. Moreover, if we look at the first book—the opening of the *Achilleis*

—we shall see that this prostration of Agamemnon and the chief Grecian heroes before Achilles would really be the termination of the whole poem; for Achilles asks nothing more from Thetis, nor Thetis anything more from Zeus, than that Agamemnon and the Greeks may be brought to know the wrong that they have done to their capital warrior, and humbled in the dust in expiation of it. We may add, that the abject terror in which Agamemnon appears in the ninth book when he sends the supplicatory message to Achilles, as it is not adequately accounted for by the degree of calamity which the Greeks have experienced in the preceding (eighth) book, so it is inconsistent with the gallantry and high spirit with which he shines at the beginning of the eleventh. The situation of the Greeks only becomes desperate when the three great chiefs, Agamemnon, Odysseus, and Diomedes, are disabled by wounds; this is the irreparable calamity which works upon Patroclus, and through him upon Achilles. The ninth book, as it now stands, seems to me an addition, by a different hand, to the original Achilleis, framed so as both to forestall and to spoil the nineteenth book, which is the real reconciliation of the two inimical heroes: I will venture to add that it carries the pride and egotism of Achilles beyond even the largest exigencies of insulted honor, and is shocking to that sentiment of Nemesis which was so deeply seated in the Grecian mind. We forgive any excess of fury against the Trojans and Hector, after the death of Patroclus; but that he should remain unmoved by restitution, by abject supplications, and by the richest atoning presents, tendered from the Greeks, indicates an implacability such as neither the first book, nor the books between the eleventh and the seventeenth, convey.

It is with the Grecian agora in the beginning of the second book that the Iliad (as distinguished from the Achilleis) commences,—continued through the Catalogue, the muster of the two armies, the single combat between Menelaus and Paris, the renewed promiscuous battle caused by the arrow of Pandarus, the (Epipoleis or) personal circuit of Agamemnon round the army, the Aristeia or brilliant exploits of Diomedes, the visit of Hector to Troy for purposes of sacrifice, his interview with Andromache, and his combat with Ajax—down to the seventh book. All these are beautiful poetry, presenting to us the general Trojan war and its conspicuous individuals under different points of view, but leaving no room in the reader's mind for the thought of Achilles. Now the difficulty for an enlarging poet was, to pass from the Achilleis in the first book to the Iliad in the second, and it will accordingly be found that here is an awkwardness in the structure of the poem which counsel on the poet's behalf (ancient or modern) do not satisfactorily explain.

In the first book, Zeus has promised Thetis that he will punish the Greeks for the wrong done to Achilles: in the beginning of the second book, he deliberates how he shall fulfill the promise, and sends down for that purpose “mischievous Oneirus” (the Dream-god)

to visit Agamemnon in his sleep, to assure him that the gods have now with one accord consented to put Troy into his hands, and to exhort him forthwith to the assembling of his army for the attack. The ancient commentators were here perplexed by the circumstance that Zeus puts a falsehood into the mouth of Oneirus. But there seems no more difficulty in explaining this than in the narrative of the book of 1 Kings (chap. xxii. 20), where Jehovah is mentioned to have put a lying spirit into the mouth of Ahab's prophets—the real awkwardness is, that Oneirus and his falsehood produce no effect. For in the first place Agamemnon takes a step very different from that which his dream recommends—and in the next place, when the Grecian army is at length armed and goes forth to battle, it does not experience defeat (which would be the case if the exhortation of Oneirus really proved mischievous), but carries on a successful day's battle, chiefly through the heroism of Diomedes. Instead of arming the Greeks forthwith, Agamemnon convokes first a council of chiefs, and next an agora of the host. And though himself in a temper of mind highly elate with the deceitful assurances of Oneirus, he deliberately assumes the language of despair in addressing the troops, having previously prepared Nestor and Odysseus for his doing so—merely in order to try the courage of the men, and with formal instructions given to these two other chiefs that they are to speak in opposition to him. Now this intervention of Zeus and Oneirus, eminently unsatisfactory when coupled with the incidents which now follow it, and making Zeus appear, but only appear, to realize his promise of honoring Achilles as well as of hurting the Greeks,—forms exactly the point of junction between the *Achilleis* and the *Iliad*.

The freak which Agamemnon plays off upon the temper of his army, though in itself childish, serves a sufficient purpose, not only because it provides a special matter of interest to be submitted to the Greeks, but also because it calls forth the splendid description, so teeming with vivacious detail, of the sudden breaking up of the assembly after Agamemnon's harangue, and of the decisive interference of Odysseus to bring the men back, as well as to put down Thersites. This picture of the Greeks in agora, bringing out the two chief speaking and counseling heroes, was so important a part of the general Trojan war, that the poet has permitted himself to introduce it by assuming an inexplicable folly on the part of Agamemnon; just as he has ushered in another fine scene in the third book—the *Teichoskopy* or conversation between Priam and Helen on the walls of Troy—by admitting the supposition that the old king in the tenth year of the war did not know the persons of Agamemnon and the other Grecian chiefs. This may serve as an explanation of the delusion practiced by Agamemnon toward his assembled host; but it does not at all explain the tame and empty intervention of Oneirus.

If the initial incident of the second book, whereby we pass out of

the Achilleis into the Iliad, is awkward, so also the final incident of the seventh book, immediately before we come back into the Achilleis, is not less unsatisfactory—I mean the construction of the wall and ditch round the Greek camp. As the poem now stands, no plausible reason is assigned why this should be done. Nestor proposes it without any constraining necessity: for the Greeks are in a career of victory, and the Trojans are making offers of compromise which imply conscious weakness—while Diomedes is so confident of the approaching ruin of Troy, that he dissuades his comrades from receiving even Helen herself if the surrender should be tendered. “Many Greeks have been slain,” it is true, as Nestor observes; but an equal or greater number of Trojans have been slain, and all the Grecian heroes are yet in full force: the absence of Achilles is not even adverted to.

Now this account of the building of the fortification seems to be an after-thought, arising out of the enlargement of the poem beyond its original scheme. The original Achilleis, passing at once from the first to the eighth, and from thence to the eleventh book, might well assume the fortification—and talk of it as a thing existing, without adducing any special reason why it was erected. The hearer would naturally comprehend and follow the existence of a ditch and wall round the ships as a matter of course, provided there was nothing in the previous narrative to make him believe that the Greeks had originally been without these bulwarks. And since the Achilleis, immediately after the promise of Zeus to Thetis at the close of the first book, went on to describe the fulfillment of that promise and the ensuing disasters of the Greeks, there was nothing to surprise any one in hearing that their camp was fortified. But the case was altered when the first and the eighth books were parted asunder in order to make room for descriptions of temporary success and glory on the part of the besieging army. The brilliant scenes sketched in the books from the second to the seventh mention no fortification, and even imply its non-existence; yet since notice of it occurs amid the first description of Grecian disasters in the eighth book, the hearer who had the earlier books present to his memory might be surprised to find a fortification mentioned immediately afterwards, unless the construction of it were specially announced to have intervened. But it will at once appear that there was some difficulty in finding a good reason why the Greeks should begin to fortify at this juncture, and that the poet who discovered the gap might not be enabled to fill it up with success. As the Greeks have got on up to this moment without the wall, and as we have heard nothing but tales of their success, why should they now think farther laborious precautions for security necessary? we will not ask why the Trojans should stand quietly by and permit a wall to be built, since the truce was concluded expressly for burying the dead.

The tenth book (or *Doloneia*) was considered by some of the ancient scholiasts, and has been confidently set forth by the modern Wolfian critics, as originally a separate poem, inserted by Peisistratus in the *Iliad*. How it can ever have been a separate poem, I do not understand. It is framed with great specialty for the antecedent circumstances under which it occurs, and would suit for no other place; though capable of being separately recited, inasmuch as it has a definite beginning and end, like the story of Nisus and Euryalus in the *Æneid*. But while distinctly presupposing and resting upon the incidents in the eighth book, and in line 88 of the ninth (probably, the appointment of sentinels on the part of the Greeks as well as of the Trojans formed the close of the battle described in the eighth book), it has not the slightest bearing upon the events of the eleventh or the following books: it goes to make up the general picture of the Trojan war, but lies quite apart from the *Achilleis*. And this is one mark of a portion subsequently inserted—that though fitted on to the parts which precede, it has no influence on those which follow.

If the proceedings of the combatants on the plain of Troy, between the first and the eighth book, have no reference either to Achilles or to an *Achilleis*, we find Zeus in Olympus still more completely putting that hero out of the question, at the beginning of the fourth book. He is in this last-mentioned passage the Zeus of the *Iliad*, not of the *Achilleis*. Forgetful of his promise to Thetis in the first book, he discusses nothing but the question of continuance or termination of the war, and manifests anxiety only for the salvation of Troy, in opposition to the miso-Trojan goddesses, who prevent him from giving effect to the victory of Menelaus over Paris and the stipulated restitution of Helen—in which case of course the wrong offered to Achilles would remain unexpiated. An attentive comparison will render it evident that the poet who composed the discussion among the gods, at the beginning of the fourth book, has not been careful to put himself in harmony either with the Zeus of the first book or with the Zeus of the eighth.

So soon as we enter upon the eleventh book, the march of the poem becomes quite different. We are then in a series of events, each paving the way for that which follows, and all conducing to the result promised in the first book—the reappearance of Achilles as the only means of saving the Greeks from ruin—preceded by ample atonement, and followed by the maximum both of glory and revenge. The intermediate career of Patroclus introduces new elements, which however are admirably woven into the scheme of the poem as disclosed in the first book. I shall not deny that there are perplexities in the detail of events, as described in the battles at the Grecian wall and before the ships, from the eleventh to the sixteenth books, but they appear only cases of partial confusion, such as may be reasonably ascribed to imperfections of text: the main sequence remains coherent and intelligible. We find no considerable events which

could be left out without breaking the thread, nor any incongruity between one considerable event and another. There is nothing between the eleventh and twenty-second books which is at all comparable to the incongruity between the Zeus of the fourth book and the Zeus of the first and eighth. It may perhaps be true that the shield of Achilles is a superadded amplification of that which was originally announced in general terms—because the poet, from the eleventh to the twenty-second books, has observed such good economy of his materials, that he is hardly likely to have introduced one particular description of such disproportionate length, and having so little connection with the series of events. But I see no reason for believing that it is an addition materially later than the rest of the poem.

It must be confessed that the supposition here advanced, in reference to the structure of the *Iliad*, is not altogether free from difficulties, because the parts constituting the original *Achilleis* have been more or less altered or interpolated to suit the additions made to it, particularly in the eighth book. But it presents fewer difficulties than any other supposition, and it is the only means, so far as I know, of explaining the difference between one part of the *Iliad* and another; both the continuity of structure, and the conformity to the opening promise, which are manifest when we read the books in the order i., viii., xi. to xxii., as contrasted with the absence of these two qualities in books ii. to vii., ix. and x. An entire organization, pre-conceived from the beginning, would not be likely to produce any such disparity, nor is any such visible in the *Odyssey*; still less would the result be explained by supposing integers originally separate and brought together without any designed organization. And it is between these three suppositions that our choice has to be made. A scheme, and a large scheme too, must unquestionably be admitted as the basis of any sufficient hypothesis. But the *Achilleis* would have been a long poem, half the length of the present *Iliad*, and probably not less compact in its structure than the *Odyssey*. Moreover being parted off only by an imaginary line from the boundless range of the Trojan war, it would admit of enlargement more easily, and with greater relish to hearers, than the adventures of one single hero; while the expansion would naturally take place by adding new Grecian victory—since the original poem arrived at the exaltation of Achilles only through a painful series of Grecian disasters. That the poem under these circumstances should have received additions, is no very violent hypothesis: in fact, when we recollect that the integrity both of the *Achilleis* and of the *Odyssey* was neither guarded by printing nor writing, we shall perhaps think it less wonderful that the former was enlarged, than that the latter was not. Any relaxation of the laws of epical unity is a small price to pay for that splendid poetry, of which we find so much between the first and the eighth books of our *Iliad*.

The question respecting unity of authorship is different, and more difficult to determine, than that respecting consistency of parts, and sequence in the narrative. A poem conceived on a comparatively narrow scale may be enlarged afterward by its original author, with a greater or less coherence and success: the *Faust* of Goethe affords an example even in our own generation. On the other hand, a systematic poem may well have been conceived and executed by pre-arranged concert between several poets; among whom probably one will be the governing mind, though the rest may be effective, and perhaps equally effective, in respect to execution of the parts. And the age of the early Grecian epic was favorable to such fraternization of poets, of which the Gens called Homerids probably exhibited many specimens. In the recital or singing of a long unwritten poem, many bards must have conspired together, and in the earliest times the composer and the singer were one and the same person. Now the individuals comprised in the Homeric Gens, though doubtless very different among themselves in respect of mental capacity, were yet homogeneous in respect of training, means of observation and instruction, social experience, religious feelings and theories, etc., to a degree much greater than individuals in modern times. Fallible as our inferences are on this point, where we have only internal evidence to guide us, without any contemporary points of comparison, or any species of collateral information respecting the age, the society, the poets, the hearers, or the language—we must nevertheless in the present case take coherence of structure, together with consistency in the tone of thought, feeling, language, customs, etc., as presumptions of one author; and the contrary as presumptions of severalty; allowing as well as we can for that inequality of excellence which the same author may at different times present.

Now the case made out against single-headed authorship of the *Odyssey* appears to me very weak; and those who dispute it are guided more by their *à priori* rejection of ancient epical unity than by any positive evidence which the poem itself affords. It is otherwise with regard to the *Iliad*. Whatever presumptions a disjointed structure, several apparent inconsistencies of parts, and large excrescence of actual matter beyond the opening promise, can sanction—may reasonably be indulged against the supposition that this poem all proceeds from a single author. There is a difference of opinion on the subject among the best critics which is probably not destined to be adjusted, since so much depends partly upon critical feeling, partly upon the general reasonings, in respect to ancient epical unity, with which a man sits down to the study. For the champions of unity, such as Mr. Payne Knight, are very ready to strike out numerous and often considerable passages as interpolations, thus meeting the objections raised against unity of authorship on the ground of special inconsistencies. Hermann and Boeckh, though not going the length of Lachmann in maintaining the original theory

of Wolf, agree with the latter in recognizing diversity of authors in the poem, to an extent overpassing the limit of what can fairly be called interpolation. Payne Knight and Nitzsch are equally persuaded of the contrary. Here, then, is a decided contradiction among critics, all of whom have minutely studied the poems since the Wolfian question was raised. And it is such critics alone who can be said to constitute authority; for the cursory reader, who dwells upon the parts simply long enough to relish their poetical beauty, is struck only by that general sameness of coloring which Wolf himself admits to pervade the poem.

Having already intimated that, in my judgment, no theory of the structure of the poem is admissible which does not admit an original and preconcerted Achilleis—a stream which begins at the first book and ends with the death of Hector in the twenty-second, although the higher parts of it now remain only in the condition of two detached lakes, the first book and the eighth—I reason upon the same basis with respect to the authorship. Assuming continuity of structure as a presumptive proof, the whole of this Achilleis must be treated as composed by one author. Wolf indeed affirmed, that he never read the poem continuously through without being painfully impressed with the inferiority and altered style of the last six books—and Lachmann carried this feeling further back, so as to commence with the seventeenth book. If I could enter fully into this sentiment, I should then be compelled, not to deny the existence of a preconceived scheme, but to imagine that the books from the eighteenth to the twenty-second, though forming part of that scheme or Achilleis, had yet been executed by another and an inferior poet. But it is to be remarked, first, that inferiority of poetical merit to a certain extent is quite reconcilable with unity of authorship; and secondly, that the very circumstances upon which Wolf's unfavorable judgment is built, seem to arise out of increased difficulty in the poet's task, when he came to the crowning cantos of his designed Achilleis. For that which chiefly distinguishes these books is, the direct, incessant, and manual intervention of the gods and goddesses, formally permitted by Zeus—and the repetition of vast and fantastic conceptions to which such superhuman agency gives occasion; not omitting the battle of Achilles against Skamander and Simois, and the burning up of these rivers by Hephestus. Now looking at this vein of ideas with the eyes of a modern reader, or even with those of a Grecian critic of the literary ages, it is certain that the effect is unpleasing: the gods, sublime elements of poetry when kept in due proportion, are here somewhat vulgarized. But though the poet here has not succeeded, and probably success was impossible, in the task which he has prescribed to himself—yet the mere fact of his undertaking it, and the manifest distinction between his employment of divine agency in these latter cantos as compared with the preceding, seems explicable only on the supposition that they *are* the latter

cantos and come in designed sequence, as the continuance of a previous plan. The poet wishes to surround the coming forth of Achilles with the maximum of glorious and terrific circumstance: no Trojan enemy can for a moment hold out against him: the gods must descend to the plain of Troy and fight in person, while Zeus, who at the beginning of the eighth book had forbidden them to take part, expressly encourages them to do so at the beginning of the twentieth. If then the nineteenth book (which contains the reconciliation between Achilles and Agamemnon, a subject naturally somewhat tame) and the three following books (where we have before us only the gods, Achilles, and the Trojans without hope or courage) are inferior in execution and interest to the seven preceding books (which describe the long-disputed and often doubtful death-struggle between the Greeks and Trojans without Achilles), as Wolf and other critics affirm—we may explain the difference without supposing a new poet as composer: for the conditions of the poem had become essentially more difficult, and the subject more unpromising. The necessity of keeping Achilles above the level, even of heroic prowess, restricted the poet's means of acting upon the sympathy of his hearers.

The last two books of the *Iliad* may have formed part of the original *Achilleis*. But the probability rather is, that they are additions; for the death of Hector satisfies the exigencies of a coherent scheme, and we are not entitled to extend the oldest poem beyond the limit which such necessity prescribes. It has been argued on one side by Nitzsch and O. Müller that the mine could not leave off with satisfaction at the moment in which Achilles sates his revenge, and while the bodies of Patroclus and Hector are lying unburied—also, that the more merciful temper which he exhibits in the twenty-fourth book must always have been an indispensable sequel, in order to create proper sympathy with his triumph. Other critics, on the contrary, have taken special grounds of exception against the last book, and have endeavored to set it aside as different from the other books both in tone and language. To a certain extent the peculiarities of the last book appear to me undeniable, though it is plainly a designed continuance and not a substantive poem. Some weight also is due to the remark about the twenty-third book, that Odysseus and Diomedes, who have been wounded and disabled during the fight, now reappear in perfect force, and contend in the games: here is no case of miraculous healing, and the inconsistency is more likely to have been admitted by a separate enlarging poet than by the schemer of the *Achilleis*.

The splendid books from the second to v. 322 of the seventh are equal in most parts to any portions of the *Achilleis*, and are pointedly distinguished from the latter by the broad view which they exhibit of the general Trojan war, with all its principal personages, localities, and causes—yet without advancing the result promised in the first

book, or indeed any final purpose whatever. Even the despoilate wound inflicted by Tlepolemus on Sarpedon is forgotten, when the latter hero is called forth in the subsequent *Achilleis*. The arguments of Lachmann, who dissects these six books into three or four separate songs, carry no conviction to my mind; and I see no reason why we should not consider all of them to be by the same author, bound together by the common purpose of giving a great collective picture which may properly be termed an *Iliad*. The tenth book, or *Doloneia*, though adapted specially to the place in which it stands, agrees with the books between the first and eighth in belonging only to the general picture of the war, without helping forward the march of the *Achilleis*; yet it seems conceived in a lower vein, in so far as we can trust our modern ethical sentiment. One is unwilling to believe that the author of the fifth book (or *Aristeia* of *Diomedes*) would condescend to employ the hero whom he there so brightly glorifies—the victor even over *Ares* himself—in slaughtering newly arrived Thracian sleepers, without any large purpose or necessity. The ninth book, of which I have already spoken at length, belongs to a different vein of conception, and seems to me more likely to have emanated from a separate composer.

While intimating these views respecting the authorship of the *Iliad* as being in my judgment the most probable, I must repeat that, though the study of the poem carries to my mind a sufficient conviction respecting its structure, the question between unity and plurality of authors is essentially less determinable. The poem consists of a part original and other parts superadded; yet it is certainly not impossible that the author of the former may himself have composed the latter: and such would be my belief, if I regarded plurality of composers as an inadmissible idea. On this supposition we must conclude that the poet, while anxious for the addition of new and for the most part highly interesting matter, has not thought fit to recast the parts and events in such manner as to impart to the whole a pervading thread of consensus and organization, such as we see in the *Odyssey*.

That the *Odyssey* is of later date than the *Iliad*, and by a different author, seems to be now the opinion of most critics, especially of Payne Knight and Nitzsch; though O. Müller leans to a contrary conclusion, at the same time adding that he thinks the arguments either way not very decisive. There are considerable differences of statement in the two poems in regard to some of the gods: *Iris* is messenger of the gods in the *Iliad*, and *Hermes* in the *Odyssey*; *Æolus*, the dispenser of the winds in the *Odyssey*, is not noticed in the twenty-third book of the *Iliad*, but on the contrary, *Iris* invites the winds as independent gods to come and kindle the funeral pile of *Patroclus*; and unless we are to expunge the song of *Demodokos* in the eighth book of the *Odyssey* as spurious, *Aphrodite* there appears as the wife of *Hephæstus*—a relationship not known to the

Iliad. There are also some other points of difference enumerated by Mr. Knight and others, which tend to justify the presumption that the author of the *Odyssey* is not identical either with the author of the *Achilleis* or his enlargers, which G. Hermann considers to be a point unquestionable. Indeed, the difficulty of supposing a long coherent poem to have been conceived, composed, and retained, without any aid of writing, appears to many critics even now insurmountable, though the evidences on the other side are in my view sufficient to outweigh any negative presumption thus suggested. But it is improbable that the same person should have powers of memorial combination sufficient for composing two such poems, nor is there any proof to force upon us such a supposition.

Presuming a difference of authorship between the two poems, I feel less convinced about the supposed juniority of the *Odyssey*. The discrepancies in manners and language in the one and the other are so little important that two different persons, in the same age and society, might well be imagined to exhibit as great or even greater. It is to be recollected that the subjects of the two are heterogeneous, so as to conduct the poet, even were he the same man, into totally different veins of imagination and illustration. The pictures of the *Odyssey* seem to delineate the same heroic life as the *Iliad*, though looked at from a distinct point of view: and the circumstances surrounding the residence of Odysseus in Ithaka are just such as we may suppose him to have left in order to attack Troy. If the scenes presented to us are for the most part pacific, as contrasted with the incessant fighting of the *Iliad*, this is not to be ascribed to any greater sociality or civilization in the real hearers of the *Odyssey*, but to the circumstances of the hero whom the poet undertakes to adorn: nor can we doubt that the poems of Arktinus and Lesches, of a later date than the *Odyssey*, would have given us as much combat and bloodshed as the *Iliad*. I am not struck by those proofs of improved civilization which some critics affirm the *Odyssey* to present: Mr. Knight, who is of this opinion, nevertheless admits that the mutilation of Melanthius, and the hanging up of the female slaves by Odysseus, in that poem, indicate greater barbarity than any incidents in the fights before Troy. The more skillful and compact structure of the *Odyssey* has been often considered as a proof of its juniority in age, and in the case of two poems by the same author, we might plausibly contend that practice would bring with it improvement in the combining faculty. But in reference to the poems before us, we must recollect, first, that in all probability the *Iliad* (with which the comparison is taken) is not a primitive but an enlarged poem, and that the primitive *Achilleis* might well have been quite as coherent as the *Odyssey*;—secondly, that between different authors, superiority in structure is not a proof of subsequent composition, inasmuch as on that hypothesis we should be compelled to admit that the later poem of Arktinus would be an

improvement upon the *Odyssey*;—thirdly, that even if it were so, we could only infer that the author of the *Odyssey* had *heard* the *Achilleis* or the *Iliad*; we could not infer that he lived one or two generations afterward.

On the whole, the balance of probabilities seems in favor of distinct authorship of the two poems, but the same age—and that age a very early one, anterior to the first Olympiad. And they may thus be used as evidences, and contemporary evidences, for the phenomena of primitive Greek civilization; while they also show that the power of constructing long premeditated epics, without the aid of writing, is to be taken as a characteristic of the earliest known Greek mind. This was the point controverted by Wolf, which a full review of the case (in my judgment) decides against him; it is, moreover, a valuable resort for the historian of the Greeks, inasmuch as it marks out to him the ground from which he is to start in appreciating their ulterior progress.

Whatever there may be of truth in the different conjectures of critics respecting the authorship and structure of these unrivaled poems, we are not to imagine that it is the perfection of their epical symmetry which has given them their indissoluble hold upon the human mind, as well modern as ancient. There is some tendency in critics, from Aristotle downward, to invert the order of attributes in respect to the Homeric poems, so as to dwell most on recondite excellences which escape the unaided reader, and which are even to a great degree disputable. But it is given to few minds (as Goethe has remarked) to appreciate fully the mechanism of a long poem, and many feel the beauty of the separate parts who have no sentiment for the aggregate perfection of the whole.

Nor were the Homeric poems originally addressed to minds of the rarer stamp. They are intended for those feelings which the critic has in common with the unlettered mass, not for that enlarged range of vision and peculiar standard which he has acquired to himself. They are of all poems the most absolutely and unreservedly popular: had they been otherwise they could not have lived so long in the mouth of the rhapsodes, and the ear and memory of the people: and it was *then* that their influence was first acquired, never afterward to be shaken. Their beauties belong to the parts taken separately, which revealed themselves spontaneously to the listening crowd at the festival—far more than to the whole poem taken together, which could hardly be appreciated unless the parts were dwelt upon and suffered to expand in the mind. The most unlettered hearer of those times could readily seize, while the most instructed reader can still recognize, the characteristic excellence of Homeric narrative—its straightforward, unconscious, unstudied simplicity—its concrete forms of speech and happy alternation of action with dialogue—its vivid pictures of living agents, always clearly and sharply individualized, whether in the commanding proportions of Achilles and

Odysseus, in the graceful presence of Helen and Penelope, or in the more humble contrast of Eumæus and Melanthius; and always, moreover, animated by the frankness with which his heroes give utterance to all their transient emotions and even all their infirmities—its constant reference to those coarser veins of feeling and palpable motives which belong to all men in common—its fullness of graphic details, freshly drawn from the visible and audible world, and though often homely, never tame nor trenching upon that limit of satiety to which the Greek mind was so keenly alive—lastly, its perpetual junction of gods and men in the same picture, and familiar appeal to ever-present divine agency, in harmony with the interpretation of nature at that time universal.

It is undoubtedly easier to feel than to describe the impressive influence of Homeric narrative: but the time and circumstances under which that influence was first, and most powerfully felt, preclude the possibility of explaining it by comprehensive and elaborate comparisons, such as are implied in Aristotle's remarks upon the structure of the poems. The critic who seeks the explanation in the right place will not depart widely from the point of view of those rude auditors to whom the poems were originally addressed, or from the susceptibilities and capacities common to the human bosom in every stage of progressive culture. And though the refinements and delicacies of the poems, as well as their general structure, are a subject of highly interesting criticisms—yet it is not to these that Homer owes his wide-spread and imperishable popularity. Still less is it true, as the well-known observations of Horace would lead us to believe, that Homer is a teacher of ethical wisdom akin and superior to Chrysippus or Crantor. No didactic purpose is to be found in the *Iliad* and *Odyssey*: a philosopher may doubtless extract, from the incidents and strongly marked characters which it contains, much illustrative matter for his exhortations—but the ethical doctrine which he applies must emanate from his own reflection. The Homeric hero manifests virtues or infirmities, fierceness or compassion, with the same straightforward and simple-minded vivacity, unconscious of any ideal standard by which his conduct is to be tried; nor can we trace in the poet any ulterior function beyond that of the inspired organ of the Muse, and the nameless, but eloquent, herald of lost adventures out of the darkness of the past.

PART II.

HISTORICAL GREECE.

CHAPTER I.

GENERAL GEOGRAPHY AND LIMITS OF GREECE.

GREECE proper lies between the 36th and 40th parallels of north latitude, and between the 21st and 26th degrees of east longitude. Its greatest length from Mount Olympus to Cape Tænarus may be stated at 250 English miles; its greatest breadth, from the western coast of Akarnania to Marathon in Attica, at 180 miles; and the distance eastward from Ambrakia across Pindus to the Magnesian mountain Homole and the mouth of the Peneius is about 120 miles. Altogether its area is somewhat less than that of Portugal. In regard, however, to all attempts at determining the exact limits of Greece proper, we may remark, first, that these limits seem not to have been very precisely defined even among the Greeks themselves; and next, that so large a proportion of the Hellenes were distributed among islands and colonies, and so much of their influence upon the world in general produced through their colonies, as to render the extent of their original domicile a matter of comparatively little moment to verify.

The chain called Olympus and the Cambunian mountains, ranging east and west, and commencing with the Ægean sea or the Gulf of Therma near the fortieth degree of north latitude, is prolonged under the name of Mount Lingon, until it touches the Adriatic at the Akrokeraunian promontory. The country south of this chain comprehended all that in ancient times was regarded as Greece or Hellas proper, but it also comprehended something more. Hellas proper (or continuous Hellas, to use the language of Skylax and Dikæarchus) was understood to begin with the town and Gulf of Ambrakia; from thence northward to the Akrokeraunian promontory lay the land called by the Greeks Epirus—occupied by the Chaonians, Molossians, and Thesprotians, who were termed Epirots and were not esteemed to belong to the Hellenic aggregate. This at least was the general understanding, though Ætolians and Akarnanians in their more

distant sections seem to have been not less widely removed from the full type of Hellenism than the Epirotes were; while Herodotus is inclined to treat even Molossians and Thesprotians as Hellens.

At a point about midway between the Ægean and Ionian seas, Olympus and Lingon are traversed nearly at right angles by the still longer and vaster chain called Pindus, which stretches in a line rather west of north from the northern side of the range of Olympus. The system to which these mountains belong seems to begin with the lofty masses of greenstone comprised under the name of Mount Scardus or Scordus (Schardagh), which is divided only by the narrow cleft containing the river Drin from the limestone of the Albanian Alps. From the southern face of Olympus, Pindus strikes off nearly southward, forming the boundary between Thessaly and Epirus, and sending forth about the 39th degree of latitude the lateral chain of Othrys—which latter takes an easterly course, reaching the sea between Thessaly and the northern coast of Eubœa. Southward of Othrys, the chain of Pindus under the name of Tymphrestus still continues, until another lateral chain, called Cæta, projects from it again toward the east,—forming the lofty coast immediately south of the Maliac gulf, with the narrow road of Thermopylæ between the two—and terminating at the Eubœan strait. At the point of junction with Cæta, the chain of Pindus forks into two branches; one striking to the westward of south, and reaching across Ætolia, under the names of Arakynthus, Kurios, Korax and Taphiassus, to the promontory called Antirrhion, situated on the northern side of the narrow entrance of the Corinthian gulf, over against the corresponding promontory of Rhion in Peloponnesus—the other tending south-east, and forming Parnassus, Helicon, and Kithæron; indeed Ægaleus and Hymettus, even down to the southernmost cape of Attica, Sunium, may be treated as a continuance of this chain. From the eastern extremity of Cæta, also, a range of hills, inferior in height to the preceding, takes its departure in a south-easterly direction, under the various names of Knemis, Ptoon, and Teumessus. It is joined with Kithæron by the lateral communication, ranging from west to east, called Parnes; while the celebrated Pentelikus, abundant in marble quarries, constitutes its connecting link, to the south of Parnes, with the chain from Kithæron to Sunium.

From the promontory of Antirrhion the line of mountains crosses into Peloponnesus, and stretches in a southerly direction down to the extremity of the peninsula called Tænarus, now Cape Matapan. Forming the boundary between Elis with Messenia on one side, and Arcadia with Laconia on the other, it bears the successive names of Olenus, Panachaïkus, Pholoe, Erymanthus, Lykæus, Parrhasius, and Taygetus. Another series of mountains strikes off from Kithæron toward the south-west, constituting under the names of Geraneia and Oneia the high ground which first sinks down into the depression

forming the Isthmus of Corinth, and then rises again to spread itself in Peloponnesus. One of its branches tends westward along the north of Arkadia, comprising the Akrokorinthus or citadel of Corinth, the high peak of Kyllene, the mountains of Aroanii and Lampeia, and ultimately joining Erymanthus and Pholoe—while the other branch strikes southward toward the south-eastern cape of Peloponnesus, the formidable Cape Malea or St. Angelo,—and exhibits itself under the successive names of Apesas, Artemisium, Parthenium, Parnon, Thornax, and Zarex.

From the eastern extremity of Olympus, in a direction rather to the eastward of south, stretches the range of mountains first called Ossa and afterward Pelion, down to the south-eastern corner of Thessaly. The long, lofty, and naked backbone of the island of Eubœa may be viewed as a continuance both of this chain and of the chain of Othrys: the line is farther prolonged by a series of islands in the archipelago, Andros, Tenos, Mykonos, and Naxos, belonging to the group called the Cyclades or islands encircling the sacred center of Delos. Of these Cyclades others are in like manner a continuance of the chain which reaches to Cape Sunium—Keos, Kythnos, Seriphos, and Siphnos join on to Attica, as Andros does to Eubœa. And we might even consider the great island of Krete as a prolongation of the system of mountains which breasts the winds and waves at Cape Malea, the island of Kythera forming the intermediate link between them. Skiathus, Skopelus, and Skyrus, to the north-east of Eubœa, also mark themselves out as outlying peaks of the range comprehending Pelion and Eubœa.

By this brief sketch, which the reader will naturally compare with one of the recent maps of the country, it will be seen that Greece proper is among the most mountainous territories in Europe. For although it is convenient, in giving a systematic view of the face of the country, to group the multiplicity of mountains into certain chains or ranges, founded upon approximative uniformity of direction; yet in point of fact there are so many ramifications and dispersed peaks—so vast a number of hills and crags of different magnitude and elevation—that a comparatively small proportion of the surface is left for level ground. Not only few continuous plains, but even few continuous valleys, exist throughout all Greece proper. The largest spaces of level ground are seen in Thessaly, in Ætolia, in the western portion of Peloponnesus, and in Bœotia; but irregular mountains, valleys, frequent but isolated, landlocked basins and declivities, which often occur but seldom last long, form the character of the country.

The islands of the Cyclades, Eubœa, Attica, and Laconia, consist, for the most part, of micaceous schist, combined with and often covered by crystalline granular limestone. The center and west of Peloponnesus, as well as the country north of the Corinthian gulf from the Gulf of Ambrakia to the strait of Eubœa, present a cal-

careous formation, varying in different localities as to color, consistency, and hardness, but generally belonging or approximating to the chalk it is often very compact, but is distinguished in a marked manner from the crystalline limestone above-mentioned. The two loftiest summits in Greece (both, however, lower than Olympus, estimated at 9,700 feet) exhibit this formation—Parnassus, which attains 8,000 feet, and the point of St. Elias in Taygetus, which is not less than 7,800 feet. Clay-slate and conglomerates of sand, lime, and clay are found in many parts: a close and firm conglomerate of lime composes the Isthmus of Corinth: loose deposits of pebbles and calcareous breccia occupy also some portions of the territory. But the most important and essential elements of the Grecian soil consist of the diluvial and alluvial formations, with which the troughs and basins are filled up, resulting from the decomposition of the older adjoining rocks. In these reside the productive powers of the country, and upon these the grain and vegetables for the subsistence of the people depend. The mountain regions are to a great degree barren, destitute at present of wood or any useful vegetation, though there is reason to believe that they were better wooded in antiquity: in many parts, however, and especially in Ætolia and Akarnania, they afford plenty of timber, and in all parts pasture for the cattle during summer, at a time when the plains are thoroughly burnt up. For other articles of food, dependence must be had on the valleys, which are occasionally of singular fertility. The low grounds of Thessaly, the valley of the Kephissus, and the borders of the lake Kopais in Bœotia, the western portion of Elis, the plains of Stratus, on the confines of Akarnania and Ætolia, and those near the river Pamisus in Messenia, both are now, and were in ancient times, remarkable for their abundant produce.

Besides the scarcity of wood for fuel, there is another serious inconvenience to which the low grounds of Greece are exposed,—the want of a supply of water at once adequate and regular. Abundance of rain falls during the autumnal and winter months, little or none during the summer; while the naked limestone of the numerous hills neither absorbs nor retains moisture, so that the rain runs off as rapidly as it falls. Springs are not numerous. Most rivers are torrents in early spring, and dry before the end of summer: the copious combinations of the ancient language designated the winter torrent by a special and separate word. The most considerable rivers in the country are the Peneius, which carries off all the waters of Thessaly, finding an exit into the Ægean through the narrow defile which parts Ossa from Olympus; and the Achelous, which flows from Pindus in a south-westerly direction, separating Ætolia from Akarnania, and emptying itself into the Ionian sea: the Euenus also takes its rise at a more southerly part of the same mountain-chain, and falls into the same sea more to the eastward. The rivers more to the southward are unequal and inferior. Kephissus and Asopus

in Bœotia, Pamisus in Messenia, maintain each a languid stream throughout the summer; while the Inachus near Argos, and the Kephissus and Ilissus near Athens, present a scanty reality, which falls short still more of their great poetical celebrity. The Alpheius and the Spercheius are considerable streams—the Achelous is still more important. The quantity of mud which its turbid stream brought down and deposited occasioned a sensible increase of the land at its embouchure within the observation of Thucydides.

But the disposition and properties of the Grecian territory, though not maintaining permanent rivers, are favorable to the multiplication of lakes and marshes. There are numerous hollows and inclosed basins, out of which the water can find no superficial escape, and where, unless it makes for itself a subterranean passage through rifts in the mountains, it remains either as a marsh or a lake, according to the time of year. In Thessaly we find the lakes Nessonis and Bœbeis; in Ætolia, between the Achelous and Euenus, Strabo mentions the lake of Trichonis, besides several other lakes, which it is difficult to identify individually, though the quantity of ground covered by lake and marsh is, as a whole, very considerable. In Bœotia are situated the lakes Kopais, Hylike, and Harma; the first of the three formed chiefly by the river Kephissus, flowing from Parnassus on the north-west, and shaping for itself a sinuous course through the mountains of Phokis. On the north-east and east, the lake Kopais is bounded by the high land of Mount Ptoon, which intercepts its communication with the strait of Eubœa. Through the limestone of this mountain the water has either found or forced several subterraneous cavities, by which it obtains a partial egress on the other side of the rocky hill, and then flows into the strait. The Katabothra, as they were termed in antiquity, yet exist, but in an imperfect and half-obstructed condition. Even in antiquity, however, they never fully sufficed to carry off the surplus waters of the Kephissus; for the remains are still found of an artificial tunnel, pierced through the whole breadth of the rock, and with perpendicular apertures at proper intervals to let in the air from above. This tunnel—one of the most interesting remnants of antiquity, since it must date from the prosperous days of the old Orchomenus, anterior to its absorption into the Bœotian league, as well as to the preponderance of Thebes—is now choked up and rendered useless. It may, perhaps, have been designedly obstructed by the hand of an enemy. The scheme of Alexander the Great, who commissioned an engineer from Chalkis to reopen it, was defeated first by discontents in Bœotia, and ultimately by his early death.

The Katabothra of the lake Kopais are a specimen of the phenomenon so frequent in Greece—lakes and rivers finding for themselves subterranean passages through the cavities in the limestone rocks, and even pursuing their unseen course for a considerable distance before they emerge to the light of day. In Arcadia, especially,

several remarkable examples of subterranean water-communication occur: this central region of Peloponnesus presents a cluster of such completely inclosed valleys or basins.

It will be seen from these circumstances, that Greece, considering its limited total extent, offers but little motive and still less of convenient means, for internal communication among its various inhabitants. Each village or township occupying its plain with the enclosing mountains, supplied its own main wants, while the transport of commodities by land was sufficiently difficult to discourage greatly any regular commerce with neighbors. In so far as the face of the interior country was concerned, it seemed as if nature had been disposed from the beginning to keep the population of Greece socially and politically disunited—by providing so many hedges of separation, and so many boundaries, generally hard, sometimes impossible, to overleap. One special motive to intercourse, however, arose out of this very geographical constitution of the country, and its endless alternation of mountain and valley. The difference of climate and temperature between the high and low grounds is very great; the harvest is secured in one place before it is ripe in another, and the cattle find during the heat of summer shelter and pasture on the hills, at a time when the plains are burnt up. The practice of transferring them from the mountains to the plain according to the change of season, which subsists still as it did in ancient times, is intimately connected with the structure of the country, and must from the earliest period have brought about communication among the otherwise disunited villages.

Such difficulties, however, in the internal transit by land were to a great extent counteracted by the large proportion of coast and the accessibility of the country by sea. The prominences and indentations in the line of Grecian coast are hardly less remarkable than the multiplicity of elevations and depressions which everywhere mark the surface. The shape of Peloponnesus, with its three southern gulfs (the Argolic, Laconian, and Messenian), was compared by the ancient geographers to the leaf of a plane-tree: the Pagasæan gulf on the eastern side of Greece, and the Ambrakian gulf on the western, with their narrow entrances and considerable area, are equivalent to internal lakes: Xenophon boasts of the double sea which embraces so large a proportion of Attica, Ephorus of the triple sea by which Bœotia was accessible from west, north, and south—the Eubœan strait opening a long line of country on both sides to coasting navigation. But the most important of all Grecian gulfs are the Corinthian and the Saronic, washing the northern and north-eastern shores of Peloponnesus and separated by the narrow barrier of the Isthmus of Corinth. The former, especially, lays open Ætolia, Phokis, and Bœotia, as well as the whole northern coast of Peloponnesus, to water approach. Corinth in ancient times served as an entrepot for the trade between Italy and Asia Minor—goods being

unshipped at Lechæum, the port on the Corinthian gulf, and carried by land across to Kenchreæ, the port on the Saronic: indeed even the merchant vessels themselves, when not very large, were conveyed across by the same route. It was accounted a prodigious advantage to escape the necessity of sailing round Cape Malea, and the violent winds and currents which modern experience attests to prevail around that formidable promontory, are quite sufficient to justify the apprehensions of the ancient Greek merchant, with his imperfect apparatus for navigation.

It will thus appear that there was no part of Greece proper which could be considered as out of reach of the sea, while most parts of it were convenient and easy of access: in fact, the Arcadians were the only large section of the Hellenic name (we may add the Doric Tetrapolis and the mountaineers along the chain of Pindus and Tymphrestus) who were altogether without a seaport. But Greece proper constituted only a fraction of the entire Hellenic world, during the historical age; there were the numerous islands, and still more numerous continental colonies, all located as independent intruders on distinct points of the coast, in the Euxine, the Ægean, the Mediterranean, and the Adriatic; and distant from each other by the space which separates Trebizond from Marseilles. All these various cities were comprised in the name *Hellas*, which implied no geographical continuity: all prided themselves on Hellenic blood, name, religion, and mythical ancestry. As the only communication between them was maritime, so the sea, important even if we look to Greece proper exclusively, was the sole channel for transmitting ideas and improvements, as well as for maintaining sympathies, social, political, religious, and literary, throughout these outlying members of the Hellenic aggregate.

The ancient philosophers and legislators were deeply impressed with the contrast between an inland and a maritime city: in the former, simplicity and uniformity of life, tenacity of ancient habits and dislike of what is new or foreign, great force of exclusive sympathy and narrow range both of objects and ideas; in the latter, variety and novelty of sensations, expansive imagination, toleration, and occasional preference for extraneous customs, greater activity of the individual and corresponding mutability of the state. This distinction stands prominent in the many comparisons instituted between the Athens of Perikles and the Athens of the earlier times down to Solon. Both Plato and Aristotle dwell upon it emphatically—and the former especially, whose genius conceived the comprehensive scheme of prescribing beforehand and insuring in practice the whole course of individual thought and feeling in his imaginary community, treats maritime communication, if pushed beyond the narrowest limits, as fatal to the success and permanence of any wise scheme of education. Certain it is that a great difference of character existed between those Greeks who mingled much in maritime

affairs, and those who did not. The Arcadian may stand as a type of the pure Grecian landsman, with his rustic and illiterate habits—his diet of sweet chestnuts, barley cakes, and pork (as contrasted with the fish which formed the chief seasoning for the bread of an Athenian)—his superior courage and endurance—his reverence for Lacedæmonian headship as an old and customary influence—his sterility of intellect and imagination as well as his slackness in enterprise—his unchangeable rudeness of relations with the gods, which led him to scourge and prick Pan if he came back empty-handed from the chase; while the inhabitant of Phokæa or Miletus exemplifies the Grecian mariner, eager in search of gain—active, skillful, and daring at sea, but inferior in steadfast bravery on land—more excitable in imagination as well as more mutable in character—full of pomp and expense in religious manifestations toward the Ephesian Artemis or the Apollo of Branchidæ; with a mind more open to the varieties of Grecian energy and to the refining influences of Grecian civilization. The Peloponnesians generally, and the Lacedæmonians in particular, approached to the Arcadian type—while the Athenians of the fifth century B.C. stood foremost in the other; superadding to it, however, a delicacy of taste and a predominance of intellectual sympathy and enjoyments which seem to have been peculiar to themselves.

The configuration of the Grecian territory, so like in many respects to that of Switzerland, produced two effects of great moment upon the character and history of the people. In the first place, it materially strengthened their powers of defense: it shut up the country against those invasions from the interior which successively subjugated all their continental colonies; and it at the same time rendered each fraction more difficult to be attacked by the rest, so as to exercise a certain conservative influence in assuring the tenure of actual possessors: for the pass of Thermopylæ between Thessaly and Phokis, that of Kithæron between Bœotia and Attica, or the mountainous range of Oneion and Geraneia along the Isthmus of Corinth, were positions which an inferior number of brave men could hold against a much greater force of assailants. But, in the next place, while it tended to protect each section of Greeks from being conquered, it also kept them politically disunited and perpetuated their separate autonomy. It fostered that powerful principle of repulsion, which disposed even the smallest township to constitute itself a political unit apart from the rest, and to resist all idea of coalescence with others, either amicable or compulsory. To a modern reader, accustomed to large political aggregations, and securities for good government through the representative system, it requires a certain mental effort to transport himself back to a time when even the smallest town clung so tenaciously to its right of self-legislation. Nevertheless, such was the general habit and feeling of the ancient world, throughout Italy, Sicily, Spain, and Gaul. Among the Hellenes it stands out more conspicuously, for several reasons—first, because

they seem to have pushed the multiplication of autonomous units to an extreme point, seeing that even islands not larger than Peparethos and Amorgos had two or three separate city communities: secondly, because they produced, for the first time in the history of mankind, acute systematic thinkers on matters of government, among all of whom the idea of the autonomous city was accepted as the indispensable basis of political speculation; thirdly, because this incurable subdivision proved finally the cause of their ruin, in spite of pronounced intellectual superiority over their conquerors; and lastly, because incapacity of political coalescence did not preclude a powerful and extensive sympathy between the inhabitants of all the separate cities, with a constant tendency to fraternize for numerous purposes, social, religious, recreative, intellectual, and æsthetical. For these reasons, the indefinite multiplication of self-governing towns, though in truth a phenomenon common to ancient Europe as contrasted with the large monarchies of Asia, appears more marked among the ancient Greeks than elsewhere: and there cannot be any doubt that they owe it, in a considerable degree, to the multitude of insulating boundaries which the configuration of their country presented.

Nor is it rash to suppose that the same causes may have tended to promote that unborrowed intellectual development for which they stand so conspicuous. General propositions respecting the working of climate and physical agencies upon character are indeed treacherous; for our knowledge of the globe is now sufficient to teach us that heat and cold, mountain and plain, sea and land, moist and dry atmosphere, are all consistent with the greatest diversities of resident men: moreover, the contrast between the population of Greece itself, for the seven centuries preceding the Christian era, and the Greeks of more modern times, is alone enough to inculcate reserve in such speculations. Nevertheless, we may venture to note certain improving influences, connected with their geographical position, at a time when they had no books to study, and no more advanced predecessors to imitate. We may remark, first, that their position made them at once mountaineers and mariners, thus supplying them with great variety of objects, sensations, and adventures; next, that each petty community, nestled apart amid its own rocks, was sufficiently severed from the rest to possess an individual life and attributes of its own, yet not so far as to subtract it from the sympathies of the remainder; so that an observant Greek, commercing with a great diversity of half-countrymen, whose language he understood, and whose idiosyncrasies he could appreciate, had access to a larger mass of social and political experience than any other man in so unadvanced an age could personally obtain. The Phœnician, superior to the Greek on ship-board, traversed wider distances and saw a greater number of strangers, but had not the same means of intimate communion with a multiplicity of fellows in blood and language.

His relations, confined to purchase and sale, did not comprise that mutuality of action and reaction which pervaded the crowd at a Grecian festival. The scene which here presented itself was a mixture of uniformity and variety highly stimulating to the observant faculties of a man of genius,—who, at the same time, if he sought to communicate his own impressions, or to act upon this mingled and diverse audience, was forced to shake off what was peculiar to his own town or community, and to put forth matter in harmony with the feelings of all. It is thus that we may explain in part that penetrating apprehension of human life and character, and that power of touching sympathies common to all ages and nations, which surprises us so much in the unlettered authors of the old epic. Such periodical intercommunion, of brethren habitually isolated from each other, was the only means then open of procuring for the bard a diversified range of experience and a many-colored audience; and it was to a great degree the result of geographical causes. Perhaps among other nations such facilitating causes might have been found, yet without producing any result comparable to the *Iliad* and *Odyssey*. But Homer was nevertheless dependent upon the conditions of his age, and we can at least point out those peculiarities in early Grecian society without which Homeric excellence would never have existed,—the geographical position is one, the language another.

In mineral and metallic wealth Greece was not distinguished. Gold was obtained in considerable abundance in the island of Siphnos, which, throughout the sixth century B.C., was among the richest communities of Greece, and possessed a treasure-chamber at Delphi distinguished for the richness of its votive offerings. At that time gold was so rare in Greece, that the Lacedæmonians were obliged to send to the Lydian Cræsus in order to provide enough of it for the gilding of a statue. It appears to have been more abundant in Asia Minor, and the quantity of it in Greece was much multiplied by the opening of mines in Thrace, Macedonia, Epirus, and even some parts of Thessaly. In the island of Thasos, too, some mines were re-opened with profitable result, which had been originally begun, and subsequently abandoned, by Phœnician settlers of an earlier century. From these same districts also was procured a considerable amount of silver: while about the beginning of the fifth century B.C., the first effective commencement seems to have been made of turning to account the rich southern district of Attica, called Laureion. Copper was obtained in various parts of Greece, especially in Cyprus and Eubœa—in which latter island was also found the earth called *Cadmia*, employed for the purification of the ore. Bronze was used among the Greeks for many purposes in which iron is now employed: and even the arms of the Homeric heroes (different in this respect from the later historical Greeks) are composed of copper, tempered in such a way as to impart to it an astonishing hardness. Iron was

found in Eubœa, Bœotia, and Melos—but still more abundantly in the mountainous region of the Laconian Taygetus. There is, however, no part of Greece where the remains of ancient metallurgy appear now so conspicuous, as the island of Seriphos. The excellence and varieties of marble, from Pentelikus, Hymettus, Paros, Karystus, etc., and other parts of the country—so essential for purposes of sculpture and architecture—are well known.

Situated under the same parallels of latitude as the coast of Asia Minor, and the southernmost regions of Italy and Spain, Greece produced wheat, barley, flax, wine, and oil, in the earliest times of which we have any knowledge; though the currants, Indian corn, silk, and tobacco which the country now exhibits, are an addition of more recent times. Theophrastus and other authors amply attest the observant and industrious agriculture prevalent among the ancient Greeks, as well as the care with which its various natural productions, comprehending a great diversity of plants, herbs, and trees, were turned to account. The cultivation of the vine and the olive—the latter indispensable to ancient life not merely for the purposes which it serves at present, but also from the constant habit then prevalent of anointing the body—appears to have been particularly elaborate; and the many different accidents of soil, level, and exposure, which were to be found, not only in Hellas proper, but also among the scattered Greek settlements, afforded to observant planters materials for study and comparison. The barley-cake seems to have been more generally eaten than the wheaten loaf: but one or other of them, together with vegetables and fish (sometimes fresh, but more frequently salt), was the common food of the population; the Arcadians fed much upon pork, and the Spartans also consumed animal food, but by the Greeks generally fresh meat seems to have been little eaten, except at festivals and sacrifices. The Athenians, the most commercial people in Greece proper, though their light, dry, and comparatively poor soil produced excellent barley, nevertheless did not grow enough corn for their own consumption: they imported considerable supplies of corn from Sicily, from the coasts of the Euxine, and the Tauric Chersonese, and salt fish both from the Propontis and even from Gades: the distance from whence these supplies came, when we take into consideration the extent of fine corn-land in Bœotia and Thessaly, proves how little internal trade existed between the various regions of Greece proper. The exports of Athens consisted in her figs and other fruit, olives, oil—for all of which she was distinguished—together with pottery, ornamental manufactures, and the silver from her mines at Laureion. Salt-fish doubtless found its way more or less throughout all Greece; but the population of other states in Greece lived more exclusively upon their own produce than the Athenians, with less of purchase and sale—a mode of life assisted by the simple domestic economy universally prevalent, in which the

women not only carded and spun all the wool, but also wove out of it the clothing and bedding employed in the family. Weaving was then considered as much a woman's business as spinning, and the same feeling and habits still prevail to the present day in modern Greece, where the loom is constantly seen in the peasants' cottages, and always worked by women.

The climate of Greece appears to be generally described by modern travelers in more favorable terms than it was by the ancients, which is easily explicable from the classical interest, picturesque beauties, and transparent atmosphere, so vividly appreciated by an English or a German eye. Herodotus, Hippokrates, and Aristotle, treat the climate of Asia as far more genial and favorable both to animal and vegetable life, but at the same time more enervating than that of Greece: the latter they speak of chiefly in reference to its changeful character and diversities of local temperature, which they consider as highly stimulant to the energies of the inhabitants. There is reason to conclude that ancient Greece was much more healthy than the same territory is at present, inasmuch as it was more industriously cultivated, and the towns both more carefully administered and better supplied with water. But the differences in respect of healthiness, between one portion of Greece and another, appear always to have been considerable, and this, as well as the diversities of climate, affected the local habits and character of the particular sections. Not merely were there great differences between the mountaineers and the inhabitants of the plains—between Lokrian, Ætolians, Phokians, Dorians, Ætæans, and Arcadians, on one hand, and the inhabitants of Attica, Bœotia, and Elis, on the other—but each of the various tribes which went to compose these categories had its peculiarities; and the marked contrast between Athenians and Bœotians was supposed to be represented by the light and heavy atmosphere which they respectively breathed. Nor was this all: for even among the Bœotian aggregate, every town had its own separate attributes, physical as well as moral and political: Oropus, Tanagra, Thespiæ, Thebes, Anthedon, Haliartus, Koroneia, Onchestus, and Plataea, were known to Bœotians each by its own characteristic epithet: and Dikæarchus even notices a marked distinction between the inhabitants of the city of Athens and those in the country of Attica. Sparta, Argos, Corinth, and Sikyon, though all called Doric, had each its own dialect and peculiarities. All these differences, depending in part upon climate, site, and other physical considerations, contributed to nourish antipathies, and to perpetuate that imperfect cohesion, which has already been noticed as an indelible feature in Hellas.

The Epirotic tribes, neighbors of the Ætolians and Akarnanians, filled the space between Pindus and the Ionian sea until they joined to the northward the territory inhabited by the powerful and barbarous Illyrians. Of these Illyrians the native Macedonian tribes appear to

have been an outlying section, dwelling northward of Thessaly and Mount Olympus, eastward of the chain by which Pindus is continued, and westward of the river Axios. The Epirots were comprehended under the various denominations of Chaonians, Molossians, Thesprotians, Kassopæans, Amphiloehians, Athamānes, the Æthikes, Tymphæi, Orestæ, Paroræi, and Atintānes—most of the latter being small communities dispersed about the mountainous region of Pindus. There was, however, much confusion in the application of the comprehensive name *Epirot*, which was a title given altogether by the Greeks, and given purely upon geographical, not upon ethnical considerations. Epirus seems at first to have stood opposed to Peloponnesus, and to have signified the general region northward of the Gulf of Corinth; and in this primitive sense it comprehended the Ætolians and Akarnanians, portions of whom spoke a dialect difficult to understand, and were not less widely removed than the Epirots from Hellenic habits. The oracle of Dodona forms the point of ancient union between Greeks and Epirots, which was superseded by Delphi as the civilization of Hellas developed itself. Nor is it less difficult to distinguish Epirots from Macedonians on the one hand than from Hellenes on the other; the language, the dress, and the fashion of wearing the hair being often analogous, while the boundaries, amid rude men and untraveled tracts, were very inaccurately understood.

In describing the limits occupied by the Hellenes in 776 B.C., we cannot yet take account of the important colonies of Leukas and Ambrakia, established by the Corinthians subsequently on the western coast of Epirus. The Greeks of that early time seem to comprise the islands of Kephallenia, Zakynthus, Ithaka, and Dulichium, but no settlement, either inland or insular, farther northward.

They include farther, confining ourselves to 776 B.C., the great mass of islands between the coast of Greece and that of Asia Minor, from Tenedos on the north, to Rhodes, Krete, and Kythera southward; and the great islands of Lesbos, Chios, Samos, and Eubœa, as well as the groups called the Sporades, and the Cyclades. Respecting the four considerable islands nearer to the coasts of Macedonia and Thrace—Lemnos, Imbros, Samothrace, and Thasos—it may be doubted whether they were at that time hellenized. The Catalogue of the Iliad includes under Agamemnon contingents from Ægina, Eubœa, Krete, Karpathus, Kasus, Kos, and Rhodes; in the oldest epical testimony which we possess, these islands thus appear inhabited by Greeks; but the others do not occur in the Catalogue, and are never mentioned in such manner as to enable us to draw any inference. Eubœa ought perhaps rather to be looked upon as a portion of Grecian mainland (from which it was only separated by a strait narrow enough to be bridged over) than as an island. But the last five islands named in the Catalogue are all either wholly or partially Doric: no Ionic or Æolic island appears in it: these latter,

though it was among them that the poet sung, appear to be represented by their ancestral heroes who come from Greece proper.

The last element to be included, as going to make up the Greece of 776 B.C., is the long string of Doric, Ionic, and Æolic settlements on the coast of Asia Minor—occupying a space bounded on the north by the Troad and the region of Ida, and extending southward as far as the peninsula of Knidus. Twelve continental cities, over and above the islands of Lesbos and Tenedos, are reckoned by Herodotus as ancient Æolic foundations—Smyrna, Kyme, Larissa, Neon-Teichos, Temnos, Killa, Notium, Ægiroessa, Pitana, Ægæ, Myrina, and Gryneia. Smyrna, having been at first Æolic, was afterward acquired through a stratagem by Ionic inhabitants, and remained permanently Ionic. Phokæa, the northernmost of the Ionic settlements, bordered upon Æolis: Klazomenæ, Erythræ, Teos, Lebedos, Kolophon, Priene, Myus, and Miletus, continued the Ionic name to the southward. These, together with Samos and Chios, formed the pan-Ionic federation. To the south of Miletus, after a considerable interval, lay the Doric establishments of Myndus, Halikarnassus, and Knidus: the two latter, together with the island of Kos and the three townships in Rhodes, constituted the Doric Hexapolis, or communion of six cities, concerted primarily with a view to religious purposes, but producing a secondary effect analogous to political federation.

Such then is the extent of Hellas, as it stood at the commencement of the recorded Olympiads. To draw a picture even for this date, we possess no authentic materials, and are obliged to antedate statements which belong to a later age: and this consideration might alone suffice to show how uncertified are all delineations of the Greece of 1183 B.C., the supposed epoch of the Trojan war, four centuries earlier.

CHAPTER II.

THE HELLENIC PEOPLE GENERALLY, IN THE EARLY HISTORICAL TIMES.

THE territory indicated in the last chapter—south of Mount Olympus, and south of the line which connects the city of Ambrakia with Mount Pindus,—was occupied during the historical period by the central stock of the Hellens or Greeks, from which their numerous outlying colonies were planted out.

Both metropolitans and colonists styled themselves Hellens, and were recognized as such by each other: all glorying in the name as the prominent symbol of fraternity,—all describing non-Hellenic

men or cities by a word which involved associations of repugnance. Our term *barbarian*, borrowed from this latter word, does not express the same idea; for the Greeks spoke thus indiscriminately of the extra-Hellenic world with all its inhabitants, whatever might be the gentleness of their character, and whatever might be their degree of civilization. The rulers and people of Egyptian Thebes with their ancient and gigantic monuments, the wealthy Tyrians and Carthaginians, the phil-Hellene Arganthonius of Tartessus, and the well-disciplined patricians of Rome (to the indignation of old Cato), were all comprized in it. At first it seemed to have expressed more of repugnance than of contempt, and repugnance especially toward the sound of a foreign language. Afterward a feeling of their own superior intelligence (in part well-justified) arose among the Greeks, and their term *barbarian* was used so as to imply a low state of the temper and intelligence: in which sense it was retained by the semi-hellenized Romans, as the proper antithesis to their state of civilization. The want of a suitable word, corresponding to *barbarian* as the Greeks originally used it, is so inconvenient in the description of Grecian phenomena and sentiments, that I may be obliged occasionally to use the word in its primitive sense.

The Hellenes were all of common blood and parentage,—were all descendants of the common patriarch Hellen. In treating of the historical Greeks, we have to accept this as a datum: it represents the sentiment under the influence of which they moved and acted. It is placed by Herodotus in the front rank, as the chief of those four ties which bound together the Hellenic aggregate: 1. Fellowship of blood; 2. Fellowship of language; 3. Fixed domiciles of gods, and sacrifices, common to all; 4. Like manners and dispositions.

These (say the Athenians in their reply to the Spartan envoys, in the very crisis of the Persian invasion) “Athens will never disgrace herself by betraying.” And Zeus Hellenius was recognized as the god watching over and enforcing the fraternity thus constituted.

Hekateus, Herodotus, and Thucydides, all believed that there had been an ante-Hellenic period, when different languages, mutually unintelligible, were spoken between Mount Olympus and Cape Malea. However this may be, during the historical times the Greek language was universal throughout these limits—branching out, however, into a great variety of dialects, which were roughly classified by later literary men into Ionic, Doric, Æolic, and Attic. But the classification presents a semblance of irregularity, which in point of fact does not seem to have been realized; each town, each smaller subdivision of the Hellenic name, having peculiarities of dialect belonging to itself. Now the lettered men who framed the quadruple division took notice chiefly, if not exclusively, of the written dialects,—those which had been ennobled by poets or other authors; the mere spoken idioms were for the most part neglected. That there was no such thing as one Ionic dialect in the speech of the people called Ionic

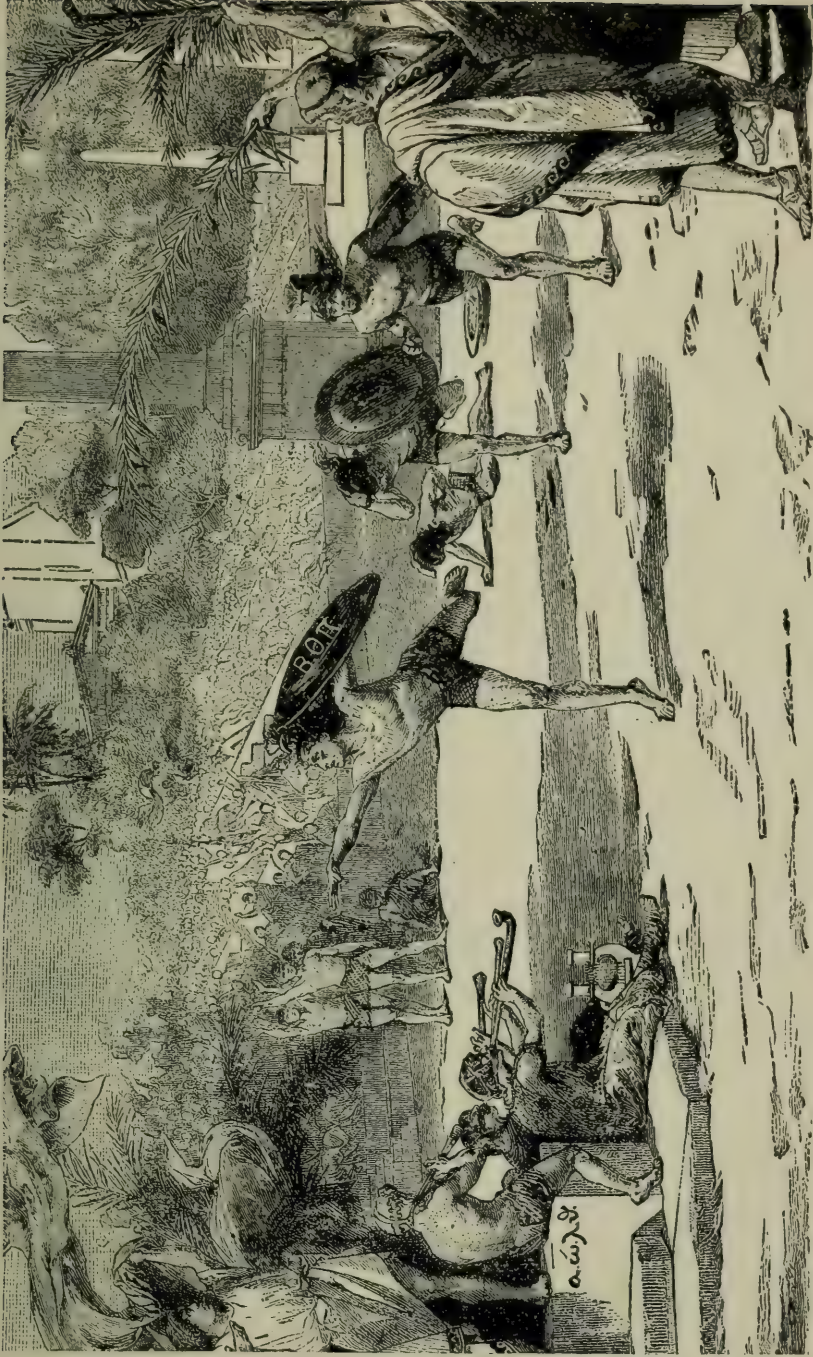
Greeks, we know from the indisputable testimony of Herodotus, who tells us that there were four capital varieties of speech among the twelve Asiatic towns especially known as Ionic. Of course the varieties would have been much more numerous if he had given us the impressions of his ear in Eubœa, the Cyclades, Massalia, Rhegium, and Olbia,—all numbered as Greeks and as Ionians. The Ionic dialect of the grammarians was an extract from Homer, Hekataëus, Herodotus, Hippokrates, etc.; to what living speech it made the nearest approach, amid those divergencies which the historian has made known to us, we cannot tell. Sappho and Alkæus in Lesbos, Myrtis and Korinna in Bœotia, were the great sources of reference for the Lesbian and Bœotian varieties of the Æolic dialect—of which there was a third variety, untouched by the poets, in Thessaly. The analogy between the different manifestations of Doric and Æolic, as well as that between the Doric generally and the Æolic generally, contrasted with the Attic, is only to be taken as rough and approximate.

But all these different dialects are nothing more than dialects, distinguished as modifications of one and the same language, and exhibiting evidence of certain laws and principles pervading them all. They seem capable of being traced back to a certain ideal mother-language, peculiar in itself and distinguishable from, though cognate with, the Latin; a substantive member of what has been called the Indo-European family of languages. This truth has been brought out in recent times by the comparative examination applied to the Sanscrit, Zend, Greek, Latin, German, and Lithuanian languages, as well as by the more accurate analysis of the Greek language itself to which such studies have given rise, in a manner much more clear than could have been imagined by the ancients themselves. It is needless to dwell upon the importance of this uniformity of language in holding together the race, and in rendering the genius of its most favored members available to the civilization of all. Except in the rarest cases, the divergencies of dialect were not such as to prevent every Greek from understanding, and being understood by, every other Greek,—a fact remarkable when we consider how many of their outlying colonists, not having taken out women in their emigration, intermarried with non-Hellenic wives. And the perfection and popularity of their early epic poems was here of inestimable value for the diffusion of a common type of language, and for thus keeping together the sympathies of the Hellenic world. The Homeric dialect became the standard followed by all Greek poets for the hexameter, as may be seen particularly from the example of Hesiod—who adheres to it in the main, though his father was a native of the Æolic Kyme, and he himself resident at Askra, in Æolic Bœotia—and the early iambic and elegiac compositions are framed on the same model. Intellectual Greeks in all cities, even the most distant outcasts from the central hearth, became

early accustomed to one type of literary speech, and possessors of a common stock of legends, maxims, and metaphors.

That community of religious sentiments, localities, and sacrifices, which Herodotus names as the third bond of union among the Greeks, was a phenomenon not (like the race and the language) interwoven with their primitive constitution, but of gradual growth. In the time of Herodotus, and even a century earlier, it was at its full maturity, but there had been a period when no religious meetings common to the whole Hellenic body existed. What are called the Olympic, Pythian, Nemean, and Isthmian games (the four most conspicuous amid many others analogous) were in reality great religious festivals—for the gods then gave their special sanction, name, and presence, to recreative meetings—the closest association then prevailed between the feelings of common worship and the sympathy in common amusement. Though this association is now no longer recognized, it is nevertheless essential that we should keep it fully before us, if we desire to understand the life and proceedings of the Greek. To Herodotus and his contemporaries, these great festivals, then frequented by crowds from every part of Greece, were of overwhelming importance and interest; yet they had once been purely local, attracting no visitors except from a very narrow neighborhood. In the Homeric poems much is said about the common gods, and about special places consecrated to and occupied by several of them; the chiefs celebrate funeral games in honor of a deceased father, which are visited by competitors from different parts of Greece, but nothing appears to manifest public or town festivals open to Grecian visitors generally. And though the rocky Pytho with its temple stands out in the *Iliad* as a place both venerated and rich—the Pythian games, under the superintendence of the Amphiktyons, with continuous enrollment of victors and a pan-Hellenic reputation, do not begin until after the Sacred War, in the 48th Olympiad, or 586 B. C.

The Olympic games, more conspicuous than the Pythian as well as considerably older, are also remarkable on another ground, inasmuch as they supplied historical computers with the oldest backward record of continuous time. It was in the year 776 B. C. that the Eleians inscribed the name of their countryman Koræbus as victor in the competition of runners, and that they began the practice of inscribing in like manner, in each Olympic or fifth recurring year, the name of the runner who won the prize. Even for a long time after this, however, the Olympic games seem to have remained a local festival; the prize being uniformly carried off, at the first twelve Olympiads, by some competitor either of Elis or its immediate neighborhood. The Nemean and Isthmian games did not become notorious or frequented until later even than the Pythian. Solon in his legislation proclaimed the large reward of 500 drams for every Athenian who gained an Olympic prize, and the lower sum of 100 drams for an



OLYMPIAN GAMES. FOOT RACE.

Isthmian prize. He counts the former as pan-Hellenic rank and renown, an ornament even to the city of which the victor was a member—the latter as partial and confined to the neighborhood.

Of the beginnings of these great solemnities we cannot presume to speak, except in mythical language: we know them only in their comparative maturity. But the habit of common sacrifice, on a small scale and between near neighbors, is a part of the earliest habits of Greece. The sentiment of fraternity, between two tribes or villages, first manifested itself by sending a sacred legation or *Theoria* to offer sacrifices at each other's festivals and to partake in the recreations which followed; thus establishing a truce with solemn guarantee, and bringing themselves into direct connexion each with the god of the other under his appropriate local surname. The pacific communion so fostered, and the increased assurance of intercourse, as Greece gradually emerged from the turbulence and pugnacity of the heroic age, operated especially in extending the range of this ancient habit: the village festivals became town festivals, largely frequented by the citizens of other towns, and sometimes with special invitations sent round to attract *Theors* from every Hellenic community—and thus these once humble assemblages gradually swelled into the pomp and immense confluence of the Olympic and Pythian games. The city administering such holy ceremonies enjoyed inviolability of territory during the month of their occurrence, being itself under obligation at that time to refrain from all aggression, as well as to notify by heralds the commencement of the truce to all other cities not in avowed hostility with it. Elis imposed heavy fines upon other towns—even on the powerful Lacedæmon—for violation of the Olympic truce, on pain of exclusion from the festival in case of non-payment.

Sometimes this tendency to religious fraternity took a form called an *Amphiktyony*, different from the common festival. A certain number of towns entered into an exclusive religious partnership for the celebration of sacrifices periodically to the god of a particular temple, which was supposed to be the common property and under the common protection of all, though one of the number was often named as permanent administrator; while all other Greeks were excluded. That there were many religious partnerships of this sort, which have never acquired a place in history, among the early Grecian villages, we may perhaps gather from the etymology of the word (*Amphiktyons* designates residents around, or neighbors, considered in the point of view of fellow-religionists), as well as from the indications preserved to us in reference to various parts of the country. Thus there was an *Amphiktyony* of seven cities at the holy island of Kaluria, close to the harbor of Trœzen. Hermione, Epidaurus, Ægina, Athens, Prasîæ, Nauplia, and Orchomenus, jointly maintained the temple and sanctuary of Poseidon in that island (with which it would seem that the city of Trœzen, though close at hand,

had no connection), meeting there at stated periods, to offer formal sacrifices. These seven cities indeed were not immediate neighbors, but the speciality and exclusiveness of their interest in the temple is seen from the fact, that when the Argeians took Nauplia, they adopted and fulfilled these religious obligations on behalf of the prior inhabitants: so also did the Lacedæmonians when they had captured Prasîæ. Again in Triphylia, situated between the Pisatid and Messenia in the western part of Peloponnesus, there was a similar religious meeting and partnership of the Triphylians on Cape Samikon, at the temple of the Samian Poseidon. Here the inhabitants of Makiston were intrusted with the details of superintendence, as well as with the duty of notifying beforehand the exact time of meeting (a precaution essential amidst the diversities and irregularities of the Greek calendar), and also of proclaiming what was called the Samian truce—a temporary abstinence from hostilities which bound all Triphyllans during the holy period. This latter custom discloses the salutary influence of such institutions in presenting to men's minds a common object of reverence, common duties, and common enjoyments; thus generating sympathies and feelings of mutual obligation amid petty communities not less fierce than suspicious. So too, the twelve chief Ionic cities in and near Asia-Minor had their pan-Ionic Amphiktyony peculiar to themselves: the six Doric cities, in and near the southern corner of that peninsula, combined for the like purpose at the temple of the Triopian Apollo; and the feeling of special partnership is here particularly illustrated by the fact, that Halikarnassus, one of the six, was formally extruded by the remaining five in consequence of a violation of the rules. There was also an Amphiktyonic union at Onchestus in Bœotia, in the venerated grove and temple at Poseidon: of whom it consisted we are not informed. There are some specimens of the sort of special religious conventions and assemblies which seem to have been frequent throughout Greece. Nor ought we to omit those religious meetings and sacrifices which were common to all the members of one Hellenic subdivision, such as the Pam-Bœotia to all the Bœotians, celebrated at the temple of the Itonian Athene near Koroneia—the common observances, rendered to the temple of Apollo Pythæus at Argos, by all those neighboring towns which had once been attached by this religious thread to the Argeians—the similar periodical ceremonies, frequented by all who bore the Achæan or Ætolian name—and the splendid and exhilarating festivals, so favorable to the diffusion of the early Grecian poetry, which brought all Ionians at stated intervals to the sacred island of Delos. This latter class of festivals agreed with the Amphiktyony in being of a special and exclusive character, not open to all Greeks.

But there was one among these many Amphiktyonies, which, though starting from the smallest beginnings, gradually expanded into so comprehensive a character, and acquired so marked a pre-

dominance over the rest, as to be called the Amphiktyonic assembly, and even to have been mistaken by some authors for a sort of federal Hellenic diet. Twelve sub-races, out of the number which made up entire Hellas, belonged to this ancient Amphiktyony, the meetings of which were held twice in every year: in spring at the temple of Apollo at Delphi; in autumn at Thermopylæ, in the sacred precinct of Demeter Amphiktyonis. Sacred deputies, including a chief called the Hieromnemon and subordinates called the Pylagoræ, attended at these meetings from each of the twelve races: a crowd of volunteers seem to have accompanied them, for purposes of sacrifice, trade, or enjoyment. Their special, and most important function, consisted in watching over the Delphian temple, in which all the twelve sub-races had a joint interest, and it was the immense wealth and national ascendancy of this temple which enhanced to so great a pitch the dignity of its acknowledged administrators.

The twelve constituent members were as follows: Thessalians, Bœotians, Dorians, Ionians, Perrhæbians, Magnes, Lokrians, Cætæans, Achæans, Phokians, Dolopes, and Malians. All are counted as *races* (if we treat the Hellenes as a race, we must call these *sub-races*), no mention being made of cities: all count equally in respect to voting, two votes being given by the deputies from each of the twelve: moreover, we are told that in determining the deputies to be sent or the manner in which the votes of each race should be given, the powerful Athens, Sparta, and Thebes had no more influence than the humblest Ionian, Dorian, or Bœotian city. This latter fact is distinctly stated by Æschines, himself a Pylagore sent to Delphi by Athens. And so, doubtless, the theory of the case stood: the votes of the Ionic races counted for neither more nor less than two, whether given by deputies from Athens, or from the small towns of Erythræ and Priene; and in like manner the Dorian votes were as good in the division, when given by deputies from Bœon and Kytinion in the little territory of Doris, as if the men delivering them had been Spartans. But there can be as little question that in practice the little Ionic cities and the little Doric cities pretended to no share in the Amphiktyonic deliberations. As the Ionic vote came to be substantially the vote of Athens, so, if Sparta was ever obstructed in the management of the Doric vote, it must have been by powerful Doric cities like Argos or Corinth, not by the insignificant towns of Doris. But the theory of Amphiktyonic suffrage as laid down by Æschines, however little realized in practice during his day, is important inasmuch as it shows in full evidence the primitive and original constitution. The first establishment of the Amphiktyonic convocation dates from a time when all the twelve members were on a footing of equal independence, and when there were no overwhelming cities (such as Sparta and Athens) to cast in the shade the humbler members—when Sparta was only one Doric city, and Athens

only one Ionic city, among various others of consideration not much inferior.

There are also other proofs which show the high antiquity of this Amphiktyonic convocation, Æschines gives us an extract from the oath which had been taken by the sacred deputies who attended on behalf of their respective races, ever since its first establishment, and which still apparently continued to be taken in his day. The antique simplicity of this oath, and of the conditions to which the members bind themselves, betrays the early age in which it originated, as well as the humble resources of those towns to which it was applied. "We will not destroy any Amphiktyonic town—we will not cut off any Amphiktyonic town from running water"—such are the two prominent obligations which Æschines specifies out of the old oath. The second of the two carries us back to the simplest state of society, and to towns of the smallest size, when the maidens went out with their basins to fetch water from the spring, like the daughters of Keleos at Eleusis, or those of Athens from the fountain Kallirrhoe. We may even conceive that the special mention of this detail, in the covenant between the twelve races, is borrowed literally from agreements still earlier, among the villages or little towns in which the members of each race were distributed. At any rate, it proves satisfactorily the very ancient date to which the commencement of the Amphiktyonic convocation must be referred. The belief of Æschines (perhaps also the belief general in his time) was, that it commenced simultaneously with the first foundation of the Delphian temple—an event of which we have no historical knowledge; but there seems reason to suppose that its original establishment is connected with Thermopylæ and Demeter Amphiktyonis, rather than with Delphi and Apollo. The special surname by which Demeter and her temple at Thermopylæ was known—the temple of the hero Amphiktyon which stood at its side—the word Pylæa, which obtained footing in the language to designate the half-yearly meeting of the deputies both at Thermopylæ and at Delphi—these indications point to Thermopylæ (the real central point for all the twelve) as the primary place of meeting, and to the Delphian half-year as something secondary and superadded. On such a matter, however, we cannot go beyond a conjecture.

The hero Amphiktyon, whose temple stood at Thermopylæ, passed in mythical genealogy for the brother of Hellen. And it may be affirmed, with truth, that the habit of forming Amphiktyonic unions, and of frequenting each other's religious festivals, was the great means of creating and fostering the primitive feeling of brotherhood among the children of Hellen, in those early times when rudeness, insecurity, and pugnacity did so much to isolate them. A certain number of salutary habits and sentiments, such as that which the Amphiktyonic oath embodies, in regard to abstinence from injury as well as to mutual protection, gradually found their way into men's

minds: the obligations thus brought into play acquired a substantive efficacy of their own, and the religious feeling which always remained connected with them, came afterward to be only one out of many complex agencies by which the later historical Greek was moved. Athens and Sparta in the days of their might, and the inferior cities in relation to them, played each their own political game, in which religious considerations will be found to bear only a subordinate part.

The special function of the Amphihtyonic council, so far as we know it, consisted in watching over the safety, the interests, and the treasures of the Delphian temple. "If any one shall plunder the property of the god, or shall be cognizant thereof, or shall take treacherous counsel against the things in the temple, we will punish him with foot, and hand, and voice, and by every means in our power." So ran the old Amphihtyonic oath, with an energetic imprecation attached to it. And there are some examples in which the council construes its functions so largely as to receive and adjudicate upon complaints against entire cities, for offenses against the religious and patriotic sentiment of the Greeks generally. But for the most part its interference relates directly to the Delphian temple. The earliest case in which it is brought to our view is the Sacred War against Kirrha, in the 46th Olympiad or 595 B.C., conducted by Eurylochus the Thessalian, and Kleisthenes of Sikyon, and proposed by Solon of Athens: we find the Amphihtyons also about half a century afterward undertaking the duty of collecting subscriptions throughout the Hellenic world, and making the contract with the Alkmæonids for rebuilding the temple after a conflagration. But the influence of this council is essentially of a fluctuating and intermittent character. Sometimes it appears forward to decide, and its decisions command respect; but such occasions are rare, taking the general course of known Grecian history; while there are other occasions, and those too especially affecting the Delphian temple, on which we are surprised to find nothing said about it. In the long and perturbed period which Thucydides describes, he never once mentions the Amphihtyons though the temple and the safety of its treasures form the repeated subject as well of dispute as of express stipulation between Athens and Sparta. Moreover, among the twelve constituent members of the council, we find three—the Perrhæbians, the Magnetes, and the Achæans of Phthia—who were not even independent, but subject to the Thessalians; so that its meetings, when they were not matters of mere form, probably expressed only the feelings of the three or four leading members. When one or more of these great powers had a party purpose to accomplish against others—when Philip of Macedon wished to extrude one of the members in order to procure admission for himself—it became convenient to turn this ancient form into a serious reality: and we shall see the Athenian Æschines providing a pretext

for Philip to meddle in favor of the minor Bœotian cities against Thebes, by alleging that these cities were under the protection of the old Amphiktyonic oath.

It is thus that we have to consider the council as an element in Grecian affairs—an ancient institution, one amongst many instances of the primitive habit of religious fraternization, but wider and more comprehensive than the rest—at first purely religious, then religious and political at once, lastly more the latter than the former—highly valuable in the infancy, but unsuited to the maturity of Greece, and called into real working only on rare occasions, when its efficiency happened to fall in with the views of Athens, Thebes, or the king of Macedon. In such special moments it shines with a transient light which affords a partial pretense for the imposing title bestowed on it by Cicero—"commune Græciæ concilium;" but we should completely misinterpret Grecian history if we regarded it as a federal council habitually directing or habitually obeyed. Had there existed any such "commune concilium" of tolerable wisdom and patriotism, and had the tendencies of the Hellenic mind been capable of adapting themselves to it, the whole course of later Grecian history would probably have been altered; the Macedonian kings would have remained only as respectable neighbors, borrowing civilization from Greece and expending their military energies upon Thracians and Illyrians; while united Hellas might even have maintained her own territory against the conquering legions of Rome.

The twelve constituent Amphiktyonic races remained unchanged until the Sacred War against the Phokians (B.C. 355), after which, though the number twelve was continued, the Phokians were disfranchised, and their votes transferred to Philip of Macedon. It has been already mentioned that these twelve did not exhaust the whole of Hellas. Arcadians, Eleans, Pisans, Minyæ, Dryopes, Ætolians, all genuine Hellens, are not comprehended in it; but all of them had a right to make use of the temple of Delphi, and to contend in the Pythian and Olympic games. The Pythian games, celebrated near Delphi, were under the superintendence of the Amphiktyons, or of some acting magistrate chosen by and presumed to represent them. Like the Olympic games, they came round every four years (the interval between one celebration and another being four complete years, which the Greeks called a Pentaeteris): the Isthmian and Nemean games recurred every two years. In its first humble form of a competition among bards to sing a hymn in praise of Apollo, this festival was doubtless of immemorial antiquity; but the first extension of it into pan-Hellenic notoriety (as I have already remarked), the first multiplication of the subjects of competition, and the first introduction of a continuous record of the conquerors, date only from the time when it came under the presidency of the Amphiktyons, at the close of the Sacred War against Kirrha.

What is called the first Pythian contest coincides with the third year of the 48th Olympiad, or 585 B.C. From that period forward the games become crowded and celebrated: but the date just named, nearly two centuries after the first Olympiad, is a proof that the habit of periodical frequentation of festivals, by numbers and from distant parts, grew up but slowly in the Grecian world.

The foundation of the temple of Delphi itself reaches far beyond all historical knowledge, forming one of the aboriginal institutions of Hellas. It is a sanctified and wealthy place even in the *Iliad*: the legislation of Lykurgus at Sparta is introduced under its auspices, and the earliest Grecian colonies, those of Sicily and Italy in the eighth century B.C., are established in consonance with its mandate. Delphi and Dodona appear, in the most ancient circumstances of Greece, as universally venerated oracles and sanctuaries: and Delphi not only receives honors and donations, but also answers questions from Lydians, Phrygians, Etruscans, Romans, etc.: it is not exclusively Hellenic. One of the valuable services which a Greek looked for from this and other great religious establishments was, that it should resolve his doubts in cases of perplexity; that it should advise him whether to begin a new, or to persist in an old project; that it should foretell what would be his fate under given circumstances, and inform him, if suffering under distress, on what conditions the gods would grant him relief. The three priestesses of Dodona with their venerable oak, and the priestess of Delphi sitting on her tripod under the influence of a certain gas or vapor exhaling from the rock, were alike competent to determine these difficult points: and we shall have constant occasion to notice in this history with what complete faith both the question was put and the answer treasured up—what serious influence it often exercised both upon public and private proceeding. The hexameter verses in which the Pythian priestess delivered herself were, indeed, often so equivocal or unintelligible, that the most serious believer, with all anxiety to interpret and obey them, often found himself ruined by the result. Yet the general faith in the oracle was no way shaken by such painful experience. For as the unfortunate issue always admitted of being explained upon two hypotheses—either that the god had spoken falsely, or that his meaning had not been correctly understood—no man of genuine piety ever hesitated to adopt the latter. There were many other oracles throughout Greece besides Delphi and Dodona: Apollo was open to the inquiries of the faithful at Ptoon in Bœotia, at Abæ in Phokis, at Branchidæ near Miletus, at Patara in Lykia, and other places: in like manner, Zeus gave answers at Olympia, Poseidon at Tænarus, Amphiaraus at Thebes, Amphilochus at Malus, etc. And this habit of consulting the oracle formed part of the still more general tendency of the Greek mind to undertake no enterprise without having first ascertained how the gods viewed it, and what measures they were likely to take. Sacrifices were offered,

and the interior of the victim carefully examined, with the same intent: omens, prodigies, unlooked-for coincidences, casual expressions, etc., were all construed as significant of the divine will. To sacrifice with a view to this or that undertaking, or to consult the oracle with the same view, are familiar expressions embodied in the language. Nor could any man set about a scheme with comfort until he had satisfied himself in some manner or other that the gods were favorable to it.

The disposition here adverted to is one of those mental analogies pervading the whole Hellenic nation, which Herodotus indicates. And the common habit among all Greeks of respectfully listening to the oracle of Delphi will be found on many occasions useful in maintaining unanimity among men not accustomed to obey the same political superior. In the numerous colonies especially, founded by mixed multitudes from distant parts of Greece, the minds of the emigrants were greatly determined toward cordial co-operation by their knowledge that the expedition had been directed, the *Ægist* indicated, and the spot either chosen or approved by Apollo of Delphi. Such in most cases was the fact: that god, according to the conception of the Greeks, "takes delight always in the foundation of new cities, and himself in person lays the first stone."

These are the elements of union—over and above the common territory, described in the last chapter—with which the historical Hellens take their start: community of blood, language, religious point of view, legends, sacrifices, festivals, and also (with certain allowances) of manners and character. The analogy of manners and character between the rude inhabitants of the Arcadian Kynætha and the polite Athens, was, indeed, accompanied with wide differences: yet if we compare the two with foreign contemporaries, we shall find certain negative characteristics, of much importance common to both. In no city of historical Greece did there prevail either human sacrifices; or deliberate mutilation, such as cutting off the nose, ears, hands, feet, etc.; or castration; or selling of children into slavery; or polygamy; or the feeling of unlimited obedience toward one man: all customs which might be pointed out as existing among the contemporary Carthaginians, Egyptians, Persians, Thracians, etc. The habit of running, wrestling, boxing, etc., in gymnastic contests, with the body perfectly naked, was common to all Greeks, having been first adopted as a Lacedæmonian fashion in the fourteenth Olympiad: Thucydides and Herodotus remark, that it was not only not practiced, but even regarded as unseemly, among non-Hellens. Of such customs, indeed, at once common to all the Greeks, and peculiar to them as distinguished from others, we cannot specify a great number; but we may see enough to convince ourselves that there did really exist, in spite of local differences, a general Hellenic sentiment and character, which counted among the cementing causes of a union apparently so little assured.

For we must recollect, that in respect to political sovereignty, complete disunion was among their most cherished principles. The only source of supreme authority to which a Greek felt respect and attachment, was to be sought within the walls of his own city. Authority seated in another city might operate upon his fears—might procure for him increased security and advantages, as we shall have occasion hereafter to show with regard to Athens and her subject allies—might even be mildly exercised, and inspire no special aversion; but still the principle of it was repugnant to the rooted sentiment of his mind, and he is always found gravitating toward the distinct sovereignty of his own *boule* or *ekklesia*. This is a disposition common both to democracies and oligarchies, and operative even among the different towns belonging to the same subdivision of the Hellenic name—Achæans, Phokians, Bœotians, etc. The twelve Achæan cities are harmonious allies, with a periodical festival, which partakes of the character of a congress,—but equal and independent political communities. The Bœotian towns, under the presidency of Thebes, their reputed metropolis, recognize certain common obligations, and obey, on various particular matters, chosen officers named Bœotarchs,—but we shall see, in this as in other cases, the centrifugal tendencies constantly manifesting themselves, and resisted chiefly by the interests and power of Thebes. That great, successful, and fortunate revolution which merged the several independent political communities of Attica into the single unity of Athens, took place before the time of authentic history: it is connected with the name of the hero Theseus, but we know not how it was effected, while its comparatively large size and extent render it a signal exception to Hellenic tendencies generally.

Political disunion—sovereign authority within the city-walls—thus formed a settled maxim in the Greek mind. The relation between one city and another was an international relation, not a relation subsisting between members of a common political aggregate. Within a few miles from his own city-walls, an Athenian found himself in the territory of another city, wherein he was nothing more than an alien,—where he could not acquire property in house or land, nor contract a legal marriage with any native woman, nor sue for legal protection against injury except through the mediation of some friendly citizen. The right of intermarriage and of acquiring landed property was occasionally granted by a city to some individual non-freeman, as matter of special favor, and sometimes (though very rarely) reciprocated generally between two separate cities. But the obligations between one city and another, or between the citizen of the one and the citizen of the other, are all matters of special covenant, agreed to by the sovereign authority in each. Such coexistence of entire political severance with so much fellowship in other ways, is perplexing in modern ideas; and modern language is not well furnished with expressions to describe Greek political phe-

nomena. We may say that an Athenian citizen was an *alien* when he arrived as a visitor in Corinth, but we can hardly say that he was a *foreigner*; and though the relations between Corinth and Athens were in principle *international*, yet that word would be obviously unsuitable to the numerous petty autonomies of Hellas, besides that we require it for describing the relations of Hellenes generally with Persians or Carthaginians. We are compelled to use a word such as *interpolitical* to describe the transactions between separate Greek cities, so numerous in the course of this history.

As, on the one hand, a Greek will not consent to look for sovereign authority beyond the limits of his own city, so, on the other hand, he must have a city to look to: scattered villages will not satisfy in his mind the exigences of social order, security, and dignity. Though the coalescence of smaller towns into a larger is repugnant to his feelings, that of villages into a town appears to him a manifest advance in the scale of civilization. Such at least is the governing sentiment of Greece throughout the historical period; for there was always a certain portion of the Hellenic aggregate—the rudest and least advanced among them—who dwelt in unfortified villages, and upon whom the citizen of Athens, Corinth, or Thebes looked down as inferiors. Such village residence was the character of the Epirots universally, and prevailed throughout Hellas itself in those very early and even ante-Homeric times upon which Thucydides looked back as deplorably barbarous:—times of universal poverty and insecurity, —absence of pacific intercourse, —petty warfare and plunder, compelling every man to pass his life armed, —endless migration without any local attachments. Many of the considerable cities of Greece are mentioned as aggregations of pre-existing villages, some of them in times comparatively recent. Tegea and Mantinea in Arcadia represent in this way the confluence of eight villages and five villages respectively; Dyme in Achaia was brought together out of eight villages, and Elis in the same manner, at a period even later than the Persian invasion; the like seems to have happened with Megara and Tanagra. A large proportion of the Arcadians continued their village life down to the time of the battle of Leuktra, and it suited the purposes of Sparta to keep them thus disunited; a policy which we shall see hereafter illustrated by the dismemberment of Mantinea (into its primitive component villages) which the Spartan contemporaries of Agesilaus carried into effect, but which was reversed as soon as the power of Sparta was no longer paramount,—as well as by the foundation of Megalopolis out of a large number of petty Arcadian towns and villages, one of the capital measures of Epameinondas. As this measure was an elevation of Arcadian importance, so the reverse proceeding—the breaking up of a city into its elementary villages—was not only a sentence of privation and suffering, but also a complete extinction of Grecian rank and dignity.

The Ozolian Lokrians, the Ætolians, and the Akarnanians main-

tained their separate village residence down to a still later period, preserving along with it their primitive rudeness and disorderly pugnacity. Their villages were unfortified, and defended only by comparative inaccessibility; in case of need they fled for safety with their cattle into the woods and mountains. Amid such inauspicious circumstances there was no room for that expansion of the social and political feelings to which protected intra-mural residence and increased numbers gave birth; there was no consecrated acropolis or agora—no ornamented temples and porticoes, exhibiting the continued offerings of successive generations—no theater for music or recitation, no gymnasium for athletic exercises—none of those fixed arrangements for transacting public business with regularity and decorum which the Greek citizen, with his powerful sentiment of locality, deemed essential to a dignified existence. The village was nothing more than a fraction and a subordinate, appertaining as a limb to the organized body called the city. But the city and the state are in his mind and in his language one and the same. While no organization less than the city can satisfy the exigences of an intelligent freeman, the city is itself a perfect and self-sufficient whole, admitting no incorporation into any higher political unity. It deserves notice that Sparta even in the days of her greatest power was not (properly speaking) a city, but a mere agglutination of five adjacent villages, retaining unchanged its old-fashioned trim: for the extreme defensibility of its frontier and the military prowess of its inhabitants supplied the absence of walls, while the discipline imposed upon the Spartan exceeded in rigor and minuteness anything known in Greece. And thus Sparta, though less than a city in respect to external appearance, was more than a city in respect to perfection of drilling and fixity of political routine. The contrast between the humble appearance and the mighty reality is pointed out by Thucydides. The inhabitants of the small territory of Pisa, wherein Olympia is situated, had once enjoyed the honorable privilege of administering the Olympic festival. Having been robbed of it and subjected by the more powerful Eleians, they took advantage of various movements and tendencies among the larger Grecian powers to try and regain it; and on one of these occasions we find their claim repudiated because they were villagers, and unworthy of so great a distinction. There was nothing to be called a city in the Pisatid territory.

In going through historical Greece, we are compelled to accept the Hellenic aggregate with its constituent elements as a primary fact to start from, because the state of our information does not enable us to ascend any higher. By what circumstances, or out of what pre-existing elements, this aggregate was brought together and modified, we find no evidence entitled to credit. There are indeed various names which are affirmed to designate ante-Hellenic inhabitants of many parts of Greece,—the Pelasgi, the Leleges, the Ku-

retes, the Kaukonæ, the Aones, the Temmikes, the Hyantes, the Telchines, the Bœotian Thracians, the Teleboæ, the Ephyri, the Phlegyæ, etc. These are names belonging to legendary, not to historical Greece—extracted out of a variety of conflicting legends by the logographers and subsequent historians, who strung together out of them a supposed history of the past, at a time when the conditions of historical evidence were very little understood. That these names designated real nations, may be true, but here our knowledge ends. We have no well-informed witness to tell us their times, their limits of residence, their acts, or their character; nor do we know how far they are identical with or diverse from historical Hellenes—whom we are warranted in calling, not indeed, the first inhabitants of the country, but the first known to us upon any tolerable evidence. If any man is inclined to call the unknown ante-Hellenic period of Greece by the name of Pelasgic, it is open to him to do so. But this is a name carrying with it no assured predicates, noway enlarging our insight into real history, nor enabling us to explain—what would be the real historical problem—how or from whom the Hellenes acquired that stock of dispositions, aptitudes, arts, etc., with which they begin their career. Whoever has examined the many conflicting systems respecting the Pelasgi,—from the literal belief of Clavier, Larcher, and Raoul Rochette (which appears to me at least the most consistent way of proceeding), to the interpretative and half-incredulous processes applied by abler men, such as Niebuhr, or O. Müller, or Dr. Thirlwall—will not be displeased with my resolution to decline so insoluble a problem. No attested facts are now present to us—none were present to Herodotus and Thucydides even in their age—on which to build trustworthy affirmations respecting the ante-Hellenic Pelasgians. And where such is the case, we may without impropriety apply the remark of Herodotus respecting one of the theories which he had heard for explaining the inundation of the Nile by a supposed connection with the circumfluous ocean—that “the man who carries up his story into the invisible world, passes out of the range of criticism.”

As far as our knowledge extends, there were no towns or villages called Pelasgian, in Greece proper, since 776 B.C. But there still existed in two different places, even in the age of Herodotus, people whom he believed to be Pelasgians. One portion of these occupied the towns of Plakia and Skylake near Kyzikus, on the Propontis; another dwelt in a town called Kreston, near the Thermaic gulf. There were, moreover, certain other Pelasgian townships which he does not specify—it seems, indeed, from Thucydides, that there were some little Pelasgian townships on the peninsula of Athos. Now Herodotus acquaints us with the remarkable fact, that the people of Kreston, those of Plakia and Skylake, and those of the other unnamed Pelasgian townships, all spoke the same language, and each of them respectively, a different language from their neigh-

bors around them. He informs us, moreover, that their language was a barbarous (i.e., a non-Hellenic) language; and this fact he quotes as an evidence to prove that the ancient Pelasgian language was a barbarous language, or distinct from the Hellenic. He at the same time states expressly that he has no positive knowledge what language the ancient Pelasgians spoke—one proof, among others, that no memorials nor means of distinct information concerning that people could have been open to him.

This is the one single fact, amid so many conjectures concerning the Pelasgians, which we can be said to know upon the testimony of a competent and contemporary witness: the few townships—scattered and inconsiderable, but all that Herodotus in his day knew as Pelasgian—spoke a barbarous language. And upon such a point he must be regarded as an excellent judge. If then (infers the historian) all the early Pelasgians spoke the same language as those of Kreston and Plakia, they must have changed their language at the time when they passed into the Hellenic aggregate, or became Hellenes. Now Herodotus conceives that aggregate to have been gradually enlarged to its great actual size by incorporating with itself not only the Pelasgians, but several other nations once barbarians; the Hellenes having been originally an inconsiderable people. Among those other nations once barbarian whom Herodotus supposes to have become Hellenized, we may probably number the Leleges; and with respect to them as well as to the Pelasgians, we have contemporary testimony proving the existence of barbarian Leleges in later times. Philippus the Karian historian attested the present existence, and believed in the past existence, of Leleges in his country as serfs or dependent cultivators under the Karians, analogous to the Helots in Laconia or the Penestæ in Thessaly. We may be very sure that there were no Hellenes—no men speaking the Hellenic tongue—standing in such a relation to the Karians. Among those many barbaric-speaking nations whom Herodotus believed to have changed their language and passed into Hellenes, we may therefore fairly consider the Leleges to have been included. For next to the Pelasgians and Pelasgus, the Leleges and Lelex figure most conspicuously in the legendary genealogies; and both together cover the larger portion of the Hellenic soil.

Confining myself to historical evidence and believing that no assured results can be derived from the attempt to transform legend into history, I accept the statement of Herodotus with confidence as to the barbaric language spoken by the Pelasgians of his day, and I believe the same with regard to the historical Leleges—but without presuming to determine anything in regard to the legendary Pelasgians and Leleges, the supposed ante-Hellenic inhabitants of Greece. And I think this course more consonant to the laws of historical inquiry than that which comes recommended by the high authority of Dr. Thirlwall, who softens and explains away the statement of

Herodotus until it is made to mean only that the Pelasgians of Plakia and Kreston spoke a very bad Greek. The affirmation of Herodotus is distinct, and twice repeated, that the Pelasgians of these towns and of his own time spoke a barbaric language; and that word appears to me to admit of but one interpretation. To suppose that a man who, like Herodotus, had heard almost every variety of Greek in the course of his long travels, as well as Egyptian, Phœnician, Assyria, Lydian, and other languages, did not know how to distinguish bad Hellenic from non-Hellenic, is in my judgment inadmissible; at any rate the supposition is not to be adopted without more cogent evidence than any which is here found.

As I do not presume to determine what were the antecedent internal elements out of which the Hellenic aggregate was formed, so I confess myself equally uninformed with regard to its external constituents. Kadmus, Danaus, Kekrops—the eponyms of the Kadmeians, of the Danaans, and of the Attic Kekrōpia—present themselves to my vision as creatures of legend, and in that character I have already adverted to them. That there may have been very early settlements in continental Greece from Phœnicia and Egypt, is no-wise impossible; but I see neither positive proof, nor ground for probable inference, that there were any such, though traces of Phœnician settlements in some of the islands may doubtless be pointed out. And if we examine the character and aptitude of Greeks, as compared either with Egyptians or Phœnicians, it will appear that there is not only no analogy, but an obvious and fundamental contrast: the Greek may occasionally be found as a borrower from these ultramarine contemporaries, but he cannot be looked upon as their offspring or derivative. Nor can I bring myself to accept an hypothesis which implies (unless we are to regard the supposed foreign immigrants as very few in number, in which case the question loses most of its importance) that the Hellenic language—the noblest among the many varieties of human speech, and possessing within itself a pervading symmetry and organization—is a mere confluence of two foreign barbaric languages (Phœnician and Egyptian) with two or more internal barbaric languages—Pelasgian, Lelegian, etc. In the mode of investigation pursued by different historians into this question of early foreign colonies, there is great difference (as in the case of the Pelasgi) between different authors—from the acquiescent Euemerism of Raoul Rochette to the refined distillation of Dr. Thirlwall in the third chapter of his history. It will be found that the amount of positive knowledge which Dr. Thirlwall guarantees to his readers in that chapter is extremely inconsiderable; for though he proceeds upon the general theory (different from that which I hold) that historical matter may be distinguished and elicited from the legends, yet when the question arises respecting any definite historical result, his canon of credibility is too just to permit him to overlook the absence of positive evidence, even when all intrinsic

incredibility is removed. That which I note as *Terra Incognita*, is in his view a land which may be known up to a certain point; but the map which he draws of it contains so few ascertained places as to differ very little from absolute vacuity.

The most ancient district called *Hellas* is affirmed by Aristotle to have been near *Dodona* and the river *Achelous*—a description which would have been unintelligible (since the river does not flow near *Dodona*), if it had not been qualified by the remark, that the river had often in former times changed its course. He states, moreover, that the deluge of *Deukalion* took place chiefly in this district, which was in those early days inhabited by the *Selli*, and by the people then called *Græci*, but now *Hellenes*. The *Selli* (called by *Pindar* *Helli*) are mentioned in the *Iliad* as the ministers of the *Dodonæan Zeus*—"men who slept on the ground and never washed their feet," and *Hesiod* in one of the lost poems (the *Eoiai*) speaks of the fat land and rich pastures of the land called *Hellopia* wherein *Dodona* was situated. On what authority Aristotle made his statement, we do not know; but the general feeling of the Greeks was different, connecting *Deukalion*, *Hellen*, and the *Hellenes*, primarily and specially with the territory called *Achaia Phthiotis*, between *Mount Othrys* and *Cæta*. We can neither affirm nor deny his assertion that the people in the neighborhood of *Dodona* were called *Græci* before they were called *Hellenes*. There is no ascertained instance of the mention of a people called *Græci* in any author earlier than this *Aristotelian* treatise; for the allusions to *Alkman* and *Sophokles* prove nothing to the point. Nor can we explain how it came to pass that the *Hellenes* were known to the Romans only under the name of *Græci* or *Graii*. But the name by which a people is known to foreigners is often completely different from its own domestic name, and we are not less at a loss to assign the reason, how the *Rasena* of *Etruria* came to be known to the Romans by the name of *Tuscans* or *Etruscans*.

CHAPTER III.

MEMBERS OF THE HELLENIC AGGREGATE, SEPARATELY TAKEN.— GREEKS NORTH OF PELOPONNESUS.

HAVING in the preceding chapter touched upon the Greeks in their aggregate capacity, I now come to describe separately the portions of which this aggregate consisted, as they present themselves at the first discernible period of history.

It has already been mentioned that the twelve races or subdivisions, members of what is called the *Amphiktyonic* convocation, were as follows:

North of the pass of Thermopylæ,—Thessalians, Perrhæbians, Magnetes, Achæans, Melians, Ænians, Dolopes.

South of the pass of Thermopylæ,—Dorians, Ionians, Bœotians, Lokrians, Phokians.

Other Hellenic races, not comprised among the Amphiktyons, were:

The Ætolians and Akarnanians, north of the Gulf of Corinth.

The Arcadians, Eleians, Pisatans, and Triphylians, in the central and western portion of Peloponnesus: I do not here name the Achæans, who occupied the southern or Peloponnesian coast of the Corinthian gulf, because they may be presumed to have been originally of the same race as the Phthiot Achæans, and therefore participant in the Amphiktyonic constituency, though their actual connection with it may have been disused.

The Dryopes, an inconsiderable, but seemingly peculiar subdivision, who occupied some scattered points on the sea-coast—Hermione on the Argolic peninsula; Styros and Karystus in Eubœa; the island of Kythnos, etc.

Though it may be said, in a general way, that our historical discernment of the Hellenic aggregate, apart from the illusions of legend, commences with 776 B.C., yet with regard to the larger number of its subdivisions just enumerated, we can hardly be said to possess any specific facts anterior to the invasion of Xerxes in 480 B.C. Until the year 560 B.C. (the epoch of Cræsus in Asia Minor, and of Peisistratus at Athens), the history of the Greeks presents hardly anything of a collective character: the movements of each portion of the Hellenic world begin and end apart from the rest. The destruction of Kirrha by the Amphiktyons is the first historical incident which brings into play, in defense of the Delphian temple, a common Hellenic feeling of active obligation.

But about 560 B.C., two important changes are seen to come into operation which alter the character of Grecian history—extricating it out of its former chaos of detail, and centralizing its isolated phenomena: 1. The subjugation of the Asiatic Greeks by Lydia and by Persia, followed by their struggles for emancipation—wherein the European Greeks became implicated, first as accessories, and afterward as principals. 2. The combined action of the large mass of Greeks under Sparta, as their most powerful state and acknowledged chief, succeeded by the rapid and extraordinary growth of Athens, the complete development of Grecian maritime power, and the struggle between Athens and Sparta for the headship. These two causes, though distinct in themselves, must nevertheless be regarded as working together to a certain degree—or rather the second grew out of the first. For it was the Persian invasion of Greece which first gave birth to a wide-spread alarm and antipathy among the leading Greeks (we must not call it Pan-Hellenic, since more than half of the Amphiktyonic constituency gave earth and water to Xerxes)

against the barbarians of the East, and impressed them with the necessity of joint active operations under a leader. The idea of a leadership or hegemony of collective Hellas, as a privilege necessarily vested in some one state for common security against the barbarians, thus became current—an idea foreign to the mind of Solon, or any one of the same age. Next came the miraculous development of Athens, and the violent contest between her and Sparta which should be the leader; the larger portion of Hellas taking side with one or the other, and the common quarrel against the Persian being for the time put out of sight. Athens is put down, Sparta acquires the undisputed hegemony, and again the antibarbaric feeling manifests itself, though faintly, in the Asiatic expeditions of Agesilaus. But the Spartans, too incompetent either to deserve or maintain this exalted position, are overthrown by the Thebans—themselves not less incompetent, with the single exception of Epameinondas. The death of that single man extinguishes the pretensions of Thebes to the hegemony. Hellas is left, like the deserted Penelope in the *Odyssey*, worried by the competition of several suitors, none of whom is strong enough to stretch the bow on which the prize depends. Such a manifestation of force, as well as the trampling down of the competing suitors, is reserved, not for any legitimate Hellenic arm, but for a semi-hellenized Macedonian, “brought up at Pella,” and making good his encroachments gradually from the north of Olympus. The hegemony of Greece thus passes forever out of Grecian hands; but the conqueror finds his interest in reviving as a name and pretext, the old miso-Persian banner, after it had ceased to represent any real or earnest feeling, and had given place to other impulses of more recent growth. The desolation and sacrilege once committed by Xerxes at Athens is avenged by annihilation of the Persian empire. And this victorious consummation of the once powerful Pan-Hellenic antipathy—the dream of Xenophon and the Ten Thousand Greeks after the battle of Kunaxa—the hope of Jason of Pheræ—the exhortation of Isokrates—the project of Philip and the achievement of Alexander,—while it manifests the irresistible might of Hellenic and Macedonian arms in the then existing state of the world, is at the same time the closing scene of substantive Grecian life. The citizen-feelings of Greece become afterward merely secondary forces, subordinate to the preponderance of Greek mercenaries under Macedonian order, and to the rudest of all native Hellens—the Ætolian mountaineers. Some few individuals are indeed found, even in the third century B.C., worthy of the best times of Hellas, and the Achæan confederation of that century is an honorable attempt to contend against irresistible difficulties: but on the whole, that free, social, and political march, which gives so much interest to the earlier centuries, is irrevocably banished from Greece after the generation of Alexander the Great.

The foregoing brief sketch will show that, taking the period from

Cræsus and Peisistratus down to the generation of Alexander (560–300 B.C.), the phenomena of Hellas generally, and her relations, both foreign and interpolitical, admit of being grouped together in masses with continued dependence on one or a few predominant circumstances. They may be said to constitute a sort of historical epopee, analogous to that which Herodotus has constructed out of the wars between Greeks and barbarians from the legends of Io and Europa down to the repulse of Xerxes. But when we are called back to the period between 776 and 560 B.C., the phenomena brought to our knowledge are scanty in number—exhibiting few common feelings or interests, and no tendency toward any one assignable purpose. To impart attraction to this first period so obscure and unpromising, we shall be compelled to consider it in its relation with the second; partly as a preparation, partly as a contrast.

Of the extra-Peloponnesian Greeks north of Attica, during these two centuries, we know absolutely nothing; but it will be possible to furnish some information respecting the early condition and struggles of the great Dorian states in Peloponnesus, and respecting the rise of Sparta from the second to the first place in the comparative scale of Grecian powers. Athens becomes first known to us at the legislation of Drako and the attempt of Kylon (620 B.C.) to make himself despot; and we gather some facts concerning the Ionic cities in Eubœa and Asia Minor during the century of their chief prosperity, prior to the reign and conquests of Cræsus. In this way we shall form to ourselves some idea of the growth of Sparta and Athens,—of the short-lived and energetic development of the Ionic Greeks—and of the slow working of those causes which tended to bring about increased Hellenic intercommunication—as contrasted with the enlarged range of ambition, the grand pan-Hellenic ideas, the systematized party-antipathies, and the intensified action both abroad and at home, which grew out of the contest with Persia.

There are also two or three remarkable manifestations which will require special notice during this first period of Grecian history: 1. The great multiplicity of colonies sent forth by individual cities, and the rise and progress of these several colonies; 2. The number of despots who arose in the various Grecian cities; 3. The lyric poetry; 4. The rudiments of that which afterward ripened into moral philosophy, as manifested in gnomes or aphorisms—or the age of the Seven Wise Men.

But before I proceed to relate those earliest proceedings (unfortunately too few) of the Dorians and Ionians during the historical period, together with the other matters just alluded to, it will be convenient to go over the names and positions of those other Grecian states respecting which we have no information during these first two centuries. Some idea will thus be formed of the less important members of the Hellenic aggregate, previous to the time when they

will be called into action. We begin by the territory north of the pass of Thermopylæ.

Of the different races who dwelt between this celebrated pass and the mouth of the river Peneius, by far the most powerful and important were the Thessalians. Sometimes, indeed, the whole of this area passes under the name of Thessaly—since nominally, though not always really, the power of the Thessalians extended over the whole. We know that the Trachinian Herakleia, founded by the Lacedæmonians in the early years of the Peloponnesian war close at the pass of Thermopylæ, was planted upon the territory of the Thessalians. But there were also within these limits other races, inferior and dependent on the Thessalians, yet said to be of more ancient date, and certainly not less genuine subdivisions of the Hellenic name. The Perrhæbi occupied the northern portion of the territory between the lower course of the river Peneius and Mount Olympus. The Magnetes dwelt along the eastern coast, between Mount Ossa and Pelion on one side and the Ægean on the other, comprising the south-eastern cape and the eastern coast of the Gulf of Pagasæ as far as Iolkos. The Achæans occupied the territory called Phthiotis, extending from near Mount Pindus on the west to the Gulf of Pagasæ on the east—along the mountain chain of Othrys with its lateral projections northerly into the Thessalian plain, and southerly even to its junction with Ceta. The three tribes of the Malians dwelt between Achæa Phthiotis and Thermopylæ, including both Trachin and Herakleia. Westward of Achæa Phthiotis, the lofty region of Pindus or Tymphrestus, with its declivities both westward and eastward, was occupied by the Dolopes.

All these five tribes or subdivisions—Perrhæbians, Magnetes, Achæans of Phthiotis, Malians, and Dolopes, together with certain Epirotic and Macedonian tribes besides, beyond the boundaries of Pindus and Olympus—were in a state of irregular dependence upon the Thessalians, who occupied the central plain or basin drained by the Peneius. That river receives the streams from Olympus, from Pindus, and from Othrys—flowing through a region which was supposed by its inhabitants to have been once a lake, until Poseidon cut open the defile of Tempe, through which the waters found an efflux. In traveling northward from Thermopylæ, the commencement of this fertile region—the amplest space of land continuously productive which Hellas presents—is strikingly marked by the steep rock and ancient fortress of Thaumaki; from whence the traveler, passing over the mountains of Achæa Phthiotis and Othrys, sees before him the plains and low declivities which reach northward across Thessaly to Olympus. A narrow strip of coast—in the interior of the Gulf of Pagasæ, between the Magnetes and the Achæans, and containing the towns of Amphianæum and Pagasæ—belonged to this proper territory of Thessaly, but its great expansion was inland:

within it were situated the cities of Phæræ, Pharsalus, Skotussa, Larissa, Krannon, Atrax, Pharkadon, Triikka, Metropolis, Pelinna, etc.

The abundance of corn and cattle from the neighboring plains sustained in these cities a numerous population, and above all a proud and disorderly noblesse, whose manners bore much resemblance to those of the heroic times. They were violent in their behavior, eager in armed feud, but unaccustomed to political discussion or compromise; faithless as to obligations, yet at the same time generous in their hospitalities, and much given to the enjoyments of the table. Breeding the finest horses in Greece, they were distinguished for their excellence as cavalry; but their infantry is little noticed, nor do the Thessalian cities seem to have possessed that congregation of free and tolerably equal citizens, each master of his own arms, out of whom the ranks of the hoplites were constituted. The warlike nobles, such as the Aleudæ at Larissa, the Skopadæ at Krannon, despising everything but equestrian service for themselves, furnished from their extensive herds on the plain, horses for the poorer soldiers. These Thessalian cities exhibit the extreme of turbulent oligarchy, occasionally trampled down by some one man of great vigor, but little tempered by that sense of political communion and reverence for established law, which was found among the better cities of Hellas. Both in Athens and Sparta, so different in many respects from each other, this feeling will be found, if not indeed constantly predominant, yet constantly present and operative. Both of them exhibit a contrast with Larissa or Phæræ not unlike that between Rome and Capua—the former with her endless civil disputes constitutionally conducted, admitting the joint action of parties against a common foe; the latter with her abundant soil enriching a luxurious oligarchy, and impelled according to the feuds of her great proprietors, the Magii, Blossii, and Jubellii.

The Thessalians are indeed in their character and capacity as much Epirotic or Macedonian as Hellenic, forming a sort of link between the two. For the Macedonians, though trained in after-times upon Grecian principles by the genius of Philip and Alexander, so as to constitute the celebrated heavy armed phalanx, were originally (even in the Peloponnesian war) distinguished chiefly for the excellence of their cavalry, like the Thessalian; while the broad-brimmed hat or kausia, and the short spreading mantle or chlamys, were common to both.

We are told that the Thessalians were originally immigrants from Thesprotia in Epirus, and conquerors of the plain of the Peneius, which (according to Herodotus) was then called Æolis, and which they found occupied by the Pelasgi. It may be doubted whether the great Thessalian families—such as the Aleudæ of Larissa, descendants from Herakles, and placed by Pindar on the same level as

the Lacedæmonian kings—would have admitted this Thesprotian origin; nor does it coincide with the tenor of those legends which make the eponym, Thessalus, son of Herakles. Moreover, it is to be remarked that the language of the Thessalians was Hellenic, a variety of the Æolic dialect; the same (so far as we can make out) as that of the people whom they must have found settled in the country at their first conquest. If then it be true, that at some period anterior to the commencement of authentic history, a body of Thesprotian warriors crossed the passes of Pindus, and established themselves as conquerors in Thessaly, we must suppose them to have been more warlike than numerous, and to have gradually dropped their primitive language.

In other respects, the condition of the population of Thessaly, such as we find it during the historical period, favors the supposition of an original mixture of conquerors and conquered: for it seems that there was among the Thessalians and their dependents a triple gradation, somewhat analogous to that of Laconia. First, a class of rich proprietors distributed throughout the principal cities, possessing most of the soil, and constituting separate oligarchies loosely hanging together. Next the subject Achæans, Magnetes, Perrhæbi, different from the Laconian Pericæi in this point, that they retained their ancient tribe-name and separate Amphiktyonic franchise. Thirdly, a class of serfs or dependent cultivators, corresponding to the Laconian Helots, who tilling the lands of the wealthy oligarchs, paid over a proportion of its produce, furnished the retainers by which these great families were surrounded, served as their followers in the cavalry, and were in a condition of villenage,—yet with the important reserve that they could not be sold out of the country, that they had a permanent tenure in the soil, and that they maintained among one another the relations of family and village. This last-mentioned order of men, in Thessaly called the Penestæ, is assimilated by all ancient authors to the Helots of Laconia, and in both cases the danger attending such a social arrangement is noticed by Plato and Aristotle. For the Helots as well as the Penestæ had their own common language and mutual sympathies, a separate residence, arms, and courage; to a certain extent, also, they possessed the means of acquiring property, since we are told that some of the Penestæ were richer than their masters. So many means of action, combined with a degraded social position, gave rise to frequent revolt and incessant apprehensions. As a general rule, indeed, the cultivation of the soil by slaves or dependents, for the benefit of proprietors in the cities, prevailed throughout most parts of Greece. The rich men of Thebes, Argos, Athens, or Elis, must have derived their incomes in the same manner; but it seems that there was often in other places a larger intermixture of bought foreign slaves, and also that the number, fellow-feeling, and courage of the degraded village population was nowhere so great as in Thessaly and Laconia. Now

the origin of the Penestæ in Thessaly is ascribed to the conquest of the territory by the Thesprotians, as that of the Helots in Laconia is traced to the Dorian conquest. The victors in both countries are said to have entered into a convention with the vanquished population, whereby the latter became serfs and tillers of the land for the benefit of the former, but were at the same time protected in their holdings, constituted subjects of the state, and secured against being sold away as slaves. Even in the Thessalian cities, though inhabited in common by Thessalian proprietors and their Penestæ, the quarters assigned to each were to a great degree separated: what was called the free agora could not be trodden by any Penest except when specially summoned.

Who the people were, whom the conquest of Thessaly by the Thesprotians reduced to this predial villenage, we find differently stated. According to Theopompus, they were Perrhæbians and Magnetes; according to others, Pelasgians; while Archemachus alleged them to have been Bœotians of the territory of Arne—some emigrating to escape the conquerors, others remaining and accepting the condition of serfs. But the conquest, assuming it as a fact, occurred at far too early a day to allow of our making out either the manner in which it came to pass or the state of things which preceded it. The Pelasgians whom Herodotus saw at Kreston are affirmed by him to have been the descendants of those who quitted Thessaly to escape the invading Thesprotians; though others held that the Bœotians, driven on this occasion from their habitations on the gulf of Pagasæ near the Achæans of Phthiotis, precipitated themselves on Orchomenus and Bœotia, and settled in it, expelling the Minyæ and the Pelasgians.

Passing over the legends on this subject, and confining ourselves to historical time, we find an established quadruple division of Thessaly, said to have been introduced in the time of Aleuas, the ancestor (real or mythical) of the powerful Aleuadæ,—Thessaliotis, Pelasgiotis, Histiaëotis, Phthiotis. In Phthiotis were comprehended the Achæans, whose chief towns were Melitæa, Itonus, Thebæ Phthiotides, Alos, Larissa Kremaste and Pteleon, on or near the western coast of the Gulf of Pagasæ. Histiaëotis, to the north of the Peneius, comprised the Perrhæbians with numerous towns strong in situation, but of no great size or importance; they occupied the passes of Olympus and are sometimes considered as extending westward across Pindus. Pelasgiotis included the Magnetes, together with that which was called the Pelasgic plain bordering on the western side of Pelion and Ossa. Thessaliotis comprised the central plain of Thessaly and the upper course of the river Peneius. This was the political classification of the Thessalian power, framed to suit a time when the separate cities were maintained in harmonious action by favorable circumstances or by some energetic individual ascendancy; for their union was in general

interrupted and disorderly, and we find certain cities standing aloof while the rest went to war. Though a certain political junction, and obligations of some kind toward a common authority, were recognized in theory by all, and a chief or tagus was nominated to enforce obedience,—yet it frequently happened that the disputes of the cities among themselves prevented the choice of a tagus, or drove him out of the country, and left the alliance little more than nominal. Larissa, Pharsalus, and Pheræ—each with its cluster of dependent towns as adjuncts—seem to have been nearly on a par in strength, and each torn by intestine faction, so that not only was the supremacy over common dependents relaxed, but even the means of repelling invaders greatly enfeebled. The dependence of the Perrhæbians, Magnetes, Achæans, and Malians might under these circumstances be often loose and easy. But the condition of the Penestæ—who occupied the villages belonging to these great cities, in the central plain of Pelasgiotis and Thessaliotis, and from whom the Aleuadæ and Skopadæ derived their exuberance of landed produce—was noway mitigated, if it was not even aggravated, by such constant factions. Nor were there wanting cases in which the discontent of this subject class was employed by members of the native oligarchy, or even by foreign states, for the purpose of bringing about political revolutions.

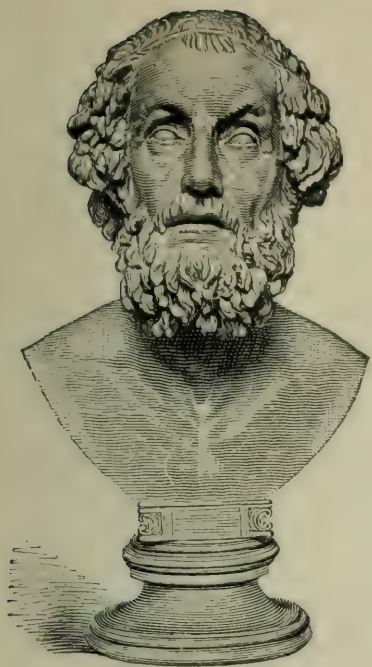
“When Thessaly is under her tagus, all the neighboring people pay tribute to her; she can send into the field 6,000 cavalry and 10,000 hoplites or heavy-armed infantry,” observed Jason, despot of Pheræ, to Polydamas of Pharsalus, in endeavoring to prevail on the latter to second his pretensions to that dignity. The impost due from the tributaries, seemingly considerable, was then realized with arrears, and the duties upon imports at the harbors of the Pagasæan gulf, imposed for the benefit of the confederacy, were then enforced with strictness; but the observation shows that while unanimous Thessaly was very powerful, her periods of unanimity were only occasional. Among the nations which thus paid tribute to the fullness of Thessalian power, we may number not merely the Perrhæbi, Magnetes, and Achæans of Phthiotis, but also the Malians and Dolopes, and various tribes of Epirots extending to the westward of Pindus. We may remark that they were all (except the Malians) javelin-men or light-armed troops, not serving in rank with the full panoply; a fact which in Greece counts as presumptive evidence of a lower civilization; the Magnetes, too, had a peculiar close-fitting mode of dress, probably suited to movements in a mountainous country. There was even a time when the Thessalian power threatened to extend southward of Thermopylæ, and subjugate the Phokians, Dorians, and Lokrians. So much were the Phokians alarmed at this danger, that they had built a wall across the pass of Thermopylæ for the purpose of more easily defending it against Thessalian invaders, who are reported to have penetrated more than once

into the Phokian valleys, and to have sustained some severe defeats. At what precise time these events happened, we find no information; but it must have been considerably earlier than the invasion of Xerxes, since the defensive wall which had been built at Thermopylæ by the Phokians was found by Leonidas in a state of ruin. But the Phokians, though they no longer felt the necessity of keeping up this wall, had not ceased to fear and hate the Thessalians—an antipathy which will be found to manifest itself palpably in connection with the Persian invasion. On the whole, the resistance of the Phokians was successful, for the power of the Thessalians never reached southward of the pass.

It will be recollected that these different ancient races—Perrhæbi, Magnetes, Achæans, Malians, Dolopes—though tributaries of the Thessalians, still retained their Amphiktyonic franchise, and were considered as legitimate Hellenes; all except the Malians are indeed mentioned in the *Iliad*. We shall rarely have occasion to speak much of them in the course of this history: they are found siding with Xerxes (chiefly by constraint) in his attack of Greece, and almost indifferent in the struggle between Sparta and Athens. That the Achæans of Phthiotis are a portion of the same race as the Achæans of Peloponnesus it seems reasonable to believe, though we trace no historical evidence to authenticate it. Achæa Phthiotis is the seat of Hellen, the patriarch of the entire race,—of the primitive Hellas, by some treated as a town, by others as a district of some breadth,—and of the great national hero Achilles. Its connection with the Peloponnesian Achæans is not unlike that of Doris with the Peloponnesian Dorians.

We have also to notice another ethnical kindred, the date and circumstances of which are given to us only in a mythical form, but which seems nevertheless to be in itself a reality,—that of the Magnetes on Pelion and Ossa, with the two divisions of Asiatic Magnetes, or Magnesia on Mount Sipylus and Magnesia on the river Mæander. It is said that these two Asiatic homonymous towns were founded by migrations of the Thessalian Magnetes, a body of whom became consecrated to the Delphian god, and chose a new abode under his directions. According to one story, these emigrants were warriors returning from the siege of Troy; according to another, they sought fresh seats to escape from the Thesprotian conquerors of Thessaly. There was a third story, according to which the Thessalian Magnetes themselves were represented as colonists from Delphi. Though we can elicit no distinct matter of fact from these legends, we may nevertheless admit the connection of race between the Thessalian and the Asiatic Magnetes as well as the reverential dependence of both, manifested in this supposed filiation, on the temple of Delphi. Of the Magnetes in Krete, noticed by Plato as long extinct in his time, we cannot absolutely verify even the existence.

Of the Malians, Thucydides notices three tribes (*γέρη*) as exist-

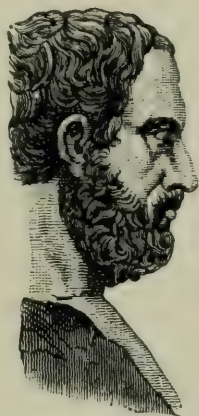


IDEAL BUST OF HOMER.

ARISTOTELES.



THUCYDIDES.



DEMOSTHENES.



EURIPIDES.

ing in his time—the Paralii, the Hieres (priests), and the Trachinii, or men of Trachin: it is possible that the second of the two may have been possessors of the sacred spot on which the Amphiktyonic meetings were held. The prevalence of the hoplites or heavy-armed infantry among the Malians indicates that we are stepping from Thessalian to more southerly Hellenic habits: the Malians recognized every man as a qualified citizen who either had served, or was serving, in the ranks with his full panoply. Yet the panoply was probably not perfectly suitable to the mountainous regions by which they were surrounded; for at the beginning of the Peloponnesian war, the aggressive mountaineers of the neighboring region of Æta had so harassed and overwhelmed them in war, that they were forced to throw themselves on the protection of Sparta, and the establishment of the Spartan colony of Herakleia near Trachin was the result of their urgent application. Of these mountaineers, described under the general name of Ætæans, the principal were the Ænians (or Enienes, as they are termed in the Homeric Catalogue as well as by Herodotus),—an ancient Hellenic Amphiktyonic race, who are said to have passed through several successive migrations in Thessaly and Epirus, but who in the historical times had their settlement and their chief town Hypata in the upper valley of the Spercheius, on the northern declivity of Mount Æta. But other tribes were probably also included in the name, such as those Ætolian tribes, the Bomians and Kallians, whose high and cold abodes approached near to the Maliac gulf. It is in this sense that we are to understand the name, as comprehending all the predatory tribes along this extensive mountain range, when we are told of the damage done by the Ætæans both to the Malians on the east, and to the Dorians on the south: but there are some cases in which the name Ætæans seems to designate expressly the Ænians, especially when they are mentioned as exercising the Amphiktyonic franchise.

The fine soil, abundant moisture, and genial exposure of the southerly declivities of Othrys—especially the valley of the Spercheius, through which river all these waters pass away, and which annually gives forth a fertilizing inundation—present a marked contrast with the barren, craggy, and naked masses of Mount Æta, which forms one side of the pass of Thermopylæ. Southward of the pass, the Lokrians, Phokians, and Dorians occupied the mountains and passes between Thessaly and Bœotia. The coast opposite to the western side of Eubœa, from the neighborhood of Thermopylæ as far as the Bœotian frontier of Anthedon, was possessed by the Lokrians, whose northern frontier town, Alpeni, was contiguous with the Malians. There was, however, one narrow strip of Phokis—the town of Daphnus, where the Phokians also touched the Eubœan sea—which broke this continuity and divided the Lokrians into two sections—Lokrians of Mount Knemis, or Epiknemidian Lokrians, and Lokrians of Opus, or Opuntian Lokrians.

The mountain called Knemis, running southward parallel to the coast from the end of Œta, divided the former section from the inland Phokians and the upper valley of the Kephissus: farther southward, joining continuously with Mount Ptoon by means of an intervening mountain which is now called Chlomo, it separated the Lokrians of Opus from the territories of Orchomenus, Thebes, and Anthedon, the north-eastern portions of Bœotia. Besides these two sections of the Lokrian name, there was also a third, completely separate, and said to have been colonized out from Opus,—the Lokrians surnamed Ozolæ,—who dwelt apart on the western side of Phokis, along the northern coast of the Corinthian gulf. They reached from Amplissa—which overhung the plain of Krissa, and stood within seven miles of Delphi—to Naupaktus, near the narrow entrance of the gulf; which latter town was taken from these Lokrians by the Athenians a little before the Peloponnesian war. Opus prided itself on being the mother-city of the Lokrian name, and the legends of Deukalion and Pyrrha found a home there as well as in Phthiotis. Alpeni, Nikæa, Thronium, and Skarpheia were towns, ancient but unimportant, of the Epiknemidian Lokrians; but the whole length of this Lokrian coast is celebrated for its beauty and fertility, both by ancient and modern observers.

The Phokians were bounded on the north by the little territories called Doris and Dryopis, which separated them from the Malians,—on the north-east, east, and south-west by the different branches of Lokrians,—and on the south-east by the Bœotians. They touched the Eubœan sea (as has been mentioned) at Daphnus, the point where it approaches nearest to their chief town Elateia; their territory also comprised most part of the lofty and bleak range of Parnassus as far as its southerly termination, where a lower portion of it, called Kirphis, projects into the Corinthian gulf, between the two bays of Antikyra and Krissa; the latter, with its once fertile plain, was in proximity to the sacred rock of the Delphian Apollo. Both Delphi and Krissa originally belonged to the Phokian race. But the sanctity of the temple, together with Lacedæmonian aid, enabled the Delphians to set up for themselves, disavowing their connection with the Phokian brotherhood. Territorially speaking, the most valuable part of Phokis consisted in the valley of the river Kephissus, which takes its rise from Parnassus not far from the Phokian town of Lilæa, passes between Œta and Knemis on one side and Parnassus on the other, and enters Bœotia near Chæroneia, discharging itself into the lake Kopais. It was on the projecting mountain ledges and rocks on each side of this river that the numerous little Phokian towns were situated. Twenty-two of them were destroyed and broken up into villages by the Amphiktyonic order after the second Sacred war; Abæ (one of the few, if not the only one, that was spared) being protected by the sanctity of its temple and oracle. Of these cities the most important was Elateia, situated

on the left bank of the Kephissus, and on the road from Lokris into Phokis, in the natural march of an army from Thermopylæ into Bœotia. The Phokian towns were embodied in an ancient confederacy, which held its periodical meetings at a temple between Daulis and Delphi.

The little territory called Doris and Dryopis occupied the southern declivity of Mount Ceta, dividing Phokis on the north and north-west from the Ætolians, Ænians, and Malians. That which was called Doris in the historical times, and which reached, in the time of Herodotus, nearly as far eastward as the Maliac gulf, is said to have formed a part of what had been once called Dryopis; a territory which had comprised the summit of Ceta as far as the Spercheus northward, and which had been inhabited by an old Hellenic tribe called Dryopes. The Dorians acquired their settlement in Dryopis by gift from Herakles, who, along with the Malians (so ran the legend), had expelled the Dryopes, and compelled them to find for themselves new seats at Hermione and Asine, in the Argolic peninsula of Peloponnesus—at Styra and Karystus in Eubœa—and in the island of Kythnos; it is only in these five last-mentioned places that history recognizes them. The territory of Doris was distributed into four little townships—Pindus or Akyphas, Bœon, Kytinion, and Erineon—each of which seems to have occupied a separate valley belonging to one of the feeders of the river Kephissus—the only narrow spaces of cultivated ground which this “small and sad” region presented. In itself this tetropolis is so insignificant, that we shall rarely find occasion to mention it: but it acquired a factitious consequence by being regarded as the metropolis of the great Dorian cities in Peloponnesus, and receiving on that ground special protection from Sparta. I do not here touch upon that string of ante-historical migrations—stated by Herodotus and illustrated by the ingenuity as well as decorated by the fancy of O. Müller—through which the Dorians are affiliated with the patriarch of the Hellenic race—moving originally out of Phthiotis to Histiaotis, then to Pindus, and lastly to Doris. The residence of Dorians in Doris is a fact which meets us at the commencement of history, like that of the Phokians and Lokrians in their respective territories.

We next pass to the Ætolians, whose extreme tribes covered the bleak heights of Ceta and Korax, reaching almost within sight of the Maliac Gulf, where they bordered on the Dorians and Malians—while their central and western tribes stretched along the frontier of the Ozolian Lokrians to the flat plain, abundant in marsh and lake, near the mouth of the Euenus. In the time of Herodotus and Thucydides they do not seem to have extended so far westward as the Achelous; but in later times this latter river, throughout the greater part of its lower course, divided them from the Akarnanians: on the north they touched upon the Dolopians and upon a parallel of latitude nearly as far north as Ambrakia. There were three great divisions of the

Ætolian name—the Apodoti, Ophioneis, and Eurytanes—each of which was subdivided into several different village tribes. The northern and eastern portion of the territory consisted of very high mountain ranges, and even in the southern portion, the mountains Arakynthus, Kurion, Chalkis, Taphiassus, are found at no great distance from the sea; while the chief towns in Ætolia—Kalydon, Pleuron, Chalkis—seem to have been situated eastward of the Euenus, between the last-mentioned mountains and the sea. The first two towns have been greatly ennobled in legend, but are little named in history; while on the contrary, Thermus, the chief town of the historical Ætolians, and the place where the aggregate meeting and festival of the Ætolian name, for the choice of a Pan-Ætolic general, was convoked, is not noticed by any one earlier than Ephorus. It was partly legendary renown, partly ethnical kindred (publicly acknowledged on both sides) with the Eleans in Peloponnesus, which authenticated the title of the Ætolians to rank as Hellenes. But the great mass of the Apodoti, Eurytanes, and Ophioneis, in the inland mountains, were so rude in their manners and so unintelligible in their speech (which, however, was not barbaric, but very bad Hellenic), that this title might well seem disputable—in point of fact it was disputed in later times, when the Ætolian power and depredations had become obnoxious nearly to all Greece. And it is probably to this difference of manners between the Ætolians on the sea-coast and those in the interior; that we are to trace a geographical division mentioned by Strabo into Ancient Ætolia, and Ætolia Epiktetus (or acquired). When or by whom this division was introduced, we do not know. It cannot be founded upon any conquest, for the inland Ætolians were the most unconquerable of mankind; and the affirmation which Ephorus applied to the whole Ætolian race—that it had never been reduced to subjection by any one—is most of all beyond dispute concerning the inland portion of it.

Adjoining the Ætolians were the Akarnanians, the westernmost of extra-Peloponnesian Greeks. They extended to the Ionian Sea, and seem, in the time of Thucydides, to have occupied both banks of the river Achelous in the lower part of its course—though the left bank appears afterward as belonging to the Ætolians, so that the river came to constitute the boundary, often disputed and decided by arms, between them. The principal Akarnanian towns, Stratus and Cœniadæ, were both on the right bank; the latter on the marshy and overflowed land near its mouth. Near the Akarnanians, toward the Gulf of Ambrakia, were found barbarian or non-Hellenic nations—the Agræans and the Amphilocheians: in the midst of the latter, on the shores of the Ambrakian gulf, the Greek colony called Argos Amphilocheicum was established.

Of the five Hellenic subdivisions now enumerated—Lokrians, Phokians, Dorians (of Doris), Ætolians, and Akarnanians (of whom Lokrians, Phokians and Ætolians are comprised in the Homeric

Catalogue)—we have to say the same as of those north of Thermopylæ: there is no information respecting them from the commencement of the historical period down to the Persian war. Even that important event brings into action only the Lokrians of the Eubœan Sea, the Phokians, and the Dorians: we have to wait until near the Peloponnesian war before we require information respecting the Ozolian Lokrians, the Ætolians, and the Akarnanians. These last three were unquestionably the most backward members of the Hellenic aggregate. Though not absolutely without a central town, they lived dispersed in villages, retiring when attacked, to inaccessible heights, perpetually armed and in readiness for aggression and plunder wherever they found an opportunity. Very different was the condition of the Lokrians opposite Eubœa, the Phokians, and the Dorians. These were all orderly town communities, small indeed and poor, but not less well-administered than the average of Grecian townships, and perhaps exempt from those individual violences which so frequently troubled the Bœotian Thebes or the great cities of Thessaly. Timæus affirmed (contrary, as it seems, to the supposition of Aristotle) that in early times there were no slaves either among the Lokrians or Phokians, and that the work required to be done for proprietors was performed by poor freemen; a habit which is alleged to have been continued until the temporary prosperity of the Sacred war, when the plunder of the Delphian temple so greatly enriched the Phokian leaders. But this statement is too briefly given, and too imperfectly authenticated, to justify any inferences.

We find in the poet Alkman (about 610 B.C.) the Erysichæan or Kalydonian shepherd named as a type of rude rusticity—the antithesis of Sardis, where the poet was born. And among the suitors who are represented as coming forward to claim the daughter of the Sikyonian Kleisthenes in marriage, there appears both the Thessalian Diaktorides from Krannon—a member of the Skopad family—and the Ætolian Males, brother of that Titormus who in muscular strength surpassed all his contemporary Greeks, and who had seceded from mankind into the inmost recesses of Ætolia: this Ætolian seems to be set forth as a sort of antithesis to the delicate Smindyrides of Sybaris, the most luxurious of mankind. Herodotus introduces these characters into his dramatic picture of this memorable wedding.

Between Phokis and Lokris on one side, and Attica (from which it is divided by the mountains Kithæron and Parnes) on the other, we find the important territory called Bœotia, with its ten or twelve autonomous cities, forming a sort of confederacy under the presidency of Thebes, the most powerful among them. Even of this territory, destined during the second period of this history to play a part so conspicuous and effective, we know nothing during the first two centuries after 776 B.C. We first acquire some insight into it on occasion of the disputes between Thebes and Platæa about the year

520 B.C. Orchomenus, on the north-west of the lake Kopais, forms throughout the historical times one of the cities of the Bœotian league, seemingly the second after Thebes. But I have already stated that the Orchomenian legends, the Catalogue and other allusions in Homer, and the traces of vast power and importance yet visible in the historical age, attest the early political existence of Orchomenus and its neighborhood apart from Bœotia. The Amphiktyony in which Orchomenus participated at the holy island of Kalauria near the Argolic peninsula, seems to show that it must once have possessed a naval force and commerce, and that its territory must have touched the sea at Halæ and the lower town of Larymna, near the southern frontier of Lokris; this sea is separated by a very narrow space from the range of mountains which join Knemis and Ptoon, and which inclose on the east both the basin of Orchomenus, Aspledon and Kopæ, and the lake Kopais. The migration of the Bœotians out of Thessaly into Bœotia (which is represented as a consequence of the conquest of the former country by the Thesproians) is commonly assigned as the compulsory force which Bœotized Orchomenus. By whatever cause or at whatever time (whether before or after 776 B.C.) the transition may have been effected, we find Orchomenus completely Bœotian throughout the known historical age—yet still retaining its local Minyeian legends, and subject to the jealous rivalry of Thebes, as being the second city in the Bœotian league. The direct road from the passes of Phokis southward into Bœotia went through Chæroneia, leaving Lebadeia on the right and Orchomenus on the left hand, and passed the south-western edge of the lake Kopais near the towns of Koroneia, Alalkomenæ, and Haliartus. Here stood, between Mount Helikon and the lake, on the road from Phokis to Thebes, the important military post called Tilphossion. The territory of this latter city occupied the greater part of central Bœotia south of the lake Kopais; it comprehended Akræphia and Mount Ptoon, and probably touched the Eubœan Sea at the village of Salganeus south of Anthedon. South-west of Thebes, bordering on the south-eastern extremity of Phokia with the Phokian town of Bulis, stood the city of Thespiæ. Southward of the Asopus, but northward of Kithæron and Parnes, were Platæa and Tanagra: in the south-eastern corner of Bœotia stood Oropus, the frequent subject of contention between Thebes and Athens; and in the road between the Eubœan Chalkis and Thebes, the town of Mykalessus.

From our first view of historical Bœotia downward, there appears a confederation which embraces the whole territory; and during the Peloponnesian war the Thebans invoke "the ancient constitutional maxims of the Bœotians" as a justification of extreme rigor, as well as of treacherous breach of the peace, against the recusant Platæans. Of this confederation the greater cities were primary members, while the lesser were attached to one or other of them in a kind of depend-

ent union. Neither the names nor the number of these primary members can be certainly known: there seem grounds for including Thebes, Orchomenus, Lebadeia, Koroneia, Haliartus, Kopæ, Anthedon, Tanagra, Thespiæ, and Plataea before its secession. Akræphia with the neighboring Mount Ptoon and its oracle, Skolus, Glisas and other places, were dependencies of Thebes: Chæroneia, Aspledon, Holmones, and Hyettus, of Orchomenus: Siphæ, Leuktra, Keressus and Thisbe, of Thespiæ. Certain generals or magistrates called Bœotarchs were chosen annually to manage the common affairs of the confederation. At the time of the battle of Delium in the Peloponnesian war, they were eleven in number, two of them from Thebes; but whether this number was always maintained, or in what proportions the choice was made by the different cities, we find no distinct information. There were likewise during the Peloponnesian war four different senates, with whom the Bœotarchs consulted on matters of importance; a curious arrangement, of which we have no explanation. Lastly, there was the general concilium and religious festival—the Pambœotia—held periodically at Koroneia. Such were the forms, as far as we can make them out, of the Bœotian confederacy; each of the separate cities possessing its own senate and constitution, and having its political consciousness as an autonomous unit, yet with a certain habitual deference to the federal obligations. Substantially, the affairs of the confederation will be found in the hands of Thebes, managed in the interests of Theban ascendancy, which appears to have been sustained by no other feeling except respect for superior force and bravery. The discontents of the minor Bœotian towns, harshly repressed and punished, form an uninviting chapter in Grecian history.

One piece of information we find respecting Thebes singly and apart from the other Bœotian towns, anterior to the year 700 B.C. Though brief and incompletely recorded, it is yet highly valuable as one of the first incidents of solid and positive Grecian history. Diokles the Corinthian stands enrolled as Olympic victor in the 13th Olympiad, or 728 B.C., at a time when the oligarchy called Bacchiadæ possessed the government of Corinth. The beauty of his person attracted toward him the attachment of Philolaus, one of the members of this oligarchial body—a sentiment which Grecian manners did not proscribe; but it also provoked an incestuous passion on the part of his own mother Halkyone, from which Diokles shrunk with hatred and horror. He abandoned forever his native city and retired to Thebes, whither he was followed by Philolaus, and where both of them lived and died. Their tombs were yet shown in the time of Aristotle, close adjoining to each other, yet with an opposite frontage; that of Philolaus being so placed that the inmate could command a view of the lofty peak of his native city, while that of Diokles was so disposed as to block out all prospect of the hateful spot. That which preserves to us the memory of so remarkable an

incident is the esteem entertained for Philolaus by the Thebans—a feeling so pronounced that they invited him to make laws for them. We shall have occasion to point out one or two similar cases in which Grecian cities invoked the aid of an intelligent stranger; and the practice became common, among the Italian republics in the middle ages, to nominate a person not belonging to their city either as podesta or as arbitrator in civil dissensions. It would have been highly interesting to know at length what laws Philolaus made for the Thebans; but Aristotle, with his usual conciseness, merely alludes to his regulations respecting the adoption of children and respecting the multiplication of offspring in each separate family. His laws were framed with a view to maintain the original number of lots of land, without either subdivision or consolidation; but by what means the purpose was to be fulfilled we are not informed. There existed a law at Thebes, which perhaps may have been part of the scheme of Philolaus, prohibiting exposure of children, and empowering a father under the pressure of extreme poverty to bring his newborn infant to the magistrates, who sold it for a price to any citizen-purchaser—taking from him the obligation to bring it up, but allowing him in return to consider the adult as his slave. From these brief allusions, coming to us without accompanying illustration, we can draw no other inference except that the great problem of population—the relation between the well-being of the citizens and their more or less rapid increase in numbers—had engaged the serious attention even of the earliest Grecian legislators. We may, however, observe that the old Corinthian legislator Pheidon (whose precise date cannot be fixed) is stated by Aristotle to have contemplated much the same object as that which is ascribed to Philolaus at Thebes; an unchangeable number both of citizens and of lots of land, without any attempt to alter the unequal ratio of the lots, one to the other.

CHAPTER IV.

EARLIEST HISTORICAL VIEW OF PELOPONNESUS.—DORIANS IN ARGOS AND THE NEIGHBORING CITIES.

WE now pass from the northern members to the heart and head of Greece—Peloponnesus and Attica, taking the former first in order, and giving as much as can be ascertained respecting its early historical phenomena.

The traveler who entered Peloponnesus from Boeotia during the youthful days of Herodotus and Thucydides, found an array of powerful Doric cities conterminous to each other, and beginning at

the Isthmus of Corinth. First came Megara, stretching across the isthmus from sea to sea, and occupying the high and rugged mountain-ridge called Geranea: next Corinth, with its strong and conspicuous acropolis, and its territory including Mount Oncion as well as the portion of the isthmus at once most level and narrowest, which divided its two harbors called Lechæum and Kenchreæ. Westward of Corinth, along the Corinthian gulf, stood Sikyon, with a plain of uncommon fertility between the two towns: southward of Sikyon and Corinth were Phlius and Kleonæ, both conterminous, as well as Corinth, with Argos and the Argolic peninsula. The inmost bend of the Argolic gulf, including a considerable space of flat and marshy ground adjoining to the sea, was possessed by Argos; the Argolic peninsula was divided by Argos with the Doric cities of Epidaurus and Trœzen, and the Dryopian city of Hermione, the latter possessing the south-western corner. Proceeding southward along the western coast of the gulf, and passing over the little river called Tanos the traveler found himself in the dominion of Sparta, which comprised the entire southern region of the peninsula from its eastern to its western sea, where the river Neda flows into the latter. He first passed from Argos across the difficult mountain range called Parnon (which bounds to the west the southern portion of Argolis), until he found himself in the valley of the river Enus, which he followed until it joined the Eurotas. In the larger valley of the Eurotas, far removed from the sea, and accessible only through the most impracticable mountain roads, lay the five unwalled, unadorned adjoining villages, which bore collectively the formidable name of Sparta. The whole valley of the Eurotas, from Skiritis and Beleminitis at the border of Arcadia, to the Laconian gulf—expanding in several parts into fertile plain, especially near to its mouth, where the towns of Gythium and Helos were found—belonged to Sparta; together with the cold and high mountain range to the eastward which projects into the promontory of Malea—and the still loftier chain of Taygetus to the westward, which ends in the promontory of Tænarus. On the other side of Taygetus, on the banks of the river Pamisus, which there flows into the Messenian gulf, lay the plain of Messene, the richest land in the peninsula. This plain had once yielded its ample produce to the free Messenian Dorians, resident in the towns of Stenyklerus and Andania. But in the time of which we speak, the name of Messenians was borne only by a body of brave but homeless exiles, whose restoration to the land of their forefathers overpassed even the exile's proverbially sanguine hope. Their land was confounded with the western portion of Laconia, which reached in a south-westerly direction down to the extreme point of Cape Akritas, and northward as far as the river Neda.

Throughout his whole journey to the point last mentioned from the borders of Bœotia and Megaris, the traveler would only step from one Dorian state into another. But on crossing from the south

to the north bank of the river Neda, at a point near to its mouth, he would find himself out of Doric land altogether; first in the territory called Triphylia—next in that of Pisa, or the Pisatid—thirdly in the more spacious and powerful state called Elis; these three comprising the coast-land of Peloponnesus from the mouth of the Neda to that of the Larissus. The Triphylians, distributed into a number of small townships, the largest of which was Lepreon—and the Pisatans, equally destitute of any centralizing city—had both at the period of which we are now speaking, been conquered by their more powerful northern neighbors of Elis, who enjoyed the advantage of a spacious territory united under one government; the middle portion, called the Hollow Elis, being for the most part fertile. The Eleians were a section of Ætolian immigrants into Peloponnesus, but the Pisatans and Triphylians had both been originally independent inhabitants of the peninsula—the latter being affirmed to belong to the same race as the Minyæ who had occupied the ante-Bœotian Orchomenus; both, too, bore the ascendancy of Elis with perpetual murmur and occasional resistance.

Crossing the river Larissus, and pursuing the northern coast of Peloponnesus south of the Corinthian gulf, the traveler would pass into Achaia—a name which designated the narrow strip of level land, and the projecting spurs and declivities, between that gulf and the northernmost mountains of the peninsula, Skollis, Erymanthus, Aroania, Krathis, and the towering eminence called Kyllene. Achæan cities—twelve in number at least, if not more—divided this long strip of land among them, from the mouth of the Larissus and the north-western Cape Araxus on one side, to the western boundary of the Sikyonian territory on the other. According to the accounts of the ancient legends and the belief of Herodotus, this territory had been once occupied by Ionian inhabitants, whom the Achæans had expelled.

In making this journey the traveler would have finished the circuit of Peloponnesus; but he would still have left untrodden the great central region, inclosed between the territories just enumerated—approaching nearest to the sea on the borders of Triphylia, but never touching it anywhere. This region was Arcadia, possessed by inhabitants who are uniformly represented as all of one race, and all aboriginal. It was high and bleak, full of wild mountain, rock, and forest, and abounding, to a degree unusual even in Greece, with those land-locked basins from whence the water finds only a subterraneous issue. It was distributed among a large number of distinct villages and cities. Many of the village tribes, the Mænalii, Parrhasii, Azanes, etc., occupying the central and the western regions, were numbered among the rudest of the Greeks; but along its eastern frontier there were several Arcadian cities which ranked deservedly among the more civilized Peloponnesians. Tegea, Mantinea, Orchomenus, Stymphalus, Pheneus, possessed the whole eastern frontier of

Arcadia from the borders of Laconia to those of Sykion and Pellene in Achaia: Phigaleia at the south-western corner, near the borders of Triphylia, and Heræa on the north bank of the Alpheius, near the place where that river quits Arcadia to enter the Pisatis, were also towns deserving of notice. Toward the north of this cold and thinly-peopled region, near Pheneos, was situated the small town of Nonakris, adjoining to which rose the hardly accessible crags where the rivulet of Styx flowed down—a point of common feeling for all Arcadians, from the terrific sanction which this water was understood to impart to their oaths.

The distribution of Peloponnesus here sketched, suitable to the Persian invasion and the succeeding half century, may also be said (with some allowances) to be adapted to the whole interval between about B.C. 550–370: from the time of the conquest of Thyreatis by Sparta to the battle of Leuktra. But it is not the earliest distribution which history presents to us. Not presuming to criticise the Homeric map of Peloponnesus, and going back only to 776 B.C., we find this material difference—that Sparta occupies only a very small fraction of the large territory above described as belonging to her. Westward of the summit of Mount Taygetus are found another section of Dorians, independent of Sparta—the Messenian Dorians, whose city is on the hill of Stenyklerus, near the south-western boundary of Arcadia, and whose possessions cover the fertile plain of Messene along the river Pamisus to its mouth in the Messenian gulf: it is to be noted that Messene was then the name of the plain generally, and that no town so called existed until after the battle of Leuktra. Again, eastward of the valley of the Eurotas, the mountainous region and the western shores of the Argolic gulf down to Cape Malea are also independent of Sparta; belonging to Argos, or rather to Dorian towns in union with Argos. All the great Dorian towns, from the borders of the Megarid to the eastern frontier of Arcadia, as above enumerated, appear to have existed in 776 B.C.; Achaia was in the same condition, so far as we are able to judge, as well as Arcadia, except in regard to its southern frontier conterminous with Sparta, of which more will hereafter be said. In respect to the western portion of Peloponnesus, Elis (properly so called) appears to have embraced the same territory in 776 B.C. as in 550 B.C.: but the Pisatid had been recently conquered, and was yet imperfectly subjected by the Eleians; while Triphylia seems to have been quite independent of them. Respecting the south-western promontory of Peloponnesus down to Cape Akritas, we are altogether without positive information; reasons will hereafter be given for believing that it did not at that time form part of the territory of Messenian Dorians.

Of the different races or people whom Herodotus knew in Peloponnesus, he believed three to be original—the Arcadians, the Achæans, and the Kynurians. The Achæans, though belonging indigenously to the peninsula, had yet removed from the southern portion of it to

the northern, expelling the previous Ionian tenants: this is a part of the legend respecting the Dorian conquest or return of the Herakleids, and we can neither verify nor contradict it. But neither the Arcadians nor the Kynurians had ever changed their abodes. Of the latter I have not before spoken, because they were never (so far as history knows them) an independent population. They occupied the larger portion of the territory of Argolis, from the Órneæ, near the northern or Phliasian border, to Thyrea and the Thyreatis, on the Laconian border; and though belonging originally (as Herodotus imagines rather than asserts) to the Ionic race, they had been so long subjects of Argos in his time that almost all evidence of their ante-Dorian condition had vanished.

But the great Dorian states in Peloponnesus—the capital powers in the peninsula—were all originally immigrants according to the belief not only of Herodotus, but of all the Grecian world; so also were the Ætolians of Elis, the Triphylians, and the Dryopes at Hermione and Asine. All these immigrations are so described as to give them a root in the Grecian legendary world: the Triphylians are traced back to Lemnos, as the offspring of the Argonautic heroes, and we are too uniform about them to venture upon any historical guesses. But respecting the Dorians, it may perhaps be possible, by examining the first historical situation in which they are presented to us, to offer some conjectures as to the probable circumstances under which they arrived. The legendary narrative of it has already been given in the first chapter of this volume—that great mythical event called the Return of the Children of Herakles, by which the first establishment of the Dorians in the promised land of Peloponnesus was explained to the full satisfaction of Grecian faith. One single armament and expedition, acting by the special direction of the Deiphian god, and conducted by three brothers, lineal descendants of the principal Achæo-Dorian hero through Hyllus (the eponymus of the principal tribe); the national heroes of the pre-existing population vanquished and expelled, and the greater part of the peninsula both acquired and partitioned at a stroke; the circumstances of the partition adjusted to the historical relations of Laconia and Messenia; the friendly power of Ætolian Elis, with its Olympic games as the bond of union in Peloponnesus, attached to this event as an appendage in the person of Oxylus—all these particulars compose a narrative well calculated to impress the retrospective imagination of a Greek. They exhibit an epical fitness and sufficiency which it would be unseasonable to impair by historical criticism.

The Alexandrine chronology sets down a period of 328 years from the return of the Herakleids to the first Olympiad (1104–776 B.C.), a period measured by the lists of the kings of Sparta, on the trustworthiness of which some remarks have already been offered. Of these 328 years, the first 250, at the least, are altogether barren of facts; and even if we admitted them to be historical, we should have

nothing to recount except a succession of royal names. Being unable either to guarantee the entire list, or to discover any valid test for discriminating the historical and the non-historical items, I here enumerate the Lacedæmonian kings as they appear in Mr. Clinton's *Fasti Hellenici*. There were two joint kings at Sparta, throughout nearly all the historical time of independent Greece, deducing their descent from Herakles through Eurysthenes and Prokles, the twin sons of Aristodemus; the latter being one of those three Herakleid brothers to whom the conquest of the peninsula is ascribed:

SPARTAN KINGS.

Line of Eurysthenes.

Eurysthenes.....	reigned 42 years.
Agis.....	31 "
Echestratus.....	35 "
Labotas.....	37 "
Doryssus.....	29 "
Agesilaus.....	44 "
Archelaus.....	60 "
Teeklus.....	40 "
Alkamenes.....	10 "

Line of Prokles.

Prokles.....	reigned 51 years.
Sous.....	— "
Eurypon.....	— "
Prytanis.....	49 "
Eunomus.....	45 "
Charilaus.....	60 "
Nikander.....	38 "
Theopompus.....	10 "

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Both Theopompus and Alkamenes reigned considerably longer, but the chronologists affirm that the year 776 B.C. (or the first Olympiad) occurred in the tenth year of each of their reigns. It is necessary to add, with regard to this list, that there are some material discrepancies between different authors even as to the names of individual kings, and still more as to the duration of their reigns, as may be seen both in Mr. Clinton's chronology and in Müller's Appendix to the *History of the Dorians*. The alleged sum total cannot be made to agree with the items without great license of conjecture. O. Müller observes, in reference to this Alexandrine chronology, "that our materials only enable us to restore it to its original state, not to verify its correctness." In point of fact they are insufficient even for the former purpose, as the dissensions among learned critics attest.

We have a succession of names, still more barren of facts, in the case of the Dorian sovereigns of Corinth. This city had its own line of Herakleids, descended from Herakles, but not through Hyllus. Hippotes, the progenitor of the Corinthian Herakleids, was reported in the legend to have originally joined the Dorian invaders of the Peloponnesus, but to have quitted them in consequence of having slain the prophet Karnus. The three brothers, when they became masters of the peninsula, sent for Aletes, the son of Hippotes, and placed him in possession of Corinth, over which the chronologists make him begin to reign thirty years after the Herakleid conquest. His successors are thus given:

Aletes.....	reigned 38 years.
Ixion.....	“ 38 “
Agelas.....	“ 37 “
Prymnis.....	“ 35 “
Bacchis.....	“ 35 “
Agelas.....	“ 30 “
Eudemus.....	“ 25 “
Aristomedes.....	“ 35 “
Agemon.....	“ 16 “
Alexander.....	“ 25 “
Telestes.....	“ 12 “
Automenes.....	“ 1 “

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Such was the celebrity of Bacchis, we are told, that those who succeeded him took the name of Bacchiads in place of Aletiads or Herakleids. One year after the accession of Automenes, the family of the Bacchiads generally, amounting to 200 persons, determined to abolish royalty, to constitute themselves a standing oligarchy, and to elect out of their own number an annual prytanis. Thus commenced the oligarchy of the Bacchiads, which lasted for ninety years, until it was subverted by Kypselus in 657 B.C. Reckoning the thirty years previous to the beginning of the reign of Aletes, the chronologists thus provide an interval of 447 years between the return of the Herakleids and the accession of Kypselus, and 357 years between the same period and the commencement of the Bacchiad oligarchy. The Bacchiad oligarchy is unquestionably historical; the conquest of the Herakleids belongs to the legendary world; while the interval between the two is filled up, as in so many other cases, by a mere barren genealogy.

When we jump this vacant space, and place ourselves at the first opening of history, we find that although ultimately Sparta came to hold the first place, not only in Peloponnesus, but in all Hellas, this was not the case at the earliest moment of which we have historical cognizance. Argos, and the neighboring towns connected with her by a bond of semi-religious, semi-political union—Sikyon, Phlius, Epidaurus, and Trœzen—were at first of greater power and consideration than Sparta; a fact which the legend of the Herakleids seems to recognize by making Temenus the eldest brother of the three. And Herodotus assures us that at one time all the eastern coast of Peloponnesus down to Cape Malea, including the island of Kythera, all which came afterward to constitute a material part of Laconia, had belonged to Argos. Down to the time of the first Messenian war, the comparative importance of the Dorian establishments in Peloponnesus appears to have been in the order in which the legend placed them—Argos first, Sparta second, Messene third. It will be seen hereafter that the Argeians never lost the recollection of this early pre-eminence, from which the growth of Sparta had extruded them; and the liberty of entire Hellas was more than once in danger from their disastrous jealousy of a more fortunate competitor.

At a short distance of about three miles from Argos, and at the exact point where that city approaches nearest to the sea, was situated the isolated hillock called Temenion, noticed both by Strabo and Pausanias. It was a small village deriving both its name and its celebrity from the chapel and tomb of the hero Temenus, who was there worshiped by the Dorians; and the statement which Pausanias heard was that Temenus with his invading Dorians had seized and fortified the spot, and employed it as an armed post to make war upon Tisamenus and the Achæans. What renders this report deserving of the greater attention is that the same thing is affirmed with regard to the eminence called Solygeius near Corinth: this too, was believed to be the place which the Dorian assailants had occupied and fortified against the pre-existing Corinthians in the city. Situated close upon the Saronic gulf, it was the spot which invaders landing from that gulf would naturally seize upon, and which Nikias with his powerful Athenian fleet did actually seize and occupy against Corinth in the Peloponnesian war. In early days the only way of overpowering the inhabitants of a fortified town, generally also planted in a position itself very defensible, was that the invaders, intrenching themselves in the neighborhood, harassed the inhabitants and ruined their produce until they brought them to terms. Even during the Peloponnesian war, when the art of besieging had made some progress, we read of several instances in which this mode of aggressive warfare was adopted with efficient results. We may readily believe that the Dorians obtained admittance both into Argos and Corinth in this manner. And it is remarkable that, except Sikyon (which is affirmed to have been surprised by night), these were the only towns in the Argolic region which are said to have resisted them; the story being that Phlius, Epidaurus, and Trœzen had admitted the Dorian intruders without opposition, although a certain portion of the previous inhabitants seceded. We shall hereafter see that the non-Dorian population of Sikyon and Corinth still remained considerable.

The separate statements which we thus find, and the position of the Temenion and the Solygeius, lead to two conjectures—first, that the acquisitions of the Dorians in Peloponnesus were also isolated and gradual, not at all conformable to the rapid strides of the old Herakleid legend; next, that the Dorian invaders of Argos and Corinth made their attack from the Argolic and the Saronic gulfs by sea and not by land. It is indeed difficult to see how they can have got to the Temenion in any other way than by sea; and a glance at the map will show that the eminence Solygeius presents itself, with reference to Corinth, as the nearest and most convenient holding-ground for a maritime invader, conformably to the scheme of operations laid by Nikias. To illustrate the supposition of a Dorian attack by sea on Corinth, we may refer to a story quoted from Aristotle (which we find embodied in the explanation of an old adage) representing Hip-

potes, the father of Aletes, as having crossed the Maliac gulf (the sea immediately bordering on the ancient Malians, Dryopians, and Dorians) in ships for the purpose of colonizing. And if it be safe to trust the mention of Dorians in the *Odyssey*, as a part of the population of the island of Krete, we there have an example of Dorian settlements which must have been effected by sea, and that too at a very early period. "We must suppose," observes O. Müller, in reference to these Kretan Dorians, "that the Dorians pressed by want or restless from inactivity, constructed piratical canoes, manned these frail and narrow barks with soldiers who themselves worked at the oar, and thus being changed from mountaineers into seamen—the Normans of Greece—set sail for the distant island of Krete." In the same manner we may conceive the expeditions of the Dorians against Argos and Corinth to have been effected; and whatever difficulties may attach to this hypothesis, certain it is that the difficulties of a long land march, along such a territory as Greece, are still more serious.

The supposition of Dorian emigrations by sea from the Maliac gulf to the north-eastern promontory of Peloponnesus, is farther borne out by the analogy of the Dryopes or Dryopians. During the historical times, this people occupied several detached settlements in various parts of Greece, all maritime, and some insular: they were found at Hermione, Asine, and Eion, in the Argolic peninsula (very near to the important Dorian towns constituting the Amphiktyony of Argos); at Styra and Karystus in the island of Eubœa; in the island of Kythnos, and even at Cyprus. These dispersed colonies can only have been planted by expeditions over the sea. Now we are told that the original Dryopis, the native country of this people, comprehended both the territory near the river Spercheius, and north of Ceta, afterward occupied by the Malians, as well as the neighboring district south of Ceta, which was afterward called Doris. From hence the Dryopians were expelled—according to one story, by the Dorians; according to another, by Herakles and the Malians: however this may be, it was from the Maliac gulf that they started on shipboard in quest of new homes, which some of them found on the headlands of the Argolic peninsula. And it was from this very country, according to Herodotus, that the Dorians also set forth, in order to reach Peloponnesus. Nor does it seem unreasonable to imagine that the same means of conveyance which bore the Dryopians from the Maliac gulf to Hermione and Asine also carried the Dorians from the same place to the Temenion and the hill Solygeius.

The legend represents Sikyon, Epidaurus, Trœzen, Phlius, Kleonæ, as all occupied by Dorian colonists from Argos, under the different sons of Temenus: the first three are on the sea, and fit places for the occupation of maritime invaders. Argos and the Dorian towns in and near the Argolic peninsula are to be regarded as a cluster of settlements

by themselves, completely distinct from Sparta and the Messenian Stenyklerus, which appear to have been formed under totally different conditions. First, both of them are very far inland—Stenyklerus not easy, Sparta very difficult of access from the sea; next, we know that the conquests of Sparta were gradually made down the valley of the Eurotas seaward. Both these acquisitions present the appearance of having been made from the land side, and perhaps in the direction which the Herakleid legend describes—by warriors entering Peloponnesus across the narrow mouth of the Corinthian gulf through the aid or invitation of those Ætolian settlers who at the same time colonized Elis. The early and intimate connection (on which I shall touch presently) between Sparta and the Olympic games as administered by the Elians, as well as the leading part ascribed to Lykurgus in the constitution of the solemn Olympic truce, tend to strengthen such a persuasion.

How Sparta came constantly to gain upon Argos will be matter for future explanation; at present it is sufficient to remark that the ascendancy of Argos was derived not exclusively from her own territory, but came in part from her position as metropolis of an alliance of autonomous neighboring cities, all Dorian and all colonized from herself—and this was an element of power essentially fluctuating. What Thebes was to the cities of Bœotia, of which she either was, or professed to have been, the founder—the same was Argos in reference to Kleonæ, Phlius, Sikyon, Epidaurus, Trœzen, and Ægina. These towns formed, in mythical language, “the lot of Temenus,” in real matter of fact the confederated allies or subordinates of Argos: the first four of them were said to have been *Dorized* by the sons or immediate relatives of Temenus, and the kings of Argos, as acknowledged descendants of the latter, claimed and exercised a sort of suzeraineté over them. Hermione, Asine, and Nauplia seem also to have been under the supremacy of Argos, though not colonies. But this supremacy was not claimed directly and nakedly: agreeably to the ideas of the time, the ostensible purposes of the Argeian confederacy or Amphiktyony were religious, though its secondary, and not less real effects, were political. The great patron-god of the league was Apollo Pythæus, in whose name the obligations incumbent on the members of the league were imposed. While in each of the confederated cities there was a temple to this god, his most holy and central sanctuary was on the Larissa or acropolis of Argos. At this central Argeian sanctuary solemn sacrifices were offered by Epidaurus as well as by other members of the confederacy, and as it should seem, accompanied by money-payments—which the Argeians, as chief administrators on behalf of the common god, took upon them to enforce against defaulters, and actually tried to enforce during the Peloponnesian war against Epidaurus. On another occasion, during the 66th Olympiad (B.C. 514), they imposed the large fine of 500 talents upon each

of the two states Sikyon and Ægina, for having lent ships to the Spartan king Kleomenes wherewith he invaded the Argæian territory. The Æginetans set the claim at defiance, but the Sikyonians acknowledged its justice, and only demurred to its amount, professing themselves ready to pay 100 talents. There can be no doubt that at this later period the ascendancy of Argos over the members of her primitive confederacy had become practically inoperative; but the tenor of the cases mentioned shows that her claims were revivals of bygone privileges, which had once been effective and valuable.

How valuable the privileges of Argos were, before the great rise of the Spartan power—how important an ascendancy they conferred in the hands of an energetic man, and how easily they admitted of being used in furtherance of ambitious views—is shown by the remarkable case of Pheidon the Temenid. The few facts which we learn respecting this prince exhibit to us, for the first time, something like a real position of parties in the Peloponnesus, wherein the actual conflict of living, historical men and cities comes out in tolerable distinctness.

Pheidon was designated by Ephorus as the tenth, and by Theopompus as the sixth in lineal descent from Temenus. Respecting the date of his existence, opinions the most discrepant and irreconcilable have been delivered; but there seems good reason for referring him to the period a little before and a little after the 8th Olympiad—between 770 B.C. and 730 B.C. Of the preceding kings of Argos we hear little; one of them, Eratus, is said to have expelled the Dryopian inhabitants of Asine from their town on the Argolic peninsula, in consequence of their having co-operated with the Spartan king Nikander when he invaded the Argæian territory, seemingly during the generation preceding Pheidon; there is another, Damokratidas, whose date cannot be positively determined, but he appears rather as subsequent than as anterior to Pheidon. We are informed, however, that these anterior kings, even beginning with Medon, the grandson of Temenus, had been forced to submit to great abridgment of their power and privileges, and that a form of government substantially popular, though nominally regal, had been established. Pheidon, breaking through the limits imposed, made himself despot of Argos. He then re-established the power of Argos over all the cities of her confederacy, which had before been so nearly dissolved as to leave all the members practically independent. Next, he is said to have acquired dominion over Corinth, and to have endeavored to assure it by treacherously entrapping 1000 of her warlike citizens; but his artifice was divulged and frustrated by Abron, one of his confidential friends. He is farther reported to have aimed at extending his sway over the greater part of Peloponnesus—laying claim, as the descendant of Herakles through the eldest son of Hyllus, to all the cities which that restless and irresistible hero had ever taken. According to Grecian

ideas, this legendary title was always seriously construed and often admitted as conclusive; though of course, where there were strong opposing interests, reasons would be found to elude it. Pheidon would have the same ground of right as that which, 250 years afterward, determined the Herakleid Dorieus, brother of Kleomenes, king of Sparta, to acquire for himself the territory near Mount Eryx in Sicily, because his progenitor Herakles had conquered it before him. So numerous, however, were the legends respecting the conquests of Herakles, that the claim of Pheidon must have covered the greater part of Peloponnesus, except Sparta and the plain of Messene, which were already in the hands of Herakleids.

Nor was the ambition of Pheidon satisfied even with these large pretensions. He farther claimed the right of presiding at the celebration of those religious games or Agones which had been instituted by Herakles—and among these was numbered the Olympic Agon, then, however, enjoying but a slender fraction of the luster which afterward came to attach to it. The presidency of any of the more celebrated festivals current throughout Greece was a privilege immensely prized. It was at once dignified and lucrative, and the course of our history will present more than one example in which blood was shed to determine what state should enjoy it. Pheidon marched to Olympia, at the epoch of the 8th recorded Olympiad, or 747 B.C.; on the occasion of which event we are made acquainted with the real state of parties in the peninsula.

The plain of Olympia—now ennobled only by immortal recollections, but once crowded with all the decorations of religion and art, and forming for many centuries the brightest center of attraction known in the ancient world—was situated on the river Alpheius in the territory called the Pisatid, hard by the borders of Arcadia. At what time its agonistic festival, recurring every fourth year at the first full moon after the summer solstice, first began or first acquired its character of special sanctity, we have no means of determining. As with so many of the native waters of Greece—we follow the stream upward to a certain point, but the fountain-head and the earlier flow of history are buried under mountains of unsearchable legend. The first celebration of the Olympic contests was ascribed by Grecian legendary faith to Herakles—and the site of the place, in the middle of the Pisatid with its eight small townships, is quite sufficient to prove that the inhabitants of that little territory were warranted in describing themselves as the original administrators of the ceremony. But this state of things seems to have been altered by the Ætolian settlement in Elis, which is represented as having been conducted by Oxylyus and identified with the return of the Herakleids. The Ætolo-Eleians, bordering upon the Pisatid to the north, employed their superior power in subduing their weaker neighbors, who thus lost their autonomy and became annexed to the territory of Elis. It was the general rule throughout Greece that a

victorious state undertook to perform the current services of the conquered people toward the gods—such services being conceived as attaching to the soil. Hence the celebration of the Olympic games became numbered among the incumbencies of Elis, just in the same way as the worship of the Eleusinian Demeter, when Eleusis lost its autonomy, was included among the religious obligations of Athens. The Pisatans, however, never willingly acquiesced in this absorption of what had once been their separate privilege. They long maintained their conviction that the celebration of the games was their right, and strove on several occasions to regain it. Of those occasions the earliest, so far as we hear, was connected with the intervention of Pheidon. It was at their invitation that the king of Argos went to Olympia and celebrated the games himself, in conjunction with the Pisatans, as the lineal successor of Herakles; while the Elians, being thus forcibly dispossessed, refused to include the 8th Olympiad in their register of the victorious runners. But their humiliation did not last long, for the Spartans took their part, and the contest ended in the defeat of Pheidon. In the next Olympiad, the Elican management and the regular enrollment appear as before. The Spartans are even said to have confirmed Elis in her possession both of Pisatis and Triphylia.

Unfortunately these scanty particulars are all which we learn respecting the armed conflict at the 8th Olympiad, in which the religious and the political grounds of quarrel are so intimately blended—as we shall find to be often the case in Grecian history. But there is one act of Pheidon yet more memorable, of which also nothing beyond a meager notice has come down to us. He first coined both copper and silver money in Ægina, and first established a scale of weights and measures, which through his influence became adopted throughout Peloponnesus, and acquired ultimately footing both in all the Dorian states, and in Bœotia, Thessaly, northern Hellas generally, and Macedonia—under the name of the Æginæan scale. There arose subsequently another rival scale in Greece, called the Euboic, differing considerably from the Æginæan. We do not know at what time the Euboic came in, but it was employed both at Athens and in the Ionic cities generally, as well as in Eubœa—being modified at Athens, so far as money was concerned, by Solon's debasement of the coinage.

The copious and valuable information contained in M. Boeckh's recent publication on metrology has thrown new light upon these monetary and statical scales. He has shown that both the Æginæan and the Euboic scales—the former standing to the latter in the proportion of 6 to 5—had contemporaneous currency in different parts of the Persian empire; the divisions and denominations of the scale being the same in both—100 drachmæ to a mina, and sixty minæ to a talent. The Babylonian talent, mina, and drachma are identical with the Æginæan; the word mina is of Asiatic origin; and it has now

been rendered highly probable that the scale circulated by Pheidon was borrowed immediately from the Phœnicians, and by them originally from the Babylonians. The Babylonian, Hebraic, Phœnician, Egyptian, and Grecian scales of weight (which were subsequently followed wherever coined money was introduced) are found to be so nearly conformable as to warrant a belief that they are all deduced from one common origin, and that origin the Chaldean priesthood of Babylon. It is to Pheidon, and to his position as chief of the Argeian confederacy, that the Greeks owe the first introduction of the Babylonian scale of weight, and the first employment of coined and stamped money.

If we maturely weigh the few but striking acts of Pheidon which have been preserved to us, and which there is no reason to discredit, we shall find ourselves introduced to an early historical state of Peloponnesus very different from that to which another century will bring us. That Argos, with the federative cities attached to her, was at this early time decidedly the commanding power in that peninsula, is sufficiently shown by the establishment and reception of the Pheidonian weights, measures, and monetary system—while the other incidents mentioned completely harmonize with the same idea. Against the oppression of Elis, the Pisatans invoked Pheidon—partly as exercising a primacy in Peloponnesus, just as the inhabitants of Lepreum in Triphylia, three centuries afterward, called in the aid of Sparta for the same object, at a time when Sparta possessed the headship—and partly as the lineal representative of Herakles, who had founded those games from the management of which they had been unjustly extruded. On the other hand, Sparta appears as a second-rate power. The Æginæan scale of weight and measure was adopted there as elsewhere—the Messenian Dorians were still equal and independent—and we find Sparta interfering to assist Elis by virtue of an obligation growing (so the legend represents it) out of the common Ætolo-Dorian immigration; not at all from any acknowledged primacy, such as we shall see her enjoying hereafter. The first coinage of copper and silver money is a capital event in Grecian history, and must be held to imply considerable commerce as well as those extensive views which belong only to a conspicuous and leading position. The ambition of Pheidon to resume all the acquisitions made by his ancestor Herakles suggests the same large estimate of his actual power. He is characterized as a despot, and even as the most insolent of all despots: how far he deserved such a reputation we have no means of judging. We may remark, however, that he lived before the age of despots or tyrants, properly so called, and before the Herakleid lineage had yet lost its primary half-political, half-religious character. Moreover, the later historians have invested his actions with a color of exorbitant aggression, by applying them to a state of things which belonged to their time, and not to his. Thus Ephorus represents him as having deprived the

Lacedæmonians of the headship of Peloponnesus, which they never possessed until long after him—and also as setting at nought the sworn inviolability of the territory of the Eleians, enjoyed by the latter as celebrators of the Olympic games; whereas the Agonothesia, or right of superintendence claimed by Elis, had not at that time acquired the sanction of prescription—while the conquest of Pisa by the Eleians themselves had proved that this sacred function did not protect the territory of a weaker people.

How Pheidon fell, and how the Argeians lost that supremacy which they once evidently possessed, we have no positive details to inform us; with respect to the latter points, however, we can discern a sufficient explanation. The Argeians stood predominant as an entire and unanimous confederacy, which required a vigorous and able hand to render its internal organization effective or its ascendancy respected without. No such leader afterward appeared at Argos, the whole history of which city is destitute of eminent individuals: her line of kings continued at least down to the Persian war, but seemingly with only titular functions, for the government had long been decidedly popular. The statements which represent the government as popular anterior to the time of Pheidon appear unworthy of trust. That prince is rather to be taken as wielding the old, undiminished prerogatives of the Herakleid kings, but wielding them with unusual effect—enforcing relaxed privileges, and appealing to the old heroic sentiment in reference to Herakles, rather than revolutionizing the existing relations either of Argos or of Peloponnesus. It was, in fact, the great and steady growth of Sparta, for three centuries after the Lykurgæan institutions, which operated as a cause of subversion to the previous order of command and obedience in Greece.

The assertion made by Herodotus—that in earlier times the whole eastern coast of Laconia, as far as Cape Malea, including the island of Kythera and several other islands, had belonged to Argos—is referred by O. Müller to about the 50th Olympiad, or 580 B.C. Perhaps it had ceased to be true at that period; but that it was true in the age of Pheidon, there seem good grounds for believing. What is probably meant is that the Dorian towns on this coast, Prasîæ, Zarex, Epidaurus Limera, and Bœæ, were once autonomous, and members of the Argeian confederacy; a fact highly probable, on independent evidence, with respect to Epidaurus Limera, inasmuch as that town was a settlement from Epidaurus in the Argolic peninsula: and Bœæ, too, had its own ækist and eponymus, the Herakleid Bœus, no way connected with Sparta—perhaps derived from the same source as the name of the town Bœon in Doris. The Argeian confederated towns would thus comprehend the whole coast of the Argolic and Saronic gulfs, from Kythera as far as Ægina, besides other islands which we do not know: Ægina had received a colony of Dorians from Argos and Epidaurus, upon which latter town it

continued for some time in a state of dependence. It will at once be seen that this extent of coast implies a considerable degree of commerce and maritime activity. We have besides to consider the range of Doric colonies in the southern islands of the Ægean and in the south-western corner of Asia Minor—Krete, Kos, Rhodes (with its three distinct cities), Halikarnassus, Knidus, Myndus, Nisyrus, Syme, Karpauthus, Kalydna, etc. Of the Doric establishments here named, several are connected (as has been before stated) with the great emigration of the Temenid Althæmenes from Argos: but what we particularly observe is that they are often referred as colonies promiscuously to Argos, Trœzen, Epidaurus—more frequently, however, as it seems, to Argos. All these settlements are doubtless older than Pheidon, and we may conceive them as proceeding conjointly from the allied Dorian towns in the Argolic peninsula, at a time when they were more in the habit of united action than they afterward became: a captain of emigrants selected from the line of Herakles and Temenus was suitable to the feelings of all of them. We may thus look back to a period, at the very beginning of the Olympiads, when the maritime Dorians on the east of Peloponnesus maintained a considerable intercourse and commerce not only among themselves, but also with their settlements on the Asiatic coast and islands. That the Argolic peninsula formed an early center for maritime rendezvous, we may farther infer from the very ancient Amphiktyony of the seven cities (Hermione, Epidaurus, Ægina, Athens, Prasie, Nauplia, and the Minyeian Orchomenus), on the holy island of Kalauria, off the harbor of Trœzen.

The view here given of the early ascendancy of Argos, as the head of the Peloponnesian Dorians and the metropolis of the Asiatic Dorians, enables us to understand the capital innovation of Pheidon—the first coinage, and the first determinate scale of weight and measure known in Greece. Of the value of such improvements, in the history of Grecian civilization, it is superfluous to speak, especially when we recollect that the Hellenic states, having no political unity, were only held together by the aggregate of spontaneous uniformities, in language, religion, sympathies, recreations, and general habits. We see both how Pheidon came to contract the wish, and how he acquired the power, to introduce throughout so much of the Grecian world a uniform scale. We also see that the Asiatic Dorians form the link between him and Phœnicia, from whence the scale was derived, just as the Euboic scale came, in all probability, through the Ionic cities in Asia, from Lydia. It is asserted by Ephorus, and admitted even by the ablest modern critics, that Pheidon first coined money “in Ægina:” other authors (erroneously believing that his scale was the Euboic scale) alleged that his coinage had been carried on “in a place of Argos called Eubœa.” Now both these statements appear highly improbable, and both are traceable to the same mistake—of supposing that the title, by which the scale had come to be

commonly known must necessarily be derived from the place in which the coinage had been struck. There is every reason to conclude that what Pheidon did was done in Argos, and nowhere else: his coinage and scale were the earliest known in Greece, and seem to have been known by his own name, "the Pheidonian measures," under which designation they were described by Aristotle in his account of the constitution of Argos. They probably did not come to bear the specific epithet of *Æginæan* until there was another scale in vogue, the *Euboic*, from which to distinguish them; and both the epithets were probably derived, not from the place where the scale first originated but from the people whose commercial activity tended to make them most generally known—in the one case, the *Æginetans*; in the other case the inhabitants of Chalkis and Eretria. I think, therefore, that we are to look upon the Pheidonian measures as emanating from Argos, and as having no greater connection, originally, with *Ægina* than with any other city dependent upon Argos.

There is, moreover, another point which deserves notice. What was known by the name of the *Æginæan* scale, as contrasted with and standing in a definite ratio (6 to 5) with the *Euboic* scale, related only to weight and money, so far as our knowledge extends: we have no evidence to show that the same ratio extended either to measures of length or measures of capacity. But there seems ground for believing that the Pheidonian regulations, taken in their full comprehension, embraced measures of capacity as well as weights: Pheidon, at the same time when he determined the talent, mina, and drachm, seems also to have fixed the dry and liquid measures—the medimnus and metretes, with their parts and multiples: and there existed Pheidonian measures of capacity, though not of length, so far as we know. The *Æginæan* scale may thus have comprised only a portion of what was established by Pheidon, namely that which related to weight and money.

CHAPTER V.

ÆTOLO-DORIAN IMMIGRATION INTO PELOPONNESUS—ELIS, LACONIA, AND MESSENIA.

It has already been stated that the territory properly called Elis, apart from the enlargement which it acquired by conquest, included the westernmost land in Peloponnesus, south of Achaia, and west of Mount Pholoe and Olenus in Arcadia—but not extending so far southward as the river Alpheiús, the course of which lay along the southern portion of Pisatis and on the borders of Triphyly. This

territory, which appears in the *Odyssey* as "the divine Elis, where the Epeians hold sway," is in the historical times occupied by a population of Ætolian origin. The connection of race between the historical Eleians and the historical Ætolians was recognized by both parties, nor is there any ground for disputing it.

That Ætolian invaders or immigrants into Elis would cross from Naupaktus or some neighboring point in the Corinthian gulf, is in the natural course of things—and such is the course which Oxylyus, the conductor of the invasion, is represented by the Herakleid legend as taking. That legend (as has been already recounted) introduces Oxylyus as the guide of the three Herakleid brothers—Temenus, Kresphontes, and Aristodemus—and as stipulating with them that in the new distribution about to take place of Peloponnesus, he shall be allowed to possess the Eleian territory, coupled with many holy privileges as to the celebration of the Olympic games.

In the preceding chapter I have endeavored to show that the settlements of the Dorians in and near the Argolic peninsula, so far as the probabilities of the case enable us to judge, were not accomplished by any inroad in this direction. But the localities occupied by the Dorians of Sparta, and by the Dorians of Stenyklerus in the territory called Messene, lead us to a different conclusion. The easiest and most natural road through which immigrants could reach either of these two spots is through the Eleian and the Pisatid country. Colonel Leake observes that the direct road from the Eleian territory to Sparta, ascending the valley of the Alpheius near Olympia to the sources of its branch the Theius, and from thence descending the Eurotas, affords the only easy march toward that very inaccessible city and both ancients and moderns have remarked the vicinity of the source of the Alpheius to that of the Eurotas. The situation of Stenyklerus and Andania, the original settlements of the Messenian Dorians, adjoining closely the Arcadian Parrhasii, is only at a short distance from the course of the Alpheius; being thus reached most easily by the same route. Dismissing the idea of a great collective Dorian armament, powerful enough to grasp at once the entire peninsula—we may conceive two moderate detachments of hardy mountaineers from the cold regions in and near Doris, attaching themselves to the Ætolians their neighbors, who were proceeding to the invasion of Elis. After having aided the Ætolians both to occupy Elis and to subdue the Pisatid, these Dorians advanced up the valley of the Alpheius in quest of settlements for themselves. One of these bodies ripens into the stately, stubborn, and victorious Spartans; the other into the short-lived, trampled, and struggling Messenians.

Amid the darkness which overclouds these original settlements, we seem to discern something like special causes to determine both of them. With respect to the Spartan Dorians, we are told that a person named Philonomus betrayed Sparta to them, persuading the

sovereign in possession to retire with his people into the habitations of the Ionians in the north of the peninsula—and that he received as a recompense for this acceptable service Amyklæ with the district around it. It is farther stated—and this important fact there seems no reason to doubt—that Amyklæ, though only twenty stadia, or two miles and a half, distant from Sparta, retained both its independence and its Achæan inhabitants long after the Dorian immigrants had acquired possession of the latter place, and was only taken by them under the reign of Teleklus, one generation before the first Olympiad. Without presuming to fill up by conjecture incurable gaps in the statements of our authorities, we may from hence reasonably presume that the Dorians were induced to invade, and enabled to acquire, Sparta by the invitation and assistance of a party in the interior of the country. Again, with respect to the Messenian Dorians, a different, but not less effectual temptation was presented by the alliance of the Arcadians in the south-western portion of that central region of Peloponnesus. Kresphontes, the Herakleid leader, it is said, espoused the daughter of the Arcadian king Kypselus, which procured for him the support of a powerful section of Arcadia. His settlement at Stenyklerus was a considerable distance from the sea, at the north-east corner of Messenia, close to the Arcadian frontier; and it will be seen hereafter that this Arcadian alliance is a constant and material element in the disputes of the Messenian Dorians with Sparta.

We may thus trace a reasonable sequence of events, showing how two bodies of Dorians, having first assisted the Ætolo-Eleians to conquer the Pisatid, and thus finding themselves on the banks of the Alpheius, followed the upward course of that river, the one to settle at Sparta, the other at Stenyklerus. The historian Ephorus, from whom our scanty fragments of information respecting these early settlements are derived—it is important to note that he lived in the age immediately succeeding the first foundation of Messene as a city, the restitution of the long-exiled Messenians, and the amputation of the fertile western half of Laconia for their benefit, by Epameinondas—imparts to these proceedings an immediate decisiveness of effect which does not properly belong to them; as if the Spartans had become at once possessed of all Laconia, and the Messenians of all Messenia; Pausanias, too, speaks as if the Arcadians collectively had assisted and allied themselves with Kresphontes. This is the general spirit which pervades his account, though the particular facts, in so far as we find any such, do not always harmonize with it. Now we are ignorant of the pre-existing divisions of the country, either east or west of Mount Taygetus, at the time when the Dorians invaded it. But to treat the one and the other as interregal kingdoms, handed over at once to two Dorian leaders, is an illusion borrowed from the old legend, from the historicizing fancies of Ephorus, and from the fact that in the well-known

times this whole territory came to be really united under the Spartan power.

At what date the Dorian settlements at Sparta and Stenyklerus were effected we have no means of determining. Yet that there existed between them in the earliest times a degree of fraternity which did not prevail between Lacedæmon and Argos, we may fairly presume from the common temple, with joint religious sacrifices, of Artemis Limnatis (or Artemis on the Marsh) erected on the confines of Messenia and Laconia. Our first view of the two, at all approaching to distinctness, seems to date from a period about half a century earlier than the first Olympiad (776 B.C.)—about the reign of king Teleklus of the Eurystheneid or Agid line, and the introduction of the Lykurgian discipline. Teleklus stands in the list as the eighth king dating from Eurysthenes. But how many of the seven kings before him are to be considered as real persons—or how much, out of the brief warlike expeditions ascribed to them, is to be treated as authentic history—I pretend not to define.

The earliest determinable event in the *internal* history of Sparta is the introduction of the Lykurgian discipline; the earliest *external* events are the conquest of Amyklæ, Pharis, and Geronthræ, effected by king Teleklus, and the first quarrel with the Messenians, in which that prince was slain. When we come to see how deplorably great was the confusion and ignorance which reigned with reference to a matter so pre-eminently important as Lykurgus and his legislation, we shall not be inclined to think that facts much less important, and belonging to an earlier epoch, can have been handed down upon any good authority. And in like manner, when we learn that Amyklæ, Pharis, and Geronthræ (all south of Sparta, and the first only two and a half miles distant from that city) were independent of the Spartans until the reign of Teleklus, we shall require some decisive testimony before we can believe that a community, so small and so hemmed in as Sparta must then have been, had in earlier times undertaken expeditions against Helos on the sea-coast, against Kleitor on the extreme northern side of Arcadia, against the Kynurians, or against the Argeians. If Helos and Kynuria were conquered by these early kings, it appears that they had to be conquered a second time by kings succeeding Teleklus. It would be more natural that we should hear when and how they conquered the places nearer to them—Sellasia, or Belemina, the valley of the Cenus or the upper valley of the Eurotas. But these seem to be assumed as matters of course; the proceedings ascribed to the early Spartan kings are such only as might beseem the palmy days when Sparta was undisputed mistress of all Laconia.

The succession of Messenian kings, beginning with Kresphontes, the Herakleid brother, and continuing from father to son—Æpytus, Glaukus, Isthmius, Dotadas, Subotas, Phintas, the last being contemporary with Teleklus—is still less marked by incident than that

of the early Spartan kings. It is said that the reign of Kresphontes was troubled, and himself ultimately slain, by mutinies among his subjects; Æpytus, then a youth, having escaped into Arcadia, was afterward restored to the throne by the Arcadians, Spartans, and Argeians. From Æpytus the Messenian line of kings are stated to have been denominated Æpytids in preference to Herakleids—which affords another proof of their intimate connection with the Arcadians, since Æpytus was a very ancient name in Arcadian heroic antiquity.

There is considerable resemblance between the alleged behavior of Kresphontes on first settling at Stenyklerus, and that of Eurysthenes and Prokles at Sparta—so far as we gather from statements, alike meager and uncertified, resting on the authority of Ephorus. Both are said to have tried to place the pre-existing inhabitants of the country on a level with their own Dorian bands; both provoked discontents and incurred obloquy, with their contemporaries as well as with posterity, by the attempt; nor did either permanently succeed. Kresphontes was forced to concentrate all his Dorians in Stenyklerus, while, after all the discontents ended in his violent death. And Agis, the son of Eurysthenes, is said to have reversed all the liberal tentatives of his father, so as to bring the whole of Laconia into subjection and dependence on the Dorians at Sparta, with the single exception of Amyklæ. So odious to the Spartan Dorians was the conduct of Eurysthenes that they refused to acknowledge him as their ækist, and conferred that honor upon Agis; the two lines of kings being called Agiads and Eurypontids, instead of Eurystheneids and Prokleids. We see in these statements the same tone of mind as that which pervades the Panathenaic oration of Isokrates, the master of Ephorus—the facts of an unknown period so colored as to suit an ideal of haughty Dorian exclusiveness.

Again, as Eurysthenes and Prokles appear, in the picture of Ephorus, to carry their authority at once over the whole of Laconia, so too does Kresphontes over the whole of Messenia—over the entire south-western region of Peloponnesus, westward of Mount Taygetus and Cape Tænarus, and southward of the river Neda. He sends an envoy to Pylus and Rhium, the western and southern portions of the south-western promontory of Peloponnesus, treating the entire territory as if it were one sovereignty, and inviting the inhabitants to submit under equal laws. But it has already been observed that this supposed oneness and indivisibility is not less uncertified in regard to Messenia than in regard to Laconia. How large a proportion of the former territory these kings of Stenyklerus may have ruled, we have no means of determining, but there were certainly portions of it which they did not rule—not merely during the reign of Teleklus at Sparta, but still later, during the first Messenian war. For not only we are informed that Teleklus established three townships, Poieessa, Echeiæ, and Tragium, near the Messenian gulf and on the

course of the river Nedon, but we read also a farther matter of evidence in the roll of Olympic victors. Every competitor for the prize at one of these great festivals was always entered as member of some autonomous Hellenic community, which constituted his title to approach the lists: if successful, he was proclaimed with the name of the community to which he belonged. Now, during the first ten Olympiads seven winners are proclaimed as Messenians; in the eleventh Olympiad we find the name of Oxythemis, Koronæus—Oxythemis, not of Koroneia in Bœotia, but of Korone in the western bend of the Messenian gulf, some miles on the right bank of the Pamisus, and a considerable distance to the north of the modern Coron. Now, if Korone had then been comprehended in Messenia, Oxythemis would have been proclaimed as a Messenian, like the seven winners who preceded him; and the fact of his being proclaimed as a Koronæan proves that Korone was then an independent community, not under the dominion of the Dorians of Stenyklerus. It seems clear, therefore, that the latter did not reign over the whole territory commonly known as Messenia, though we are unable to assign the proportion of it which they actually possessed.

The Olympic festival, in its origin doubtless a privilege of the neighboring Pisatans, seems to have derived its great and gradually expanding importance from the Ætolo-Eleian settlement in Peloponnesus, combined with the Dorians of Laconia and Messenia. Lykurgus of Sparta and Iphitus of Elis are alleged to have joined their efforts for the purpose of establishing both the sanctity of the Olympic truce and the inviolability of the Eleian territory. Hence, though this tale is not to be construed as matter of fact, we may see that the Lacedæmonians regarded the Olympic games as a portion of their own antiquities. Moreover, it is certain both that the dignity of the festival increased simultaneously with their ascendancy, and that their peculiar fashions were very early introduced into the practice of the Olympic competitors. Probably the three bands of co-operating invaders, Ætolians and Spartan and Messenian Dorians, may have adopted this festival as a periodical renovation of mutual union and fraternity; from which cause the games became an attractive center for the western portion of Peloponnesus, before they were much frequented by people from the eastern, or still more from extra-Peloponnesian Hellas. For it cannot be altogether accidental, when we read the names of the first twelve proclaimed Olympic victors (occupying nearly half a century from 776 B.C. downward), to find that seven of them are Messenians, three Eleians, one from Dyme in Achaia, and one from Korone; while after the twelfth Olympiad, Corinthians and Megarians and Epidaurians begin to occur, later still, extra-Peloponnesian victors. We may reasonably infer from hence that the Olympic ceremonies were at this early period chiefly frequented by visitors and competitors from the western regions of Peloponnesus, and that the affluence to them from the more distant

parts of the Hellenic world did not become considerable until the first Messenian war had closed.

Having thus set forth the conjectures, to which our very scanty knowledge points, respecting the first establishment of the Ætolian and Dorian settlements in Elis, Laconia, and Messenia, connected as they are with the steadily-increasing dignity and frequentation of the Olympic festival, I proceed in the next chapter to that memorable circumstance which both determined the character and brought about the political ascendancy, of the Spartans separately—I mean the laws and discipline of Lykurgus.

Of the pre-existing inhabitants of Laconia and Messenia, whom we are accustomed to call Achæans and Pylians, so little is known, that we cannot at all measure the difference between them and their Dorian invaders, either in dialect, in habits, or in intelligence. There appear no traces of any difference of dialect among the various parts of the population of Laconia; the Messenian allies of Athens, in the Peloponnesian war, speak the same dialect as the Helots, and the same also as the Ambrakiotie colonists from Corinth—all Doric. Nor are we to suppose that the Doric dialect was at all peculiar to the people called Dorians. As far as can be made out by the evidence of inscriptions, it seems to have been the dialect of the Phokians, Delphians, Lokrians, Ætolians, and Achæans of Phthiotis: with respect to the latter, the inscriptions of Thaumaki in Achæa Phthiotis afford a proof the more curious and the more cogent of native dialect, because the Phthiots were both immediate neighbors and subjects of the Thessalians, who spoke a variety of the Æolic. So too, within Peloponnesus, we find evidences of Doric dialect among the Achæans in the north of Peloponnesus—the Dryopie inhabitants of Hermione—and the Eleuthero-Lacones, or Laconian townships (compounded of Periæki and Helots), emancipated by the Romans in the second century B.C. Concerning the speech of that population whom the invading Dorians found in Laconia, we have no means of judging; the presumption would rather be that it did not differ materially from the Doric. Thucydides designates the Corinthians, whom the invading Dorians attacked from the hill Solymeis, as being Æolians, and Strabo speaks both of the Achæans as an Æolic nation and of the Æolic dialect as having been originally preponderant in Peloponnesus. But we do not readily see what means of information either of these authors possessed respecting the speech of a time which must have been four centuries anterior even to Thucydides.

Of that which is called the Æolic dialect there are three marked and distinguishable varieties—the Lesbian, the Thessalian, and the Bœotian; the Thessalian forming a mean term between the other two. Ahrens has shown that the ancient grammatical critics are accustomed to affirm peculiarities, as belonging to the Æolic dialect generally, which in truth belong only to the Lesbian variety of it, or

to the poems of Alkæus and Sappho, which these critics attentively studied. Lesbian, Æolic, Thessalian Æolic, and Boeotian Æolic, are all different; and if, abstracting from these differences, we confine our attention to that which is common to all three, we shall find little to distinguish this abstract Æolic from the abstract Doric, or that which is common to the many varieties of the Doric dialect. These two are sisters, presenting both of them more or less the Latin side of the Greek language, while the relationship of either of them to the Attic and Ionic is more distant. Now it seems that (putting aside Attica) the speech of all Greece, from Perrhæbia and Mount Olympus to Cape Malea and Cape Akritas, consisted of different varieties either of the Doric or of the Æolic dialect; this being true (as far as we are able to judge) not less of the aboriginal Arcadians than of the rest. The Laconian dialect contained more specialties of its own, and approached nearer to the Æolic, and to the Eleian, than any other variety of the Dorian: it stands at the extreme of what has been classified as the strict Dorian—that is, the farthest removed from Ionic and Attic. The Kretan towns manifest also a strict Dorism; as well as the Lacedæmonian colony of Tarentum, and seemingly most of the Italiotic Greeks, though some of them are called Achæan colonies. Most of the other varieties of the Doric dialect (Phokian, Lokrian, Delphian, Achæan of Phthiotis) exhibit a form departing less widely from the Ionic and Attic: Argos and the towns in the Argolic peninsula seem to form a stepping-stone between the two.

These positions represent all our scanty information respecting those varieties of Grecian speech which are not known to us by written works. The little presumption which can be raised upon them favors the belief that the Dorian invaders of Laconia and Messenia found there a dialect little different from that which they brought with them—a conclusion which it is the more necessary to state distinctly, since the work of O. Müller has caused an exaggerated estimate to be formed of the distinctive peculiarities whereby Dorism was parted off from the rest of Hellas.

CHAPTER VI.

LAWS AND DISCIPLINE OF LYKURGUS AT SPARTA.

PLUTARCH begins his biography of Lykurgus with the following ominous words:

“Concerning the lawgiver Lykurgus we can assert absolutely nothing which is not controverted: there are different stories in respect to his birth, his travels, his death, and also his mode of proceeding, political as well as legislative: least of all is the time in which he lived agreed upon.”

And this exordium is but too well borne out by the unsatisfactory nature of the accounts which we read, not only in Plutarch himself, but in those other authors out of whom we are obliged to make up our idea of the memorable Lykurgian system. If we examine the sources from which Plutarch's life of Lykurgus is deduced, it will appear that—excepting the poets Alkman, Tyrtæus, and Simonides, from whom he has borrowed less than we could have wished—he has no authorities older than Xenophon and Plato: Aristotle is cited several times, and is unquestionably the best of his witnesses, but the greater number of them belong to the century subsequent to that philosopher. Neither Herodotus nor Ephorus is named, though the former furnishes some brief but interesting particulars—and the latter also (as far as we can judge from the fragments remaining) entered at large into the proceedings of the Spartan lawgiver.

Lykurgus is described by Herodotus as uncle and guardian to king Labotas, of the Eurystheneid or Agid line of Spartan kings; and this would place him, according to the received chronology, about 220 years before the first recorded Olympiad (about B.C. 996). All the other accounts, on the contrary, seem to represent him as a younger brother, belonging to the other or Prokleid line of Spartan kings, though they do not perfectly agree respecting his parentage. While Simonides stated him to be the son of Prytanis, Dientychidas described him as grandson of Prytanis, son of Eunomus, brother of Polydektes, and uncle as well as guardian to Charilaus—thus making him eleventh in descent from Herakles. This latter account was adopted by Aristotle, coinciding, according to the received chronology, with the date of Iphitus the Eleian, and the first celebration of the Olympic games by Lykurgus and Iphitus conjointly, which Aristotle accepted as a fact. Lykurgus, on the hypothesis here mentioned, would stand about B.C. 880, a century before the recorded Olympiads. Eratosthenes and Apollodorus placed him “not a few years earlier than the first Olympiad.” If they meant hereby the epoch commonly assigned as the Olympiad of Iphitus, their date would coincide pretty nearly with that of Herodotus; if, on the other hand, they meant the first recorded Olympiad (B.C. 776), they would be found not much removed from the opinion of Aristotle. An unequivocal proof of the inextricable confusion in ancient times respecting the epoch of the great Spartan lawgiver is indirectly afforded by Timæus, who supposed that there had existed two persons named Lykurgus, and that the acts of both had been ascribed to one. It is plain from hence that there was no certainty attainable, even in the third century before the Christian era, respecting the date or parentage of Lykurgus.

Thucydides, without mentioning the name of Lykurgus, informs us that it was “400 years and somewhat more” anterior to the close of the Peloponnesian war, when the Spartans emerged from their previous state of desperate internal disorder, and entered upon “their present polity.” We may fairly presume that this alludes to the Lykurgian

discipline and constitution, which Thucydides must thus have conceived as introduced about B.C. 830-820—coinciding with something near the commencement of the reign of king Teleklus. In so far as it is possible to form an opinion, amid evidence at once so scanty and so discordant, I incline to adopt the opinion of Thucydides as to the time at which the Lykurgian constitution was introduced at Sparta. The state of “eunomy” and good order which that constitution brought about—combined with the healing of great previous internal sedition, which had tended much to enfeeble them—is represented (and with great plausibility) as the grand cause of the victorious career beginning with king Teleklus, the conqueror of Amyklæ, Pharis, and Geronthræ. Therefore it would seem, in the absence of better evidence, that a date, connecting the fresh stimulus of the new discipline with the reign of Teleklus, is more probable than any epoch either later or earlier.

O. Müller, after glancing at the strange and improbable circumstances handed down to us respecting Lykurgus, observes “that we have absolutely no account of him as an individual person.” This remark is perfectly just; but another remark made by the same distinguished author, respecting the Lykurgian system of laws, appears to me erroneous—and requires more especially to be noticed, inasmuch as the corollaries deduced from it pervade a large portion of his valuable history of the Dorians. He affirms that the laws of Sparta were considered the true Doric institutions, and that their origin was identical with that of the people: Sparta is, in his view, the full type of Dorian principles, tendencies, and sentiments—and is so treated throughout his entire work. But such an opinion is at once gratuitous (for the passage of Pindar cited in support of it is scarcely of any value) and contrary to the whole tenor of ancient evidence. The institutions of Sparta were not Dorian, but peculiar to herself; distinguishing her not less from Argos, Corinth, Megara, Epidaurus, Sikyon, Korkyra, or Knidus, than from Athens or Thebes. Krete was the only other portion of Greece in which there prevailed institutions in many respects analogous, yet still dissimilar in those two attributes which form the real mark and pinch of Spartan legislation, viz., the military discipline and the rigorous private training. There were doubtless Dorians in Krete, but we have no proof that these peculiar institutions belonged to them more than to the other inhabitants of the island. That the Spartans had an original organization and tendencies, common to them with the other Dorians, we may readily conceive; but the Lykurgian constitution impressed upon them a peculiar tendency which took them out of the general march, and rendered them the least fit of all states to be cited as an example of the class-attributes of Dorism. One of the essential causes, which made the Spartan institutions work so impressively upon the Grecian mind, was their perfect singularity, combined with the conspicuous ascendancy of the state in which they

were manifested; while the Kretan communities, even admitting their partial resemblance (which was chiefly in the institution of the *Syssitia*, and was altogether more in form than in spirit) to Sparta, were too insignificant to attract notice except from speculative observers. It is therefore a mistake on the part of O. Müller, to treat Sparta as the type and representative of Dorians generally, and very many of the positions advanced in his *History of the Dorians* require to be modified when this mistake is pointed out.

The first capital fact to notice respecting the institutions ascribed to Lykurgus, is the very early period at which they had their commencement: it seems impossible to place this period later than 825 B.C. We do not find, nor have we a right to expect, trustworthy history in reference to events so early. If we have one foot on historical ground, inasmuch as the institutions themselves are real—the other foot still floats in the unfaithful region of mythe, when we strive to comprehend the generating causes: the mist yet prevails which hinders us from distinguishing between the god and the man. The light in which Lykurgus appeared, to an intelligent Greek of the fifth century before the Christian era, is so clearly, yet briefly depicted, in the following passage of Herodotus, that I cannot do better than translate it:

“In the very early times,” Herodotus observes, “the Spartans were among themselves the most lawless of all Greeks, and unapproachable by foreigners. Their transition to good legal order took place in the following manner. When Lycurgus, a Spartan of consideration, visited Delphi to consult the oracle, the instant that he entered the sanctuary, the Pythian priestess exclaimed:

“Thou art come, Lycurgus, to my fat shrine, beloved by Zeus and by all the Olympic gods. Is it as god or as man that I am to address thee in the spirit? I hesitate—and yet, Lycurgus, I incline more to call thee a god.”

(So spake the Pythian priestess.) “Moreover, in addition to these words, some affirm that the Pythia revealed to him the order of things now established among the Spartans. *But the Lacedæmonians themselves* say, that Lycurgus, when guardian of his nephew Labotas king of the Spartans, introduced these institutions out of Krete. No sooner had he obtained this guardianship than he changed all the institutions into their present form, and took security against any transgression of it. Next, he constituted the military divisions, the *Enomoties* and the *Triakads*, as well as the *Syssitia* or public mess: he also, farther, appointed the *ephors* and the senate. By this means the Spartans passed from bad to good order: to Lycurgus, after his death, they built a temple, and they still worship him reverentially. And as might naturally be expected in a productive soil, and with no inconsiderable numbers of men, they immediately took a start forward, and flourished so much that they could not be content to remain tranquil within their own limits,” etc.

Such is our oldest statement (coming from Herodotus) respecting Lykurgus, ascribing to him that entire order of things which the writer witnessed at Sparta. Thucydides also, though not mentioning Lykurgus, agrees in stating that the system among the Lacedæmonians, as he saw it, had been adopted by them four centuries previously,—had rescued them from the most intolerable disorders, and had immediately conducted them to prosperity and success. Hellanikus, whose writings a little preceded those of Herodotus, not only did not (any more than Thucydides) make mention of Lykurgus, but can hardly be thought to have attached any importance to the name; since he attributed the constitution of Sparta to the first kings, Eurysthenes and Prokles.

But those later writers, from whom Plutarch chiefly compiled his biography, profess to be far better informed on the subject of Lykurgus, and enter more into detail. His father, we are told, was assassinated during the preceding state of lawlessness; his elder brother Polydektes died early, leaving a pregnant widow, who made to Lykurgus propositions that he should marry her and become king. But Lykurgus, repudiating the offer with indignation, awaited the birth of his young nephew Charilaus, held up the child publicly in the agora as the future king of Sparta, and immediately relinquished the authority which he had provisionally exercised. However, the widow and her brother Leonidas raised slanderous accusations against him, of designs menacing to the life of the infant king—accusations which he deemed it proper to obviate by a temporary absence. Accordingly he left Sparta and went to Krete, where he studied the polity and customs of the different cities; next he visited Ionia and Egypt, and (as some authors affirm) Libya, Iberia, and even India. While in Ionia, he is reported to have obtained from the descendants of Kreophylus a copy of the Homeric poems, which had not up to that time become known in Peloponnesus: there were not wanting authors, indeed, who said that he had conversed with Homer himself.

Meanwhile the young king Charilaus grew up and assumed the scepter, as representing the Prokleid or Eurypontid family. But the reins of government had become more relaxed, and the disorders worse than ever, when Lykurgus returned. Finding that the two kings as well as the people were weary of so disastrous a condition, he set himself to the task of applying a corrective, and with this view consulted the Delphian oracle; from which he received strong assurances of the divine encouragement, together with one or more special injunctions (the primitive Rhetraë of the constitution) which he brought with him to Sparta. He then suddenly presented himself in the agora, with thirty of the most distinguished Spartans, all in arms, as his guards and partisans. King Charilaus, though at first terrified, when informed of the designs of his uncle, stood forward willingly to second them; while the bulk of the Spartans

respectfully submitted to the venerable Herakleid who came as reformer and missionary from Delphi. Such were the steps by which Lykurgus acquired his ascendancy; we have now to see how he employed it.

His first proceeding, pursuant to the Rhetra or compact brought from Delphi, was to constitute the Spartan senate, consisting of twenty-eight ancient men; making an aggregate of thirty in conjunction with the two kings, who sat and voted in it. With this were combined periodical assemblies of the Spartan people, in the open air between the river Knakion and the bridge Babyka. Yet no discussion was permitted in these assemblies—their functions were limited to the simple acceptance or rejection of that which had previously been determined in the senate. Such was the Spartan political constitution as fixed by Lykurgus; but a century afterward (so Plutarch's account runs), under the kings Polydorus and Theopompus, two important alterations were made. A rider was then attached to the old Lykurgian Rhetra, by which it was provided that "in case the people decided crookedly, the senate, with the kings, should reverse their decisions;" while another change, perhaps intended as a sort of compensation for this bridle on the popular assembly, introduced into the constitution a new executive directory of five men, called the ephors. This Board—annually chosen, by some capricious method the result of which could not well be foreseen, and open to be filled by every Spartan citizen—either originally received, or gradually drew to itself, functions so extensive and commanding, in regard to internal administration and police, as to limit the authority of the kings to little more than the exclusive command of the military force. Herodotus was informed at Sparta that the ephors as well as the senate had been constituted by Lykurgus; but the authority of Aristotle as well as the internal probability of the case sanctions the belief that they were subsequently added.

Taking the political constitution of Sparta ascribed to Lykurgus, it appears not to have differed materially from the rude organization exhibited in the Homeric poems, where we always find a council of chiefs or old men and occasional meetings of a listening agora. It is hard to suppose that the Spartan kings can ever have governed without some formalities of this sort; so that the innovation (if innovation there really was) ascribed to Lykurgus must have consisted in some new details respecting the senate and the agora—in fixing the number thirty, and the life-tenure of the former, and the special place of meeting of the latter as well as the extent of privilege which it was to exercise; consecrating the whole by the erection of the temples of Zeus Hellanius and Athene Hellania. The view of the subject presented by Plutarch as well as by Plato, as if the senate were an entire novelty, does not consist with the pictures of the old epic. Hence we may more naturally imagine that the Lykurgian political con-

stitution, apart from the ephors who were afterward tacked to it, presents only the old features of the heroic government of Greece, defined and regularized in a particular manner. The presence of two co-existent and co-ordinate kings, indeed, succeeding in hereditary descent and both belonging to the gens of Herakleids, is something peculiar to Sparta—the origin of which receives no other explanation than a reference to the twin sons of Aristodemus, Eurysthenes and Prokles. These two primitive ancestors are a type of the two lines of Spartan kings; for they are said to have passed their lives in perpetual dissensions, which was the habitual state of the two contemporaneous kings, at Sparta. While the co-existence of the pair of kings, equal in power, and constantly thwarting each other, had often a baleful effect upon the course of public measures, it was, nevertheless, a security to the state against successful violence, ending in the establishment of a despotism, on the part of any ambitious individual among the regal line.

During five successive centuries of Spartan history, from Polydorus and Theopompus downward, no such violence was attempted by any of the kings, until the times of Agis III. and Kleomenes III. (240–220 B.C.) The importance of Greece had at this last-mentioned period irretrievably declined, and the independent political action which she once possessed had become subordinate to the more powerful force either of the Ætolian mountaineers (the rudest among her own sons) or to Epirotic, Macedonian, and Asiatic foreigners, preparatory to the final absorption by the Romans. But among all the Grecian states, Sparta had declined the most; her ascendancy was totally gone, and her peculiar training and discipline (to which she had chiefly owed it) had degenerated in every way. Under these untoward circumstances, two young kings, Agis and Kleomenes—the former a generous enthusiast, the latter more violent and ambitious—conceived the design of restoring the Lykurgian constitution in its supposed pristine purity, with the hope of reviving both the spirit of the people and the ascendancy of the state. But the Lykurgian constitution had been, even in the time of Xenophon, in part, an *ideal*, not fully realized in practice—much less was it a reality in the days of Kleomenes and Agis; moreover, it was an *ideal* which admitted of being colored according to the fancy or feelings of those reformers who professed, and probably believed, that they were aiming at its genuine restoration. What the reforming kings found most in their way was the uncontrolled authority, and the conservative dispositions, of the ephors—which they naturally contrasted with the original fullness of the kingly power, when kings and senate stood alone. Among the various ways in which men's ideas of what the primitive constitution *had* been were modified by the feelings of their own time (we shall presently see some other instances of this), is probably to be reckoned the assertion of Kleomenes respecting the first appointment of the ephors. Kleomenes affirmed that the ephors had

originally been nothing more than subordinates and deputies of the kings, chosen by the latter to perform for a time their duties during the long absence of the Messenian war. Starting from this humble position, and profiting by the dissensions of the two kings, they had in process of time, especially by the ambition of the ephor Asteropus, found means first to constitute themselves an independent board, then to usurp themselves more and more of the kingly authority, until they at last reduced the kings to a state of intolerable humiliation and impotence. As a proof of the primitive relation between the kings and the ephorst he alluded to that which was the custom at Sparta in his own time. When the ephors sent for either of the kings, the latter had a right to refuse obedience to two successive summons, but the third summons he was bound to obey.

It is obvious that the fact here adduced by Kleomenes (a curious point in Spartan manners) contributes little to prove the conclusion which he deduced from it of the original nomination of the ephors as mere deputies by the kings. That they were first appointed at the time of the Messenian war is probable, and coincides with the tale that king Theopompus was a consenting party to the measure—that their functions were at first comparatively circumscribed, and extended by successive encroachments, is also probable. But they seem to have been from the beginning a board of specially popular origin, in contraposition to the kings and the senate. One proof of this is to be found in the ancient oath, which was every month interchanged between the kings and the ephors; the king swearing for himself, that he would exercise his regal functions according to the established laws—the ephors swearing on behalf of the city, that his authority should on that condition remain unshaken. This mutual compact, which probably formed a part of the ceremony during the monthly sacrifices offered by the king, continued down to a time when it must have become a pure form, and when the kings had long been subordinate in power to the ephors. But it evidently began first as a reality—when the king was predominant and effective chief of the state, and when the ephors, clothed with functions chiefly defensive, served as guarantees to the people against abuse of the regal authority. Plato, Aristotle, and Cicero, all interpret the original institution of the ephors as designed to protect the people and restrain the kings: the latter assimilates them to the tribunes at Rome.

Such were the relations which had once subsisted between the kings and the ephors: though in later times these relations had been so completely reversed, that Polybius considers the former as essentially subordinate to the latter—reckoning it as a point of duty in the kings to respect the ephors “as their fathers.” And such is decidedly the state of things throughout all the better-known period of history which we shall hereafter traverse. The ephors are the general directors of public affairs and the supreme controlling board

holding in check every other authority in the state, without any assignable limit to their powers. The extraordinary ascendancy of these magistrates is particularly manifested in the fact stated by Aristotle, that they exempted themselves from the public discipline, so that their self-indulgent year of office stood in marked contrast with the toilsome exercises and sober mess common to rich and poor alike. The kings are reduced to a certain number of special functions, combined with privileges partly religious, partly honorary: their most important political attribute is, that they are *ex officio* generals of the military force on foreign expeditions. But even here we trace the sensible decline of their power. For whereas Herodotus was informed, and it probably had been the old privilege, that the king could levy war against whomsoever he chose, and that no Spartan could impede him on pain of committing sacrilege—we shall see throughout the best-known periods of this history that it is usually the ephors (with or without the senate and public assembly) who determine upon war—the king only takes the command when the army is put on the march. Aristotle seems to treat the Spartan king as a sort of hereditary general; but even in this privilege, shackles were put upon him—for two out of the five ephors accompanied the army, and their power seems to have been not seldom invoked to insure obedience to his orders.

The direct political powers of the kings were thus greatly curtailed; yet importance in many ways was still left to them. They possessed large royal domains, in many of the townships of the *Periœki*: they received frequent occasional presents, and when victims were offered to the gods, the skins and other portions belonged to them as perquisites; they had their votes in the senate, which, if they were absent, were given on their behalf by such of the other senators as were most nearly related to them: the adoption of children received its formal accomplishment in their presence—and conflicting claims at law, for the hand of an unbequeathed orphan heiress, were adjudicated by them. But above all, their root was deep in the religious feelings of the people. Their pre-eminent lineage connected the entire state with a divine paternity. They, the chiefs of the *Herakleids*, were the special grantees of the soil of Sparta from the gods—the occupation of the *Dorians* being only sanctified and blest by Zeus for the purpose of establishing the children of *Herakles* in the valley of the *Eurotas*. They represented the state in its relations with the gods, being by right, priests of Zeus *Lacedæmon* (the ideas of the god and the country coalescing into one) and of Zeus *Uranus*, and offering the monthly sacrifices necessary to insure divine protection to the people. Though individual persons might sometimes be put aside, nothing short of a new divine revelation could induce the Spartans to step out of the genuine lineage of *Eurysthenes* and *Prokles*. Moreover, the remarkable mourning ceremony which took place at the death of every king,

seems to indicate that the two kingly families—which counted themselves Achæan, not Dorian—were considered as the great common bond of union between the three component parts of the population of Laconia—Spartans, Periœki, and Helots. Not merely was it required, on this occasion, that two members of every house in Sparta should appear in sackcloth and ashes—but the death of the king was formally made known throughout every part of Laconia; and deputies from the townships of the Periœki and the villages of the Helots, to the number of several thousand, were summoned to Sparta to take their share in the profuse and public demonstrations of sorrow which lasted for ten days, and which imparted to the funeral obsequies a superhuman solemnity. Nor ought we to forget, in enumerating the privileges of the Spartan king, that he (conjointly with two officers called Pythii nominated by him) carried on the communications between the state and the temple of Delphi, and had the custody of oracles and prophecies generally. In most of the Grecian states, such inspired declarations were treasured up, and consulted in cases of public emergency; but the intercourse of Sparta with the Delphian oracle was peculiarly frequent and intimate, and the responses of the Pythian priestess met with more reverential attention from the Spartans than from any other Greeks. So much the more important were the king's functions, as the medium of this intercourse: the oracle always upheld his dignity, and often even seconded his underhand personal schemes.

Sustained by so great a force of traditional reverence a Spartan king of military talent and individual energy like Agesilaus exercised great ascendancy; but such cases were very rare, and we shall find the king throughout the historical period only a secondary force, available on special occasions. For real political orders, in the greatest cases as well as the least, the Spartan looks to the council of ephors, to whom obedience is paid with a degree of precision which nothing short of the Spartan discipline could have brought about—by the most powerful citizens not less than by the meanest. Both the internal police and the foreign affairs of the state are in the hands of the ephors, who exercise an authority approaching to despotism, and altogether without accountability. They appoint and direct the body of 300 young and active citizens, who performed the immediate police of Laconia: they cashier at pleasure any subordinate functionary, and inflict fine or arrest at their own discretion; they assemble the military force, on occasion of foreign war, and determine its destination, though the king has the actual command of it; they imprison on suspicion even the regent or the king himself; they sit as judges, sometimes individually and sometimes as a board, upon causes and complaints of great moment, and they judge without the restraint of written laws, the use of which was peremptorily forbidden by a special Rhetra, erroneously connected with Lykurgus himself, but at any rate ancient. On certain occasions of peculiar

moment they take the sense of the senate and the public assembly—such seems to have been the habit on questions of war and peace. It appears, however, that persons charged with homicide, treason, or capital offenses generally, were tried before the senate. We read of several instances in which the kings were tried and severely fined, and in which their houses were condemned to be razed to the ground, probably by the senate on the proposition of the ephors: in one instance, it seems that the ephors inflicted by their own authority a fine even upon Agesilaus.

War and peace appear to have been submitted, on most if not on all occasions, to the senate and the public assembly; no matter could reach the latter until it had passed through the former. And we find some few occasions on which the decision of the public assembly was a real expression of opinion, and operative as to the result—as for example, the assembly which immediately preceded and resolved upon the Peloponnesian war. Here, in addition to the serious hazard of the case and the general caution of a Spartan temperament, there was the great personal weight and experience of king Archidamus opposed to the war, though the ephors were favorable to it. The public assembly, under such peculiar circumstances, really manifested an opinion and came to a division. But for the most part, it seems to have been little better than an inoperative formality. The general rule permitted no open discussion, nor could any private citizen speak except by special leave from the magistrates. Perhaps even the general liberty to discuss, if given, might have been of no avail, for not only was there no power of public speaking, but no habit of canvassing public measures, at Sparta: nothing was more characteristic of the government than the extreme secrecy of its proceedings. The propositions brought forward by the magistrates were either accepted or rejected, without any license of amending. There could be no attraction to invite the citizen to be present at such an assembly; and we may gather from the language of Xenophon that in his time it consisted only of a certain number of notables specially summoned in addition to the senate, which latter body is itself called “the lesser Ekklesia.” Indeed the constant and formidable diminution in the number of qualified citizens was alone sufficient to thin the attendance of the assembly, as well as to break down any imposing force which it might once have possessed.

An assembly thus circumstanced—though always retained as a formality, and though its consent on considerable matters and for the passing of laws (which, however, seems to have been a rare occurrence at Sparta) was indispensable—could be very little of a practical check upon the administration of the ephors. The senate, a permanent body with the kings included in it, was the only real check upon them, and must have been to a certain extent a concurrent body in the government—though the large and imposing language in which its political supremacy is spoken of by Demosthenes and Isokrates

exceeds greatly the reality of the case. Its most important function was that of a court of criminal justice, before whom every man put on trial for his life was arraigned. But both in this and in their other duties we find the senators as well as the kings and the ephors charged with corruption and venality. As they were not appointed until sixty years of age, and then held their offices for life, we may readily believe that some of them continued to act after the period of extreme and disqualifying senility—which, though the extraordinary respect of the Lacedæmonians for old age would doubtless tolerate it, could not fail to impair the influence of the body as a concurrent element of government.

The brief sketch here given of the Spartan government will show that though Greek theorists found a difficulty in determining under what class they should arrange it, it was in substance a close, unscrupulous, and well-obeyed oligarchy; including within it, as subordinate, those portions which had once been dominant, the kings and the senate, and softening the odium, without abating the mischief, of the system, by its annual change of the ruling ephors. We must at the same time distinguish the government from the Lykurgæan discipline and education, which doubtless tended much to equalize rich and poor in respect to practical life, habits, and enjoyments. Herodotus (and seemingly also Xenophon) thought that the form just described was that which the government had originally received from the hand of Lykurgus. Now, though there is good reason for supposing otherwise, and for believing the ephors to be a subsequent addition, yet the mere fact that Herodotus was so informed at Sparta points our attention to one important attribute of the Spartan polity, which it is proper to bring into view. This attribute is, its unparalleled steadiness for four or five successive centuries, in the midst of governments like the Grecian, all of which had undergone more or less of fluctuation. No considerable revolution—not even any palpable or formal change—occurred in it from the days of the Messenian war down to those of Agis III.; in spite of the irreparable blow which the power and territory of the state sustained from Epameinondas and the Thebans, the form of government nevertheless remained unchanged. It was the only government in Greece which could trace an unbroken peaceable descent from a high antiquity and from its real or supposed founder. Now this was one of the main circumstances (among others which will hereafter be mentioned) of the astonishing ascendancy which the Spartans acquired over the Hellenic mind, and which they will not be found at all to deserve by any superior ability in the conduct of affairs. The steadiness of their political sympathies—exhibited at one time by putting down the tyrants or despots, at another by overthrowing the democracies—stood in the place of ability, and even the recognized failings of their government were often covered by the sentiment of respect for its early commencement and uninterrupted continuance. If such a feeling acted on the

Greeks generally, much more powerful was its action upon the Spartans themselves in inflaming that haughty exclusiveness for which they stood distinguished. And it is to be observed that the Spartan mind continued to be cast on the old-fashioned scale, and unsusceptible of modernizing influences, longer than that of most other people of Greece. The ancient legendary faith, and devoted submission to the Delphian oracle, remained among them unabated at a time when various influences had considerably undermined it among their fellow-Hellens and neighbors. But though the unchanged title and forms of the government thus contributed to its imposing effect, both at home and abroad, the causes of internal degeneracy were not the less really at work in undermining its efficiency. It has been already stated that the number of qualified citizens went on continually diminishing, and even of this diminished number a larger proportion than before were needy, since the landed property tended constantly to concentrate itself in fewer hands. There grew up in this way a body of discontent, which had not originally existed, both among the poorer citizens and among those who had lost their franchise as citizens; thus aggravating the danger arising from Pericæi and Helots, who will be presently noticed.

We pass from the political constitution of Sparta to the civil ranks and distribution, economical relations, and lastly the peculiar system of habits, education, and discipline said to have been established among the Lacedæmonians by Lykurgus. Here again we shall find ourselves imperfectly informed as to the existing institutions, and surrounded by confusion when we try to explain how those institutions arose.

It seems, however, ascertained that the Dorians in all their settlements were divided into three tribes—the Hylleis, the Pamphyli, and the Dymanes: in all Dorian cities, moreover, there were distinguished Herakleid families from whom colonies were chosen when new colonies were formed. These three tribes can be traced at Argos, Sikyon, Epidaurus, Træzen, Megara, Korkyra, and seemingly also at Sparta. The Hylleis recognized, as their eponym and progenitor, Hyllus, the son of Herakles, and were therefore in their own belief descended from Herakles himself: we may suppose the Herakleids, specially so called, comprising the two regal families, to have been the elder brethren of the tribe of Hylleis, the whole of whom are sometimes spoken of as Herakleids or descendants of Herakles. But there seem to have been also at Sparta, as in other Dorian towns, non-Dorian inhabitants, apart from these three tribes and embodied in tribes of their own. One of these, the Ægeids, said to have come from Thebes as allies of the Dorian invaders, is named by Aristotle, Pindar, and Herodotus; while the Ægialeis at Sikyon, the tribe Hynethia at Argos and Epidaurus, and others, whose titles we do not know, at Corinth, represent in like manner the non-Dorian portions of their respective communities. At Corinth the total number of

tribes is said to have been eight. But at Sparta, though we seem to make out the existence of the three Dorian tribes, we do not know how many tribes there were in all; still less do we know what relation the Obæ or Obes, another subordinate distribution of the people, bore to the tribes. In the ancient Rhetra of Lykurgus, the tribes and obes are directed to be maintained unaltered; but the statement of O. Müller and Boeckh—that there were thirty obes in all, ten to each tribe—rests upon no other evidence than a peculiar punctuation of this Rhetra, which various other critics reject; and seemingly with good reason. We are thus left without any information respecting the obe, though we know that it was an old, peculiar, and lasting division among the Spartan people, since it occurs in the oldest Rhetra of Lykurgus, as well as in late inscriptions of the date of the Roman empire. In similar inscriptions and in the account of Pausanias, there is, however, recognized a classification of Spartans distinct from and independent of the three old Dorian tribes, and founded upon the different quarters of the city—Limnæ, Mesoa, Pitane, and Kynosura; from one of these four was derived the usual description of a Spartan in the days of Herodotus. There is reason to suppose that the old Dorian tribes became antiquated at Sparta (as the four old Ionian tribes did at Athens), and that the topical classification derived from the quarters of the city superceded it—these quarters having been originally the separate villages, of the aggregate of which Sparta was composed. That the number of the old senators, thirty, was connected with the three Dorian tribes, deriving ten members from each, is probable enough, though there is no proof of it.

Of the population of Laconia three main divisions are recognized—Spartans, Periœki, and Helots. The first of the three were the full qualified citizens, who lived in Sparta itself, fulfilled all the exigencies of the Lykurgian discipline, paid their quota to the Syssitia or public mess, and were alone eligible to honors or public offices. These men had neither time nor taste even for cultivation of the land, still less for trade or handicraft: such occupations were inconsistent with the prescribed training, even if they had not been positively interdicted. They were maintained from the lands round the city, and from the large proportion of Laconia which belonged to them; the land being tilled for them by Helots, who seem to have paid over to them a fixed proportion of the produce, in some cases at least, as much as one-half. Each Spartan retained his qualification, and transmitted it to his children, on two conditions—first, that of submitting to the prescribed discipline; next, that of paying each his stipulated quota to the public mess, which was only maintained by these individual contributions. The multiplication of children in the poorer families, after acquisitions of new territory ceased, continually augmented both the number and the proportion of citizens who were unable to fulfill the second of these conditions, and who

therefore lost their franchise; so that there arose toward the close of the Peloponnesian war a distinction, among the Spartans themselves, unknown to the earlier times—the reduced number of fully qualified citizens being called the equals or peers—the disfranchised poor, the inferiors. The latter, disfranchised as they were, nevertheless did not become Periæki: it was probably still competent to them to resume their qualification, should any favorable accident enable them to make their contributions to the public mess.

The Periækus was also a freeman and a citizen, not of Sparta, but of some one of the hundred townships of Laconia. Both he and the community to which he belonged received their orders only from Sparta, having no political sphere of their own, and no share in determining the movements of the Spartan authorities. In the island of Kythera, which formed one of the Periækiæ townships, a Spartan bailiff resided as administrator. But whether the same was the case with others, we cannot affirm: nor is it safe to reason from one of these townships to all—there may have been considerable differences in the mode of dealing with one and another. For they were spread through the whole of Laconia, some near and some distant from Sparta; the free inhabitants of Amyklæ must have been Periæki, as well as those of Kythera, Thuria, Ætheia, or Aulon; nor can we presume that the feeling on the part of the Spartan authorities toward all of them was the same. Between the Spartans and their neighbors, the numerous Periæki of Amyklæ, there must have subsisted a degree of intercourse and mutual relation in which the more distant Periæki did not partake—besides that both the religious edifices and the festivals of Amyklæ were most reverentially adopted by the Spartans and exalted into a national dignity: and we seem to perceive, on some occasions, a degree of consideration manifested for the Amyklæan hoplites such as perhaps other Periæki might not have obtained. The class-name, Periæki—circum-residents, or dwellers around the city—usually denoted native inhabitants of inferior political condition as contrasted with the full-privileged burghers who lived in the city, but it did not mark any precise or uniform degree of inferiority. It is sometimes so used by Aristotle as to imply a condition no better than that of the Helots, so that in a large sense all the inhabitants of Laconia (Helots as well as the rest) might have been included in it. But when used in reference to Laconia, it bears a technical sense whereby it is placed in contraposition with the Spartan on one side and with the Helot on the other: it means native freemen and proprietors, grouped in subordinate communities with more or less power of local management, but (like the subject towns belonging to Bern, Zurich, and most of the old thirteen cantons of Switzerland) embodied in the Lacedæmonian aggregate, which was governed exclusively by the kings, senate, and citizens of Sparta.

When we come to describe the democracy of Athens after the revolution of Kleisthenes, we shall find the demes, or local townships

and villages of Attica, incorporated as equal and constituent fractions of the integer called the deme (or the city) of Athens, so that a demot of Acharnæ or Sphettus is at the same time a full Athenian citizen. But the relation of the Periœkic townships to Sparta is one of inequality and obedience, though both belong to the same political aggregate, and make up together the free Lacedæmonian community. In like manner, Orneæ and other places were townships of men personally free, but politically dependent on Argos—Akræphiæ on Thebes. Chæroneia on Orchomenus, and various Thessalian towns on Pharsalus and Larissa. This condition carried with it a sentiment of degradation, and a painful negation of that autonomy for which every Grecian community thirsted; while being maintained through superior force, it had a natural tendency, perhaps without the deliberate wish of the reigning city, to degenerate into practical oppression. But in addition to this general tendency, the peculiar education of a Spartan, while it imparted force, fortitude, and regimental precision, was at the same time so rigorously peculiar, that it rendered him harsh, unaccommodating, and incapable of sympathizing with the ordinary march of Grecian feeling—not to mention the rapacity and love of money, which is attested, by good evidence, as belonging to the Spartan character, and which we should hardly have expected to find in the pupils of Lykurgus. As Harmosts out of their native city, and in relations with inferiors, the Spartans seem to have been more unpopular than other Greeks, and we may presume that a similar haughty roughness pervaded their dealings with their own Periœki; who were bound to them certainly by no tie of affection, and who for the most part revolted after the battle of Leuktra as soon as the invasion of Laconia by Epameinondas enabled them to do so with safety.

Iskocrates, taking his point of departure from the old Herakleid legend, with its instantaneous conquest and triple partition of all Dorian Peloponnesus among the three Herakleid brethren, deduces the first origin of the Periœkic townships from internal seditions among the conquerors of Sparta. According to him, the period immediately succeeding the conquest was one of fierce intestine warfare in newly-conquered Sparta, between the few and the many—the oligarchy and the demus. The former being victorious, two important measures were the consequences of their victory. They banished the defeated many from Sparta into Laconia, retaining the residence in Sparta exclusively for themselves; they assigned to them the smallest and least fertile half of Laconia, monopolising the larger and better for themselves; and they disseminated them into many very small townships, or subordinate little communities, while they concentrated themselves entirely at Sparta. To these precautions for insuring dominion they added another not less important. They established among their own Spartan citizens equality of legal privilege and democratical government, so as to take the greatest securities

for internal harmony; which harmony, according to the judgment of Isokrates, had been but too effectually perpetuated, enabling the Spartans to achieve their dominion over oppressed Greece—like the accord of pirates for the spoliation of the peaceful. The Periæki townships (he tells us), while deprived of all the privileges of free-men, were exposed to all the toils as well as to an unfair share of the dangers of war. The Spartan authorities put them in situations and upon enterprises which they deemed too dangerous for their own citizens; and what was still worse, the ephors possessed the power of putting to death, without any form of preliminary trial, as many Periæki as they pleased.

The statement here delivered by Isokrates, respecting the first origin of the distinction of Spartans and Periæki, is nothing better than a conjecture, nor is it even a probable conjecture, since it is based on the historical truth of the Herakleid legend, and transports the disputes of his own time between the oligarchy and the demus into an early period to which such disputes do not belong. Nor is there anything, as far as our knowledge of Grecian history extends, to bear out his assertion that the Spartans took to themselves the least dangerous post in the field, and threw undue peril upon their Periæki. Such dastardly temper was not among the sins of Sparta; but it is undoubtedly true that as the number of citizens continually diminished, so the Periæki came to constitute, in the later times, a larger and larger proportion of the Spartan force. Yet the power which Isokrates represents to have been vested in the ephors, of putting to death Periæki without preliminary trial, we may fully believe to be real, and to have been exercised as often as the occasion seemed to call for it. We shall notice presently the way in which these magistrates dealt with the Helots, and shall see ample reason from thence to draw the conclusion that whenever the ephors believed any man to be dangerous to the public peace—whether an inferior Spartan, a Periækus, or a Helot—the most summary mode of getting rid of him would be considered as the best. Toward Spartans of rank and consideration they were doubtless careful and measured in their application of punishment, but the same necessity for circumspection did not exist with regard to the inferior classes: moreover, the feeling that the exigences of justice required a fair trial before punishment was inflicted, belongs to Athenian associations much more than to Spartan. How often any such summary executions may have taken place, we have no information.

We may remark that the account which Isokrates has here given of the origin of the Laconian Periæki is not essentially irreconcilable with that of Ephorus, who recounted that Eurysthenes and Prokles, on first conquering Laconia, had granted to the pre-existing population equal rights with the Dorians—but that Agis, son of Eurysthenes, had deprived them of this equal position, and degraded them into dependent subjects of the latter. At least the two narra-

tives agree in presuming that the Periœki had once enjoyed a better position, from which they had been extruded by violence. And the policy which Isokrates ascribes to the victorious Spartan oligarchs—of driving out the *demus* from concentrated residence in the city to disseminated residence in many separate and insignificant townships—seems to be the expression of that proceeding which in his time was numbered among the most efficient precautions against refractory subjects—the *Diœkisis*, or breaking up of a town-aggregate into villages. We cannot assign to the statement any historical authority. Moreover, the division of Laconia into six districts, together with its distribution into townships (or the distribution of settlers into pre-existing townships), which Ephorus ascribed to the first Dorian kings, are all deductions from the primitive legendary account, which described the Dorian conquest as achieved at one stroke, and must all be dismissed, if we suppose it to have been achieved gradually. This gradual conquest is admitted by O. Müller and by many of the ablest subsequent inquirers—who nevertheless seem to have the contrary supposition involuntarily present to their minds when they criticise the early Spartan history, and always unconsciously imagine the Spartans as masters of all Laconia. We cannot even assert that Laconia was ever under one government before the consummation of the successive conquests of Sparta.

Of the assertion of O. Müller—repeated by Schömann—that the difference of races was strictly preserved, and that the Periœki were always considered as Achæans—I find no proof, and I believe it to be erroneous. Respecting Pharis, Geronthræ, and Amyklæ, three Periœkic towns, Pausanias gives us to understand that the pre-existing inhabitants were expelled some long time after the Dorian conquest, and that a Dorian population replaced them. Without placing great faith in this statement, for which Pausanias could hardly have any good authority, we may yet accept it as representing the probabilities of the case and as counterbalancing the unsupported hypothesis of Müller. The Periœkic townships were probably composed either of Dorians entirely, or of Dorians incorporated in greater or less proportion with the pre-existing inhabitants. But whatever difference of race there may once have been, it was effaced before the historical times, during which we find no proof of Achæans, known as such, in Laconia. The Herakleids, the Ægeids, and the Talthybiads, all of whom belong to Sparta, seem to be the only examples of separate races (partially distinguishable from Dorians) known after the beginning of authentic history. The Spartans and the Periœki constitute one political aggregate, and that too so completely melted together in the general opinion (speaking of the times before the battle of Leuktra), that the peace of Antalkidas, which guaranteed autonomy to every separate Grecian city, was never so construed as to divorce the Periœkic towns from Sparta. Both are known as Laconians or Lacedæmonians, and Sparta is regarded by Herodotus

only as the first and bravest among the many and brave Lacedæmonian cities. The victors at Olympia are proclaimed not as Spartans, but as Laconians—a title alike borne by the Periæki. And many of the numerous winners whose names we read in the Olympic lists as Laconians, may probably have belonged to Amyklæ or other Periækic towns.

The Periækic hoplites constituted always a large—in later times a preponderant—numerical proportion of the Lacedæmonian army, and must undoubtedly have been trained, more or less perfectly, in the peculiar military tactics of Sparta; since they were called upon to obey the same orders as the Spartans in the field, and to perform the same evolutions. Some cases appear, though rare, in which a Periækus has high command in a foreign expedition. In the time of Aristotle, the larger proportion of Laconia (then meaning only the country eastward of Taygetus, since the foundation of Messene by Epameinondas had been consummated) belong to Spartan citizens, but the remaining smaller half must have been the property of the Periæki, who must besides have carried on most of the commerce of export and import, the metallurgic enterprise, and the distribution of internal produce which the territory exhibited, since no Spartan ever meddled in such occupations. And thus the peculiar training of Lykurgus, by throwing all these employments into the hands of the Periæki, opened to them a new source of importance which the dependent townships of Argos, of Thebes, or of Orchomenus would not enjoy.

The Helots of Laconia were Coloni, or serfs, bound to the soil, who tilled it for the benefit of the Spartan proprietors certainly—probably, of Periækic proprietors also. They were the rustic population of the country, who dwelt, not in towns, but either in small villages or in detached farms, both in the district immediately surrounding Sparta, and round the Periækic Laconian towns also. Of course, there were also Helots who lived in Sparta and other towns, and did the work of domestic slaves—but such was not the general character of the class. We cannot doubt that the Dorian conquest from Sparta found this class in the condition of villagers and detached rustics; but whether they were dependent upon pre-existing Achæan proprietors, or independent like much of the Arcadian village population, is a question which we cannot answer. In either case, however, it is easy to conceive that the village lands (with the cultivators upon them) were the most easy to appropriate for the benefit of masters resident at Sparta; while the towns, with the district immediately around them, furnished both dwelling and maintenance to the outgoing detachments of Dorians. If the Spartans had succeeded in their attempt to enlarge their territory by the conquest of Arcadia, they might very probably have converted Tegea and Mantinea into Periækic towns, with a diminished territory inhabited (either wholly or in part) by Dorian settlers—while they would have made over to

proprietors in Sparta much of the village lands of the Mænalii, Azanes, and Parrhasii, helotizing the inhabitants. The distinction between a town and a village population seems the main ground of the different treatment of Helots and Perioeci in Laconia. A considerable proportion of the Helots were of genuine Dorian race, being the Dorian Messenians west of Mount Taygetus, subsequently conquered and aggregated to this class of dependent cultivators, who, as a class, must have begun to exist from the very first establishment of the invading Dorians in the district round Sparta. From whence the name of Helots arose we do not clearly make out: Ephorus deduced it from the town of Helus, on the southern coast, which the Spartans are said to have taken after a resistance so obstinate as to provoke them to deal very rigorously with the captives. There are many reasons for rejecting this story, and another etymology has been proposed according to which Helot is synonymous with *captive*: this is more plausible, yet still not convincing. The Helots lived in the rural villages as *adscripti glebæ*, cultivating their lands and paying over their rent to the master at Sparta, but enjoying their homes, wives, families, and mutual neighborly feelings apart from the master's view. They were never sold out of the country, and probably never sold at all; belonging not so much to the master as to the state, which constantly called upon them for military service, and recompensed their bravery or activity with a grant of freedom. Meno the Thessalian of Pharsalus took out three hundred Penestæ of his own to aid the Athenians against Amphipolis: these Thessalian Penestæ were in many points analogous to the Helots, but no individual Spartan possessed the like power over the latter. The Helots were thus a part of the state, having their domestic and social sympathies developed, a certain power of acquiring property, and the consciousness of Grecian lineage and dialect—points of marked superiority over the foreigners who formed the slave population of Athens or Chios. They seem to have been noway inferior to any village population of Greece; while the Grecian observer sympathized with them more strongly than with the bought slaves of other states—not to mention that their homogeneous aspect, their numbers, and their employment in military service, rendered them more conspicuous to the eye.

The service in the Spartan house was all performed by members of the Helot class; for there seem to have been few, if any, other slaves in the country. The various anecdotes which are told respecting their treatment at Sparta betoken less of cruelty than of ostentatious scorn—a sentiment which we are noway surprised to discover among the citizens at the mess-table. But the great mass of the Helots, who dwelt in the country, were objects of a very different sentiment on the part of the Spartan ephors, who knew their bravery, energy, and standing discontent, and yet were forced to employ them as an essential portion of the state army. The Helots commonly served as light

armed, in which capacity the Spartan hoplites could not dispense with their attendance. At the battle of Platæa, every Spartan hoplite had seven Helots, and every Periæcic hoplite one Helot to attend him; but even in camp, the Spartan arrangements were framed to guard against any sudden mutiny of these light-armed companions, while at home, the citizen habitually kept his shield disjoined from its holding-ring to prevent the possibility of its being snatched for the like purpose. Sometimes select Helots were clothed in heavy armor, and thus served in the ranks, receiving manumission from the state as the reward of distinguished bravery.

But Sparta, even at the maximum of her power, was more than once endangered by the reality, and always beset with the apprehension, of Helotic revolt. To prevent or suppress it, the ephors submitted to insert express stipulation for aid in their treaties with Athens—to invite Athenian troops into the heart of Laconia—and to practice combinations of cunning and atrocity which even yet stand without parallel in the long list of precautions for fortifying unjust dominion. It was in the eighth year of the Peloponnesian war, after the Helots had been called upon for signal military efforts in various ways, and when the Athenians and Messenians were in possession of Pylus, that the ephors felt especially apprehensive of an outbreak. Anxious to single out the most forward and daring Helots, as the men from whom they had most to dread, they issued proclamation that every member of that class who had rendered distinguished services should make his claims known at Sparta, promising liberty to the most deserving. A large number of Helots came forward to claim the boon: not less than 2,000 of them were approved, formally manumitted, and led in solemn procession round the temples, with garlands on their heads, as an inauguration to their coming life of freedom. But the treacherous garland only marked them out as victims for the sacrifice: every man of them forthwith disappeared—the manner of their death was an untold mystery.

For this dark and bloody deed Thucydides is our witness, and Thucydides describing a contemporary matter into which he had inquired. Upon any less evidence we should have hesitated to believe the statement; but standing as it thus does above all suspicion, it speaks volumes as to the inhuman character of the Lacedæmonian government, while it lays open to us at the same time the intensity of their fears from the Helots. In the assassination of this fated regiment of brave men, a large number of auxiliaries and instruments must have been concerned; yet Thucydides with all his inquiries could not find out how any of them perished; he tells us that no man knew. We see here a fact which demonstrates unequivocally the impenetrable mystery in which the proceedings of the Spartan government were wrapped—the absence not only of public discussion, but of public curiosity, and the perfection with which the ephors reigned over the will, the hands, and the tongues of their

Spartan subjects. The Venetian Council of Ten, with all the facilities for nocturnal drowning which their city presented, could hardly have accomplished so vast a *coup d'état* with such invisible means. And we may judge from hence, even if we had no other evidence, how little the habits of a public assembly could have suited either the temper of mind or the march of government at Sparta.

Other proceedings, ascribed to the ephors against the Helots, are conceived in the same spirit as the incident just recounted from Thucydides, though they do not carry with them the same certain attestation. It was a part of the institutions of Lykurgus (according to a statement which Plutarch professes to have borrowed from Aristotle) that the ephors should every year declare war against the Helots, in order that the murder of them might be rendered innocent; and that active young Spartans should be armed with daggers and sent about Laconia, in order that they might, either in solitude or at night, assassinate such of the Helots as were considered formidable. This last measure passes by the name of the Krypteia, yet we find some difficulty in determining to what extent it was ever realized. That the ephors, indeed, would not be restrained by any scruples of justice or humanity, is plainly shown by the murder of the 2,000 Helots above noticed. But this latter incident really answered its purpose; while a standing practice such as that of the Krypteia, and a formal notice of war given before-hand, would provoke the reaction of despair rather than enforce tranquillity. There seems, indeed, good evidence that the Krypteia was a real practice—that the ephors kept up a system of police or espionage throughout Laconia by the employment of active young citizens, who lived a hard and solitary life, and suffered their motions to be as little detected as possible. The ephors might naturally enough take this method of keeping watch both over the Periœkic townships and the Helot villages, and the assassination of individual Helots by these policemen or Krypts would probably pass unnoticed. But it is impossible to believe in any standing murderous order, or deliberate annual assassination of Helots, for the purpose of intimidation, as Aristotle is alleged to have represented—for we may well doubt whether he really did make such a representation, when we see that he takes no notice of this measure in his Politics, where he speaks at some length both of the Spartan constitution and of the Helots. The well-known hatred and fear entertained by the Spartans toward their Helots has probably colored Plutarch's description of the Krypteia, so as to exaggerate those unpunished murders which occasionally happened, into a constant phenomenon with express design. A similar deduction is to be made from the statement of Myron of Priene, who alleged that they were beaten every year without any special fault, in order to put them in mind of their slavery—and that those Helots, whose superior beauty or stature placed them above the visible stamp of their condition, were put to death; whilst

such masters as neglected to keep down the spirit of their vigorous Helots were punished. That secrecy, for which the ephors were so remarkable, seems enough of itself to refute the assertion that they publicly proclaimed war against the Helots; though we may well believe that this unhappy class of men may have been noticed as objects for jealous observation in the annual ephoric oath of office. Whatever may have been the treatment of the Helots in later times, it is at all events hardly to be supposed that any regulation hostile to them can have emanated from Lykurgus. For the dangers arising from that source did not become serious until after the Messenian war—nor, indeed, until after the gradual diminution of the number of Spartan citizens had made itself felt.

The manumitted Helots did not pass into the class of Pericæki—for this purpose a special grant, of the freedom of some Periæcic township would probably be required—but constituted a class apart, known at the time of the Pelonnesian war by the name of Neodamodes. Being persons who had earned their liberty by signal bravery, they were of course regarded by the ephors with peculiar apprehension, and, if possible, employed on foreign service, or planted on some foreign soil as settlers. In what manner these freedmen employed themselves, we find no distinct information; but we can hardly doubt that they quitted the Helot village and field, together with the rural costume (the leather cap and sheep-skin) which the Helot commonly wore, and the change of which exposed him to suspicion, if not to punishment, from his jealous masters. Probably they, as well as the disfranchised Spartan citizens (called Hypomeiones or inferiors), became congregated at Sparta, and found employment either in various trades or in the service of the government.

It has been necessary to give this short sketch of the orders of men who inhabited Laconia, in order to enable us to understand the statements given about the legislation of Lykurgus. The arrangements ascribed to that lawgiver, in the way that Plutarch describes them, presuppose, and do not create, the three orders of Spartans, Pericæki, and Helots. We are told by Plutarch that the disorders which Lykurgus found existing in the state arose in a great measure from the gross inequality of property, and from the luxurious indulgence and unprincipled rapacity of the rich—who had drawn to themselves the greater portion of the lands in the country, leaving a large body of poor, without any lot of land, in hopeless misery and degradation. To this inequality (according to Plutarch) the reforming legislator applied at once a stringent remedy. He redistributed the whole territory belonging to Sparta, as well as the remainder of Laconia; the former in 9,000 equal lots, one to each Spartan citizen; the latter in 30,000 equal lots, one to each Pericækus; of this alleged distribution I shall speak further presently. Moreover, he banished the use of gold and silver money, tolerating nothing in the shape of cir-

culating medium but pieces of iron, heavy and scarcely portable; and he forbade to the Spartan citizen every species of industrious or money-seeking occupation, agriculture included. He further constituted—though not without strenuous opposition, during the course of which his eye is said to have been knocked out by a violent youth named Alkander—the *Syssitia* or public mess. A certain number of joint tables were provided, and every citizen was required to belong to some one of them and habitually to take his meals at it—no new member being admissible without an unanimous ballot in his favor by the previous occupants. Each provided from his lot of land a specified quota of barley-meal, wine, cheese, and figs, and a small contribution of money for condiments; game was obtained in addition by hunting in the public forests of the state, while every one who sacrificed to the gods, sent to his mess-table a part of the victim killed. From boyhood to old age, every Spartan citizen took his sober meals at this public mess, where all shared alike; nor was distinction of any kind allowed, except on signal occasions of service rendered by an individual to the state.

These public *Syssitia*, under the management of the Polemarchs, were connected with the military distribution, the constant gymnastic training, and the rigorous discipline of detail enforced by Lykurgus. From the early age of seven years, throughout his whole life, as youth and man no less than as boy, the Spartan citizen lived habitually in public, always either himself under drill, gymnastic and military, or a critic and spectator of others—always under the fetters and observances of a rule partly military, partly monastic—estranged from the independence of a separate home—seeing his wife, during the first years after marriage, only by stealth, and maintaining little peculiar relation with his children. The supervision not only of his fellow-citizens, but also of authorized censors or captains nominated by the state, was perpetually acting upon him: his day was passed in public exercises and meals, his nights in the public barrack to which he belonged. Besides the particular military drill, whereby the complicated movements required from a body of Lacedæmonian hoplites in the field were made familiar to him from his youth, he also became subject to severe bodily discipline of other kinds calculated to impart strength, activity, and endurance. To manifest a daring and pugnacious spirit—to sustain the greatest bodily torture unmoved—to endure hunger and thirst, heat, cold, and fatigue—to tread the worst ground barefoot, to wear the same garment winter and summer—to suppress external manifestations of feeling, and to exhibit in public, when action was not called for, a bearing shy, silent, and motionless as a statue—all these were the virtues of the accomplished Spartan youth. Two squadrons were often matched against each other to contend (without arms) in the little insular circumscription called the *Platanistus*, and these contests were carried on, under the eye of the authorities, with the

utmost extremity of fury. Nor was the competition among them less obstinate, to bear without murmur the cruel scourgings inflicted before the altar of Artemis Orthia, supposed to be highly acceptable to the goddess, though they sometimes terminated even in the death of the uncomplaining sufferer. Besides the various descriptions of gymnastic contests, the youths were instructed in the choric dances employed in festivals of the god, which contributed to impart to them methodized and harmonious movements. Hunting in the woods and mountains of Laconia was encouraged, as a means inuring them to fatigue and privation. The nourishment supplied to the youthful Spartans was purposely kept insufficient, but they were allowed to make up the deficiency not only by hunting, but even by stealing whatever they could lay hands upon, provided they could do so without being detected in the fact; in which latter case they were severely chastised. In reference simply to bodily results, the training at Sparta was excellent, combining strength and agility with universal aptitude and endurance, and steering clear of that mistake by which Thebes and other cities impaired the effect of their gymnastics—the attempt to create an athletic habit, suited for the games but suited for nothing else.

Of all the attributes of this remarkable community, there is none more difficult to make out clearly than the condition and character of the Spartan women. Aristotle asserts that in his time they were imperious and unruly, without being really so brave and useful in moments of danger as other Grecian females; that they possessed great influence over the men, and even exercised much ascendancy over the course of public affairs; and that nearly half the landed property of Laconia had come to belong to them. The exemption of the women from all control formed, in his eye, a pointed contrast with the rigorous discipline imposed upon the men,—and a contrast hardly less pointed with the condition of women in other Grecian cities, where they were habitually confined to the interior of the house, and seldom appeared in public. While the Spartan husband went through the hard details of his ascetic life, and dined on the plainest fare at the Pheidition or mess, the wife (it appears) maintained an ample and luxurious establishment at home, and the desire to provide for such outlay was one of the causes of that love of money which prevailed among men forbidden to enjoy it in the ordinary ways. To explain this antithesis between the treatment of the two sexes at Sparta, Aristotle was informed that Lykurgus had tried to bring the women no less than the men under a system of discipline, but that they made so obstinate a resistance as to compel him to desist.

The view here given by the philosopher, and deserving of course careful attention, is not easy to reconcile with that of Xenophon and Plutarch, who look upon the Spartan women from a different side, and represent them as worthy and homogeneous companions to the

men. The Lykurgian system (as these authors describe it), considering the women as a part of the state, and not as a part of the house, placed them under training hardly less than the men. Its grand purpose, the maintenance of a vigorous breed of citizens, determined both the treatment of the younger women, and the regulations as to the intercourse of the sexes. "Female slaves are good enough (Lykurgus thought) to sit at home spinning and weaving—but who can expect a splendid offspring, the appropriate mission and duty of a free Spartan woman towards her country, from mothers brought up in such occupations?" Pursuant to these views, the Spartan damsels underwent a bodily training analogous to that of the Spartan youth—being formally exercised, and contending with each other in running, wrestling and boxing, agreeably to the forms of the Grecian agones. They seem to have worn a light tunic, cut open at the skirts, so as to leave the limbs both free and exposed to view—hence Plutarch speaks of them as completely uncovered, while other critics in different quarters of Greece heaped similar reproach upon the practice, as if it had been perfect nakedness. The presence of the Spartan youths, and even of the kings and the body of citizens, at these exercises, lent animation to the scene. In like manner, the young women marched in the religious processions, sung and danced at particular festivals, and witnessed, as spectators, the exercises and contentions of the youth; so that the two sexes were perpetually intermingled with each other in public, in a way foreign to the habits, as well as repugnant to the feelings, of other Grecian states. We may well conceive that such an education imparted to the women both a demonstrative character and an eager interest in masculine accomplishments, so that the expression of their praise was the strongest stimulus, and that of their reproach the bitterest humiliation, to the youthful troop who heard it.

The age of marriage (which in some of the unrestricted cities of Greece was so early as to deteriorate visibly the breed of citizens) was deferred by the Spartan law, both in women and men, until the period supposed to be most consistent with the perfection of the offspring. And when we read the restriction which Spartan custom imposed upon the intercourse even between married persons, we shall conclude without hesitation that the public intermixture of the sexes in the way just described led to no such liberties, between persons not married, as might be likely to arise from it under other circumstances. Marriage was almost universal among the citizens, enforced by general opinion at least, if not by law. The young Spartan carried away his bride by a simulated abduction, but she still seems, for some time at least, to have continued to reside with her family, visiting her husband in his barrack in the disguise of male attire and on short and stolen occasions. To some married couples, according to Plutarch, it happened that they had been married long enough to have two or three children, while they had

scarcely seen each other apart by daylight. Secret intrigue on the part of married women was unknown at Sparta; but to bring together the finest couples was regarded by the citizens as desirable, and by the lawgiver as a duty. No personal feeling or jealousy on the part of the husband found sympathy from any one—and he permitted without difficulty, sometimes actively encouraged, compliances on the part of his wife consistent with this generally acknowledged object. So far was such toleration carried, that there were some married women who were recognized mistresses of two houses, and mothers of two distinct families—a sort of bigamy strictly forbidden to the men; and never permitted except in the remarkable case of king Anaxandrides, when the royal Herakleidan line of Eurysthenes was in danger of becoming extinct. The wife of Anaxandrides being childless, the ephors strongly urged him, on grounds of public necessity, to repudiate her and marry another. But he refused to dismiss a wife who had given him no cause of complaint; upon which, when they found him inexorable, they desired him to retain her, but to marry another wife besides, in order that at any rate there might be issue to the Eurystheneid line. “He thus (says Herodotus) married two wives, and inhabited two family-hearths, a proceeding unknown at Sparta;” yet the same privilege which, according to Xenophon, some Spartan women enjoyed without reproach from any one, and with perfect harmony between the inmates of both their houses. O. Müller remarks—and the evidence, as far as we know it, bears him out—that love-marriages and genuine affection toward a wife were more familiar to Sparta than to Athens; though in the former, marital jealousy was a sentiment neither indulged nor recognized—while in the latter it was intense and universal.

To reconcile the careful gymnastic training, which Xenophon and Plutarch mention, with that uncontrolled luxury and relaxation which Aristotle condemns in the Spartan women, we may perhaps suppose that in the time of the latter the women of high position and wealth had contrived to emancipate themselves from the general obligation, and that it is of such particular cases that he chiefly speaks. He dwells especially upon the increasing tendency to accumulate property in the hands of the women, which seems to have been still more conspicuous a century afterward in the reign of Agis III. And we may readily imagine that one of the employments of wealth thus acquired would be to purchase exemption from laborious training—an object more easy to accomplish in their case than in that of the men, whose services were required by the state as soldiers. By what steps so large a proportion as two-fifths of the landed property of the state came to be possessed by women, he partially explains to us. There were (he says) many sole heiresses—the dowries given by fathers to their daughters were very large—and the father had unlimited power of testamentary bequest, which he was disposed to

use to the advantage of his daughter over his son. Perfect equality of bequest or inheritance between the two sexes, without any preference for females, would accomplish a great deal: but besides this, we are told by Aristotle that there was in the Spartan mind a peculiar sympathy and yielding disposition toward women, which he ascribes to the warlike temper both of the citizen and of the state—Ares bearing the yoke of Aphrodite. But apart from such a consideration, if we suppose on the part of a wealthy Spartan father the simple disposition to treat sons and daughters alike as to bequest—nearly one-half of the inherited mass of property would naturally be found in the hands of the daughters, since on an average of families the number of the two sexes born is nearly equal. In most societies, it is the men who make new acquisitions; but this seldom or never happened with Spartan men, who disdained all money-getting occupations.

Xenophon, a warm panegyrist of Spartan manners, points with some pride to the tall and vigorous breed of citizens which the Lykurgic institutions had produced. The beauty of the Lacedæmonian women was notorious throughout Greece, and Lampito, the Lacedæmonian woman introduced in the *Lysistrata* of Aristophanes, is made to receive from the Athenian women the loudest compliments upon her fine shape and masculine vigor. We may remark that, on this as well as on the other points, Xenophon emphatically insists on the peculiarity of Spartan institutions, contradicting thus the views of those who regard them merely as something a little Hyper-Dorian. Indeed, such peculiarity seems never to have been questioned in antiquity, either by the enemies or by the admirers of Sparta. And those who censured the public masculine exercises of the Spartan maidens, as well as the liberty tolerated in married women, allowed at the same time that the feelings of both were actively identified with the state to a degree hardly known in Greece; that the patriotism of the men greatly depended upon the sympathy of the other sex, which manifested itself publicly, in a manner not compatible with the recluse life of Grecian women generally, to the exaltation of the brave as well as to the abasement of the recreant; and that the dignified bearing of the Spartan matrons under private family loss seriously assisted the state in the task of bearing up against public reverses. "Return either with your shield or upon it," was their exhortation to their sons when departing for foreign service; and after the fatal day of Leuktra, those mothers who had to welcome home their surviving sons in dishonor and defeat, were the bitter sufferers; while those whose sons had perished, maintained a bearing comparatively cheerful.

Such were the leading points of the memorable Spartan discipline, strengthened in its effect on the mind by the absence of communication with strangers. For no Spartan could go abroad without leave, nor were strangers permitted to stay at Sparta; they came thither, it

seems, by a sort of sufferance, but the uncourteous process called *xenoklasia* was always available to remove them; nor could there arise in Sparta that class of resident metics or aliens who constituted a large part of the population of Athens, and seem to have been found in most other Grecian towns. It is in this universal schooling, training, and drilling, imposed alike upon boys and men, youths and virgins, rich and poor, that the distinctive attribute of Sparta is to be sought—not in her laws or political constitution.

Lykurgus (or the individual to whom this system is owing, whoever he was) is the founder of a warlike brotherhood rather than the lawgiver of a political community; his brethren live together like bees in a hive (to borrow a simile from Plutarch), with all their feelings implicated in the commonwealth, and divorced from house and home. Far from contemplating the society as a whole, with its multifarious wants and liabilities, he interdicts beforehand, by one of the three primitive *Rhetrae*, all written laws, that is to say, all formal and premeditated enactments on any special subject. When disputes are to be settled or judicial interference is required, the magistrate is to decide from his own sense of equity; that the magistrate will not depart from the established customs and recognized purposes of the city, is presumed from the personal discipline which he and the select body to whom he belongs have undergone. It is this select body, maintained by the labor of others, over whom Lykurgus exclusively watches, with the provident eye of a trainer, for the purpose of disciplining them into a state of regimental preparation, single-minded obedience, and bodily efficiency and endurance, so that they may be always ready and fit for defense, for conquest, and for dominion. The parallel of the Lykurgian institutions is to be found in the Republic of Plato, who approves the Spartan principle of select guardians, carefully trained, and administering the community at discretion; with this momentous difference, indeed, that the Spartan character formed by Lykurgus is of a low type, rendered savage and fierce by exclusive and overdone bodily discipline, destitute even of the elements of letters, immersed in their own narrow specialities, and taught to despise all that lay beyond, possessing all the qualities requisite to procure dominion, but none of those calculated to render dominion popular or salutary to the subject; while the habits and attributes of the guardians, as shadowed forth by Plato, are enlarged as well as philanthropic, qualifying them not simply to govern, but to govern for purposes protective, conciliatory, and exalted. Both Plato and Aristotle conceive as the perfection of society something of the Spartan type—a select body of equally privileged citizens, disengaged from industrious pursuits, and subjected to public and uniform training. Both admit (with Lykurgus) that the citizen belongs neither to himself nor to his family, but to his city; both at the same time note with regret that the Spartan training was turned only to one portion of human virtue

—that which is called forth in a state of war; the citizens being converted into a sort of garrison, always under drill, and always ready to be called forth either against Helots at home or against enemies abroad. Such exclusive tendency will appear less astonishing if we consider the very early and insecure period at which the Lykurgæan institutions arose, when none of those guarantees which afterward maintained the peace of the Hellenic world had as yet become effective—no constant habit of intercourse, no custom of meeting in Amphiktyony from the distant parts of Greece, no common or largely frequented festivals, no multiplication of proxenies (or standing tickets of hospitality) between the important cities, no pacific or industrious habits anywhere. When we contemplate the general insecurity of Grecian life in the ninth or eighth century before the Christian era, and especially the precarious condition of a small band of Dorian conquerors, in Sparta and its district, with subdued Helots on their own lands and Achæans unsubdued all around them—we shall not be surprised that the language which Brasidas in the Peloponnesian war addresses to his army in reference to the original Spartan settlement, was still more powerfully present to the mind of Lykurgus four centuries earlier—“We are a few in the midst of many enemies; we can only maintain ourselves by fighting and conquering.”

Under such circumstances, the exclusive aim which Lykurgus proposed to himself is easily understood; but what is truly surprising is the violence of his means and the success of the result. He realized his project of creating in the 8,000 or 9,000 Spartan citizens unrivaled habits of obedience, hardihood, self-denial, and military aptitude—complete subjection on the part of each individual to the local public opinion, and preference of death to the abandonment of Spartan maxims—intense ambition on the part of every one to distinguish himself within the prescribed sphere of duties, with little ambition for anything else. In what manner so rigorous a system of individual training can have been first brought to bear upon any community, mastering the course of the thoughts and actions from boyhood to old age—a work far more difficult than any political revolution—we are not permitted to discover. Nor does even the influence of an earnest and energetic Herakleid man—seconded by the still more powerful working of the Delphian god behind, upon the strong pious susceptibilities of the Spartan mind—sufficiently explain a phenomenon so remarkable in the history of mankind, unless we suppose them aided by some combination of co-operating circumstances which history has not transmitted to us, and preceded by disorders so exaggerated as to render the citizens glad to escape from them at any price.

Respecting the ante-Lykurgæan Sparta, we possess no positive information whatever. But although this unfortunate gap cannot be filled up, we may yet master the negative probabilities of the case,

sufficiently to see that in what Plutarch has told us (and from Plutarch the modern views have, until lately, been derived), there is indeed a basis of reality, but there is also a large superstructure of romance—in not a few particulars essentially misleading. For example, Plutarch treats Lykurgus as introducing his reforms at a time when Sparta was mistress of Laconia, and distributing the whole of that territory among the Pericæi. Now we know that Laconia was not then in possession of Sparta, and that the partition of Lykurgus (assuming it to be real), could only have been applied to the land in the immediate vicinity of the latter. For even Amyklæ, Pharis, and Geronthræ were not conquered until the reign of Teleklus, posterior to any period which we can reasonably assign to Lykurgus; nor can any such distribution of Laconia have really occurred. Further, we are told that Lykurgus banished from Sparta coined gold and silver, useless professions and frivolities, eager pursuit of gain, and ostentatious display. Without dwelling upon the improbability that any one of these anti-Spartan characteristics should have existed at so early a period as the ninth century before the Christian era, we may at least be certain that coined silver was not then to be found, since it was first introduced into Greece by Pheidon of Argos in the succeeding century, as has been stated in the preceding section.

But amongst all the points stated by Plutarch, the most suspicious by far and the most misleading, because endless calculations have been built upon it, is the alleged redivision of landed property. He tells us that Lykurgus found fearful inequality in the landed possessions of the Spartans; nearly all the land in the hands of a few, and a great multitude without any land; that he rectified this evil by a redivision of the Spartan district into 9,000 equal lots, and the rest of Laconia into 30,000, giving to each citizen as much as would produce a given quota of barley, etc.; and that he wished, moreover, to have divided the movable property upon similar principles of equality, but was deterred by the difficulties of carrying his design into execution.

Now we shall find on consideration that this new and equal partition of lands by Lykurgus is still more at variance with fact and probability than the two former alleged proceedings. All the historical evidences exhibit decided inequalities of property among the Spartans—inequalities which tended constantly to increase; moreover, the earlier authors do not conceive this evil as having grown up by way of abuse out of a primeval system of perfect equality, nor do they know anything of the original equal redivision by Lykurgus. Even as early as the poet Alkæus (B.C. 600-580) we find bitter complaints of the oppressive ascendancy of wealth, and the degradation of the poor man, cited as having been pronounced by Aristodemus at Sparta: "Wealth (said he) makes the man—no poor person is either accounted good or honored." Next, the historian Hellanikus certainly

knew nothing of the Lykurgian redivision—for he ascribed the whole Spartan polity to Eurysthenes and Prokles, the original founders, and hardly noticed Lykurgus at all. Again, in the brief but impressive description of the Spartan lawgiver by Herodotus, several other institutions are alluded to, but nothing is said about a redivision of the lands; and this latter point is in itself of such transcendent moment, and was so recognized among all Grecian thinkers, that the omission is almost a demonstration of ignorance. Thucydides certainly could not have believed that equality of property was an original feature of the Lykurgian system; for he says that at Lacedæmon “the rich men assimilated themselves greatly in respect of clothing and general habits of life to the simplicity of the poor, and thus set an example which was partially followed in the rest of Greece:” a remark which both implies the existence of unequal property, and gives a just appreciation of the real working of Lykurgic institutions. The like is the sentiment of Xenophon: he observes that the rich at Sparta gained little by their wealth in point of superior comfort; but he never glances at any original measure carried into effect by Lykurgus for equalizing possessions. Plato, too, while he touches upon the great advantage possessed by the Dorians, immediately after their conquest of Peloponnesus, in being able to apportion land suitably to all—never hints that this original distribution had degenerated into an abuse, and that an entire subsequent redivision had been resorted to by Lykurgus: moreover, he is himself deeply sensible of the hazards of that formidable proceeding. Lastly, Aristotle clearly did not believe that Lykurgus had redivided the soil. For he informs us, first, that “both in Lacedæmon and in Krete, the legislator had rendered the enjoyment of property common through the establishment of the *Syssitia* or public mess.” Now this remark (if read in the chapter of which it forms part, a refutation of the scheme of communism for the select guardians in the Platonic Republic) will be seen to tell little for its point, if we assume that Lykurgus at the same time equalized all individual possessions. Had Aristotle known that fact, he could not have failed to notice it; nor could he have assimilated the legislators in Lacedæmon and Krete, seeing that in the latter no one pretends that any such equalization was ever brought about. Next, only does Aristotle dwell upon the actual inequality of property at Sparta as a serious public evil, but he nowhere treats this as having grown out of a system of absolute equality once enacted by the lawgiver as a part of the primitive constitution; he expressly notices inequality of property so far back as the second Messenian war. Moreover, in that valuable chapter of his Politics where the scheme of equality of possessions is discussed, Phaleas of Chalkedon is expressly mentioned as the first author of it, thus indirectly excluding Lykurgus. The mere silence of Aristotle is in this discussion a negative argument of the greatest weight. Isokrates, too, speaks much about Sparta for good and for evil, men-

tions Lykurgus as having established a political constitution much like that of the earliest days of Athens, praises the gymnasia and the discipline, and compliments the Spartans upon the many centuries which they have gone through without violent sedition, extinction of debts, and redivision of the land—those “monstrous evils” as he terms them. Had he conceived Lykurgus as being himself the author of a complete redivision of land, he could hardly have avoided some allusion to it.

It appears, then, that none of the authors down to Aristotle ascribe to Lykurgus a redivision of the lands, either of Sparta or of Loconia. The statement to this effect in Plutarch, given in great detail and with precise specification of number and produce, must have been borrowed from some author later than Aristotle; and I think we may trace the source of it, when we study Plutarch's biography of Lykurgus in conjunction with that of Agis and Kleomenes. The statement is taken from authors of the century after Aristotle, either in, or shortly before, the age when both those kings tried extreme measures to renovate the sinking state: the former by a thorough change of system and property, yet proposed and accepted according to constitutional forms; the latter by projects substantially similar, with violence to enforce them. The accumulation of landed property in few hands, the multiplication of poor, and the decline in the number of citizens, which are depicted as grave mischiefs by Aristotle, had become greatly aggravated during the century between him and Agis. The number of citizens, reckoned by Herodotus in the time of the Persian invasion at 8,000, had dwindled down in the time of Aristotle to 1000, and in that of Agis to 700, out of which latter number 100 alone possessed most of the landed property of the state. Now by the ancient rule of Lykurgus, the qualification for citizenship was the ability to furnish the prescribed quota, incumbent on each individual, at the public mess: so soon as a citizen became too poor to answer to this requisition, he lost his franchise and his eligibility to offices. The smaller lots of land, though it was held discreditable either to buy or sell them, and though some have asserted (without ground I think) that it was forbidden to divide them—became insufficient for numerous families, and seem to have been alienated in some indirect manner to the rich; while every industrious occupation being both interdicted to a Spartan citizen and really inconsistent with his rigorous personal discipline, no other means of furnishing his quota, except the lot of land, was open to him. The difficulty felt with regard to these smaller lots of land may be judged of from the fact stated by Polybius, that three or four Spartan brothers had often one and the same wife, the paternal land being just sufficient to furnish contributions for all to the public mess, and thus to keep alive the citizen-rights of all the sons. The tendency to diminution in the number of Spartan citizens seems to have gone on uninterruptedly from the time of the Persian war, and must have

been aggravated by the foundation of Messene, with its independent territory around, after the battle of Leuktra, an event which robbed the Spartans of a large portion of their property. Apart from these special causes, moreover, it has been observed often as a statistical fact, that a close corporation of citizens, or any small number of families, intermarrying habitually among one another, and not reinforced from without, have usually a tendency to diminish.

The present is not the occasion to enter at length into that combination of causes which partly sapped, partly overthrew, both the institutions of Lykurgus and the power of Sparta. But taking the condition of that city as it stood in the time of Agis III. (say about 250 B.C.), we know that its citizens had become few in number, the bulk of them miserably poor, and all the land in a small number of hands. The old discipline and the public mess (as far as the rich were concerned) had degenerated into mere forms—a numerous body of strangers or non-citizens (the old xenclasy, or prohibition of resident strangers, being long discontinued) were domiciled in the town, forming a powerful moneyed interest; and lastly, the dignity and ascendancy of the state amongst its neighbors were altogether ruined. It was insupportable to a young enthusiast like king Agis, as well as to many ardent spirits among his contemporaries, to contrast this degradation with the previous glories of their country; nor did they see any other way of reconstructing the old Sparta except by again admitting the disfranchised poor citizens, redividing the lands, canceling all debts, and restoring the public mess and military training in all their strictness. Agis endeavored to carry through these subversive measures (such as no demagogue in the extreme democracy of Athens would ever have ventured to glance at) with the consent of the senate and public assembly, and the acquiescence of the rich. His sincerity is attested by the fact, that his own property, and that of his female relatives, among the largest in the state, was cast as the first sacrifice into the common stock. But he became the dupe of unprincipled coadjutors, and perished in the unavailing attempt to realize his scheme by persuasion. His successor, Kleomenes, afterwards accomplished by violence a change substantially similar, though the intervention of foreign arms speedily overthrew both himself and his institutions.

Now it was under the state of public feeling which gave birth to these projects of Agis and Kleomenes at Sparta, that the historic fancy, unknown to Aristotle and his predecessors, first gained ground, of the absolute equality of property as a primitive institution of Lykurgus. How much such a belief would favor the schemes of innovation is too obvious to require notice; and without supposing any deliberate imposture, we cannot be astonished that the predispositions of enthusiastic patriots interpreted according to their own partialities an old unrecorded legislation from which they were separated by more than five centuries. The Lykurgian discipline

tended forcibly to suggest to men's minds the *idea* of equality among the citizens—that is, the negation of all inequality not founded on some personal attribute, inasmuch as it assimilated the habits, enjoyments, and capacities of the rich to those of the poor; and the equality thus existing in idea and tendency, which seemed to proclaim the wish of the founder, was strained by the later reformers into a positive institution which he had at first realized, but from which his degenerate followers had receded. It was thus that the fancies, longings, and indirect suggestions of the present assumed the character of recollections out of the early, obscure, and extinct historical past. Perhaps the philosopher Sphærus of Borysthènes (friend and companion of Kleomenes, disciple of Zeno the Stoic, and author of works now lost both on Lykurgus and Sokrates and on the constitution of Sparta) may have been one of those who gave currency to such an hypothesis. And we shall readily believe, that if advanced, it would find easy and sincere credence, when we recollect how many similar delusions have obtained vogue in modern times far more favorable to historical accuracy—how much false coloring has been attached by the political feeling of recent days to matters of ancient history, such as the Saxon Witenagemote, the great charter, the rise and growth of the English house of commons, or even the poor law of Elizabeth.

When we read the division of lands really proposed by king Agis, it is found to be a very close copy of the original division ascribed to Lykurgus. He parcels the lands bounded by the four limits of Pellene, Sellasia, Malæa, and Taygetus into 4,500 lots, one to every Spartan; and the lands beyond these limits into 15,000 lots, one to each Pericæus; and he proposes to constitute in Sparta fifteen Pheiditia or public mess-tables, some including 400 individuals, others 200—thus providing a place for each of his 4,500 Spartans. With respect to the division originally ascribed to Lykurgus, different accounts were given. Some considered it to have set out 9,000 lots for the district of Sparta, and 30,000 for the rest of Laconia; others affirmed that 6,000 lots had been given by Lykurgus, and 3,000 added afterwards by king Polydorus; a third tale was, that Lykurgus had assigned 4,500 lots, and king Polydorus as many more. This last scheme is much the same as what was really proposed by Agis.

In the preceding argument respecting the redivision of land ascribed to Lykurgus, I have taken that measure as it is described by Plutarch. But there has been a tendency, in some able modern writers, while admitting the general fact of such redivision, to reject the account given by Plutarch in some of its main circumstances. That, for instance, which is the capital feature in Plutarch's narrative, and which gives soul and meaning to his picture of the lawgiver—the equality of partition—is now rejected by many as incorrect, and it is supposed that Lykurgus made some new agrarian regulations tending toward a general equality of landed property, but not an entirely new partition; that he may have resumed from

the wealthy men lands which they had unjustly taken from the conquered Achæans, and thus provided allotments both for the poorer citizens and for the subject Laconians. Such is the opinion of Dr. Thirlwall, who at the same time admits that the exact proportion of the Lykurgæan distribution can hardly be ascertained.

I cannot but take a different view of the statement made by Plutarch. The moment that we depart from that rule of equality which stands so prominently marked in his biography of Lykurgus, we step into a boundless field of possibility, in which there is nothing to determine us to one point more than to another. The surmise started by Dr. Thirlwall, of lands unjustly taken from the conquered Achæans by wealthy Spartan proprietors, is altogether gratuitous; and granting it to be correct, we have still to explain how it happened that this correction of a partial injustice came to be transformed into the comprehensive and systematic measure which Plutarch describes; and to explain, further, from whence it arose that none of the authors earlier than Plutarch take any notice of Lykurgus as an agrarian equalizer. These two difficulties will still remain, even if we overlook the gratuitous nature of Dr. Thirlwall's supposition, or of any other supposition which can be proposed respecting the real Lykurgæan measure which Plutarch is affirmed to have misrepresented.

It appears to me that these difficulties are best obviated by adopting a different canon of historical interpretation. We cannot accept as real the Lykurgæan land division described in the life of the law-giver; but treating this account as a fiction, two modes of proceeding are open to us. We may either consider the fiction as it now stands to be the exaggeration and distortion of some small fact, and then try to guess, without any assistance, what the small fact was; or we may regard it as fiction from first to last, the expression of some large idea and sentiment so powerful in its action on men's minds at a given time as to induce them to make a place for it among the realities of the past. Now the latter supposition, applied to the times of Agis III., best meets the case before us. The eighth chapter of the life of Lykurgus by Plutarch, in recounting the partition of land, describes the dream of king Agis, whose mind is full of two sentiments—grief and shame for the actual condition of his country, together with reverence for its past glories, as well as for the law-giver from whose institutions those glories had emanated. Absorbed with this double feeling, the reveries of Agis go back to the old ante-Lykurgæan Sparta as it stood more than five centuries before. He sees in the spirit the same mischiefs and disorders as those which afflict his waking eye—gross inequalities of property, with a few insolent and luxurious rich, a crowd of mutinous and suffering poor, and nothing but fierce antipathy reigning between the two. Into the midst of this froward, lawless, and distempered community steps the venerable missionary from Delphi, breathes into men's minds

new impulses, and an impatience to shake off the old social and political Adam—and persuades the rich, voluntarily abnegating their temporal advantages, to welcome with satisfaction a new system wherein no distinction shall be recognized, except that of good or evil deserts. Having thus regenerated the national mind, he parcels out the territory of Laconia into equal lots, leaving no superiority to any one. Fraternal harmony becomes the reigning sentiment, while the coming harvests present the gratifying spectacle of a paternal inheritance recently distributed, with the brotherhood contented, modest, and docile. Such is the picture with which “mischievous Oneirus” cheats the fancy of the patriotic Agis, whispering the treacherous message that the gods have promised *him* success in a similar attempt, and thus seducing him into that fatal revolutionary course which is destined to bring himself, his wife, and his aged mother to the dungeon and the hangman’s rope.

That the golden dream just described was dreamt by some Spartan patriots is certain, because it stands recorded in Plutarch; that it was not dreamt by the authors of centuries preceding Agis, I have already endeavored to show; that the earnest feelings of sickness of the present and yearning for a better future under the colors of a restored past, which filled the soul of this king and his brother reformers—combined with the leveling tendency between rich and poor which really was inherent in the Lykurgian discipline—were amply sufficient to beget such a dream and to procure for it a place among the great deeds of the old lawgiver, so much venerated and so little known—this too I hold to be unquestionable. Had there been any evidence that Lykurgus had interfered with private property, to the limited extent which Dr. Thirlwall and other able critics imagine—that he had resumed certain lands unjustly taken by the rich from the Achæans—I should have been glad to record it; but finding no such evidence, I cannot think it necessary to presume the fact simply in order to account for the story in Plutarch.

The various items in that story all hang together, and must be understood as forming parts of the same comprehensive fact, or comprehensive fancy. The fixed total of 9,000 Spartan and 30,000 Laconian lots, the equality between them, and the rent accruing from each, represented by a given quantity of moist and dry produce—all these particulars are alike true or alike uncertified. Upon the various numbers here given, many authors have raised calculations as to the population and produce of Laconia, which appear to me destitute of any trustworthy foundation. Those who accept the history, that Lykurgus constituted the above-mentioned numbers both of citizens and of lots of land, and that he contemplated the maintenance of both numbers in unchangeable proportion—are perplexed to assign the means whereby this adjustment was kept undisturbed. Nor are they much assisted in the solution of this embarrassing problem by the statement of Plutarch, who tells us that the number remained

fixed of itself, and that the succession ran on from father to son without either consolidation or multiplication of parcels, down to the period when foreign wealth flowed into Sparta, as a consequence of the successful conclusion of the Peloponnesian war. Shortly after that period (he tells us) a citizen named Epitadeus became ephor—a vindictive and malignant man, who, having had a quarrel with his son, and wishing to oust him from the succession, introduced and obtained sanction to a new Rhetra, whereby power was granted to every father of a family either to make over during life, or to bequeath after death, his house and his estate to any one whom he chose. But it is plain that this story (whatever be the truth about the family quarrel of Epitadeus) does not help us out of the difficulty. From the time of Lykurgus to that of this disinheriting ephor, more than four centuries must be reckoned; now had there been real causes at work sufficient to main inviolate the identical number of lots and families during this long period, we see no reason why his new law, simply permissive and nothing more, should have overthrown it. We are not told by Plutarch what was the law of succession prior to Epitadeus. If the whole estate went by law to one son in the family, what became of the other sons, to whom industrious acquisition in any shape was repulsive as well as interdicted? If, on the other hand, the estate was divided between the sons equally (as it was by the law of succession at Athens), how can we defend the maintenance of an unchanged aggregate number of parcels?

Dr. Thirlwall, after having admitted a modified interference with private property by Lykurgus, so as to exact from the wealthy a certain sacrifice in order to create lots for the poor, and to bring about something approaching to equi-producing lots for all, observes: "The average amount of the rent (paid by the cultivating Helots from each lot) seems to have been no more than was required for the frugal maintenance of a family with six persons. The right of transfer was as strictly confined as that of enjoyment: the patrimony was indivisible, inalienable, and descended to the eldest son; in default of a male heir, to the eldest daughter. The object seems to have been, after the number of the allotments became fixed, that each should be constantly represented by one head of a household. But the nature of the means employed for this end is one of the most obscure points of the Spartan system. . . . In the better times of the commonwealth, this seems to have been principally effected by adoptions and marriages with heiresses, which provided for the marriages of younger sons in families too numerous to be supported on their own hereditary property. It was then probably seldom necessary for the state to interfere, in order to direct the childless owner of an estate, or the father of a rich heiress, to a proper choice. But as all adoption required the sanction of the kings, and they had also the disposal of the hand of orphan heiresses, there can be little doubt that the magistrate had the power of interposing on such

occasions, even in opposition to the wishes of individuals, to relieve poverty and check the accumulation of wealth" (*Hist. Gr.* ch. 8, vol. i. p. 367).

I cannot concur in the view which Dr. Thirlwall here takes of the state of property, or the arrangements respecting its transmission, in ancient Sparta. Neither the equal modesty of possession which he supposes, nor the precautions for perpetuating it, can be shown to have ever existed among the pupils of Lykurgus. Our earliest information intimates the existence of rich men at Sparta: the story of king Aristo and Agetus, in Herodotus, exhibits to us the latter as a man who cannot be supposed to have had only just "enough to maintain six persons frugally"—while his beautiful wife, whom Aristo coveted and entrapped from him, is expressly described as the daughter of opulent parents. Sperthies and Bulis the Talthybiads are designated as belonging to a distinguished race, and among the wealthiest men in Sparta. Demaratus was the only king of Sparta, in the days of Herodotus, who had ever gained a chariot victory in the Olympic games; but we know by the case of Lichas during the Peloponnesian war, Evagoras, and others, that private Spartans were equally successful; and for one Spartan who won the prize, there must of course have been many who bred their horses and started their chariots unsuccessfully. It need hardly be remarked that chariot-competition at Olympia was one of the most significant evidences of a wealthy house: nor were there wanting Spartans who kept horses and dogs without any exclusive view to the games. We know from Xenophon, that at the time of the battle of Leuktra, "the very rich Spartans" provided the horses to be mounted for the state-cavalry. These and other proofs of the existence of rich men at Sparta, are inconsistent with the idea of a body of citizens each possessing what was about enough for the frugal maintenance of six persons and no more.

As we do not find that such was in practice the state of property in the Spartan community, so neither can we discover that the lawgiver ever tried either to make or to keep it so. What he did was to impose a rigorous public discipline, with simple clothing and fare, incumbent alike upon the rich and the poor (this was his special present to Greece, according to Thucydides, and his great point of contact with democracy, according to Aristotle); but he took no pains either to restrain the enrichment of the former, or to prevent the impoverishment of the latter. He meddled little with the distribution of property, and such neglect is one of the capital deficiencies for which Aristotle censures him. That philosopher tells us, indeed, that the Spartan law had made it dishonorable (he does not say peremptorily forbidden) to buy or sell landed property, but that there was the fullest liberty both of donation and bequest: and the same results (he justly observes) ensued from the practice tolerated as would have ensued from the practice discountenanced—since it was easy to disguise a real sale

under an ostensible donation. He notices pointedly the tendency of property at Sparta to concentrate itself in fewer hands unopposed by any legal hindrances: the fathers married their daughters to whomsoever they choose, and gave dowries according to their own discretion, generally very large: the rich families moreover intermarried among one another habitually and without restriction. Now all the these are indicated by Aristotle as cases in which the law might have interfered—and ought to have interfered, but did not—for the great purpose of disseminating the benefits of landed property as much as possible among the mass of the citizens. Again, he tells us that the law encouraged the multiplication of progeny, and granted exemptions to such citizens as had three or four children; but took no thought how the numerous families of poorer citizens were to live, or to maintain their qualification at the public tables—most of the lands of the state being in the hands of the rich. His notice, and condemnation of that law, which made the franchise of the Spartan citizen dependent upon his continuing to furnish his quota to the public table, have been already adverted to; as well as the potent love of money which he notes in the Spartan character, and which must have tended continually to keep together the richer families among themselves: while amongst a community where industry was unknown, no poor citizen could ever become rich.

If we duly weigh these evidences, we shall see that equality of possessions neither existed in fact, nor ever entered into the scheme and tendencies of the lawgiver at Sparta. And the picture which Dr. Thirlwall has drawn of a body of citizens each possessing a lot of land about adequate to the frugal maintenance of six persons—of adoptions and marriages of heiresses arranged with a deliberate view of providing for the younger children of numerous families—of interference on the part of the kings to ensure this object—of a fixed number of lots of land, each represented by one head of a household—this picture is one, of which the reality must not be sought on the banks of the Eurotas. The “better times of the commonwealth,” to which he refers, may have existed in the glowing retrospect of Agis, but are not acknowledged in the sober appreciation of Aristotle. That the citizens were far more numerous in early times, the philosopher tells us, and that the community had in his day greatly declined in power, we also know: in this sense the times of Sparta had doubtless once been better. We may even concede that during the three centuries succeeding Lykurgus, when they were continually acquiring new territory, and when Aristotle had been told that they had occasionally admitted new citizens, so that the aggregate number of citizens had once been 10,000—we may concede that in these previous centuries the distribution of land had been less unequal, so that the disproportion between the great size of the territory and the small number of citizens was not so marked as it had become at the period which the philosopher personally witnessed; for the causes

tending to augmented inequality were constant and uninterrupted in their working. But this admission will still leave us far removed from the sketch drawn by Dr. Thirlwall, which depicts the Lykurgæan Sparta as starting from a new agrarian scheme not far removed from equality of landed property—the citizens as spontaneously disposed to uphold this equality by giving to unprovided men the benefit of adoptions and heiress-marriages, and the magistrate as interfering to enforce this latter purpose, even in cases where the citizens were themselves unwilling. All our evidence exhibits to us both decided inequality of possessions and inclinations on the part of rich men the reverse of those which Dr. Thirlwall indicates; nor will the powers of interference which he ascribes to the magistrate be found sustained by the chapter of Herodotus on which he seems to rest them.

To conceive correctly, then, the Lykurgæan system, as far as obscurity and want of evidence will permit, it seems to me that there are two current misconceptions which it is essential to discard. One of these is, that the system included a repartition of landed property, upon principles of exact or approximative equality (distinct from that appropriation which belonged to the Dorian conquest and settlement), and provisions for perpetuating the number of distinct and equal lots. The other is, that it was first brought to bear when the Spartans were masters of all Laconia. The illusions created by the old legend—which depicts Laconia as all one country, and all conquered at one stroke—yet survive after the legend itself has been set aside as bad evidence: we cannot conceive Sparta as subsisting by itself without dominion over Laconia, nor Amyklæ, Pharis, and Geronthræ as really and truly independent of Sparta. Yet, if these towns were independent in the time of Lykurgus, much more confidently may the same independence be affirmed of the portions of Laconia which lie lower than Amyklæ down the valley of the Eurotas, as well as of the eastern coast, which Herodotus expressly states to have been originally connected with Argos.

Discarding then these two suppositions, we have to consider the Lykurgæan system as brought to bear upon Sparta and its immediate circumjacent district, apart from the rest of Laconia, and as not meddling systematically with the partition of property, whatever that may have been, which the Dorian conquerors established at their original settlement. Lykurgus does not try to make the poor rich, nor the rich poor; but he imposes upon both the same subjugating drill—the same habits of life, gentlemanlike idleness, and unlettered strength—the same fare, clothing, labors, privations, endurance, punishments, and subordination. It is a lesson instructive at least, however unsatisfactory, to political students—that with all this equality of dealing, he ends in creating a community in whom not merely the love of pre-eminence, but even the love of money, stands powerfully and specially developed.

How far the peculiar of the primitive Sparta extended we have no

means of determining; but its limits down the valley of the Eurotæ were certainly narrow, inasmuch as it did not reach so far as Amyklæ. Nor can we tell what principles the Dorian conquerors may have followed in the original allotment of lands within the limits of that peculiar. Equal apportionment is not probable, because all the individuals of a conquering band are seldom regarded as possessing equal claims; but whatever the original apportionment may have been, it remained without any general or avowed disturbance until the days of Agis III. and Kleomenes III. Here then we have the primitive Sparta, including Dorian warriors with their Helot subjects, but no Periæki. And it is upon these Spartans separately, perhaps after the period of aggravated disorder and lawlessness noticed by Herodotus and Thucydides, that the painful but invigorating discipline above sketched must have been originally brought to bear.

The gradual conquest of Laconia, with the acquisition of additional lands and new Helots, and the formation of the order of Periæki, both of which were a consequence of it, is to be considered as posterior to the introduction of the Lykurgæan system at Sparta, and as resulting partly from the increased force which that system imparted. The career of conquest went on, beginning from Teleklus, for nearly three centuries—with some interruptions indeed, and in the case of the Messenian war, with a desperate and even precarious struggle—so that in the time of Thucydides, and for some time previously, the Spartans possessed two-fifths of Peloponnesus. And this series of new acquisitions and victories disguised the really weak point of the Spartan system, by rendering it possible either to plant the poorer citizens as Periæki in a conquered township, or to supply them with lots of land, of which they could receive the produce without leaving the city—so that their numbers and their military strength were prevented from declining. It is even affirmed by Aristotle, that during these early times they augmented the number of their citizens by fresh admissions, which, of course, implies the acquisition of additional lots of land. But successful war (to use an expression substantially borrowed from the same philosopher) was necessary to their salvation: the establishment of their ascendancy, and of their maximum of territory, was followed, after no very long interval, by symptoms of decline. It will hereafter be seen that at the period of the conspiracy of Kinadon (395 B.C.), the full citizens (called Homoioi or peers) were considerably inferior in number to the Hypomeiones, or Spartans who could no longer furnish their qualification, and had become disfranchised. And the loss thus sustained was very imperfectly repaired by the admitted practice sometimes resorted to by rich men, of associating with their own children the children of poorer citizens, and paying the contribution of these latter to the public tables, so as to enable them to go through the prescribed course of education and discipline—whereby they became

(under the title or sobriquet of Mothakes) citizens, with a certain taint of inferiority, yet were sometimes appointed to honorable commands.

Laconia, the state and territory of the Lacedæmonians, was affirmed at the time of its greatest extension to have comprehended 100 cities—this after the conquest of Messenia, so that it would include all the southern portion of Peloponnesus, from Thyrea on the Argolic gulf to the southern bank of the river Nedon in its course into the Ionian sea. But Laconia, more strictly so called, was distinguished from Messenia, and was understood to designate the portion of the above-mentioned territory which lay to the east of Mount Taygetus. The conquest of Messenia by the Spartans we shall presently touch upon; but that of Laconia proper is very imperfectly narrated to us. Down to the reign of Teleklus, as has been before remarked, Amyklæ, Pharis, and Geronthræ were still Achæan: in the reign of that prince they were first conquered, and the Achæans either expelled or subjugated. It cannot be doubted that Amyklæ had been previously a place of consequence: in point of heroic antiquity and memorials, this city, as well as Therapnæ, seems to have surpassed Sparta. And the war of the Spartans against it is represented as a struggle of some moment—indeed, in those times the capture of any walled city was tedious and difficult. Timomachus, an Ægeid from Thebes, at the head of a body of his countrymen, is said to have rendered essential service to the Spartans in the conquest of the Achæans of Amyklæ; and the brave resistance of the latter was commemorated by a monument erected to Zeus Tropæus at Sparta, which was still to be seen in the time of Pausanias. The Achæans of Pharis and Geronthræ, alarmed by the fate of Amyklæ, are said to have surrendered their towns with little or no resistance: after which the inhabitants of all the three cities, either wholly or in part, went into exile beyond sea, giving place to colonists from Sparta. From this time forward, according to Pausanias, Amyklæ continued as a village. But as the Amyklæan hoplites constituted a valuable portion of the Spartan army, it must have been numbered among the cities of the Pericæki as one of the hundred, the distinction between a dependent city and a village not being very strictly drawn. The festival of the Hyacinthia, celebrated at the great temple of the Amyklæan Apollo, was among the most solemn and venerated in the Spartan calendar.

It was in the time of Alkamenes, the son of Teleklus, that the Spartans conquered Helus, a maritime town on the left bank of the Eurotas, and reduced its inhabitants to bondage—from whose name, according to various authors, the general title *Helots*, belonging to all the serfs of Laconia, was derived. But of the conquest of the other towns of Laconia—Gytheium, Akriæ, Therapnæ, etc.—or of the eastern land on the coast of the Argolic gulf, including Brasiaë and Epidaurus Limera, or the island of Kythera, all which at one time belonged to the Argeian confederacy, we have no accounts.

Scanty as our information is, it just enables us to make out a progressive increase of force and dominion on the part of the Spartans, resulting from the organization of Lykurgus. Of this progress a further manifestation is found, besides the conquest of the Achæans in the south by Teleklus and Alkamenes, in their successful opposition to the great power of Phœidon, the Argeian, related in a previous chapter. We now approach the long and arduous efforts by which they accomplished the subjugation of their brethren the Messenian Dorians.

CHAPTER VII.

FIRST AND SECOND MESSENIAN WARS.

THAT there were two long contests between the Lacedæmonians and Messenians, and that, in both, the former were completely victorious, is a fact sufficiently attested. And if we could trust the statements in Pausanias—our chief and almost only authority on the subject—we should be in a situation to recount the history of both these wars in considerable detail. But unfortunately the incidents narrated in that writer have been gathered from sources which are, even by his own admission, undeserving of credit—from Rhianus, the poet of Bene in Krete, who had composed an epic poem on Aristomenes and the second Messenian war, about B.C. 220—and from Myron of Priene, a prose author whose date is not exactly known, but belonging to the Alexandrine age, and not earlier than the third century before the Christian era. From Rhianus we have no right to expect trustworthy information, while the accuracy of Myron is much depreciated by Pausanias himself—on some points even too much, as will presently be shown. But apart from the mental habits either of the prose writer or the poet, it does not seem that any good means of knowledge were open to either of them, except the poems of Tyrtaeus, which we are by no means sure that they ever consulted. The account of the two wars, extracted from these two authors by Pausanias, is a string of tableaux, several of them, indeed, highly poetical, but destitute of historical coherence or sufficiency; and O. Müller has justly observed that “absolutely no reason is given in them for the subjection of Messenia.” They are accounts unworthy of being transcribed in detail into the pages of general history, nor can we pretend to do anything more than verify a few leading facts of the war.

The poet Tyrtaeus was himself engaged on the side of the Spartans in the second war, and it is from him that we learn the few indisputable facts respecting both the first and the second. If the Messenians had never been re-established in Peloponnesus, we should probably never have heard any further details respecting these early contests.

That re-establishment, together with the first foundation of the city called Messene on Mount Ithome, was among the capital wounds inflicted on Sparta by Epaminondas, in the year B.C. 369—between 300 and 250 years after the conclusion of the second Messenian war. The descendants of the old Messenians, who had remained for so long a period without any fixed position in Greece, were incorporated in the new city, together with various Helots and miscellaneous settlers who had no claim to a similar genealogy. The gods and heroes of the Messenian race were reverentially invoked at this great ceremony, especially the great hero Aristomenes; and the sight of Mount Ithome, the ardor of the newly established citizens, the hatred and apprehension of Sparta, operating as a powerful stimulus to the creation and multiplication of what are called *traditions*, sufficed to expand the few facts known respecting the struggles of the old Messenians into a variety of details. In almost all these stories we discover a coloring unfavorable to Sparta, contrasting forcibly with the account given by Isokrates in his discourse called Archidamus, wherein we read the view which a Spartan might take of the ancient conquests of his forefathers. But a clear proof that these Messenian stories had no real basis of tradition is shown in the contradictory statements respecting the principal hero Aristomenes, for some place him in the first, others in the second, of the two wars. Diodorus and Myron both placed him in the first; Rhianus in the second. Though Pausanias gives it as his opinion that the account of the latter is preferable, and that Aristomenes really belongs to the second Messenian war, it appears to me that the one statement is as much worthy of belief as the other, and that there is no sufficient evidence for deciding between them—a conclusion which is substantially the same with that of Wesseling, who thinks that there were two persons named Aristomenes, one in the first and one in the second war. This inextricable confusion respecting the greatest name in Messenian antiquity shows how little any genuine stream of tradition can here be recognized.

Pausanias states the first Messenian war as beginning in B.C. 743 and lasting till B.C. 724—the second as beginning in B.C. 685 and lasting till B.C. 668. Neither of these dates rests upon any assignable positive authority; but the time assigned to the first war seems probable, while that of the second is apparently too early. Tyrtæus authenticates both the duration of the first war, twenty years, and the eminent services rendered in it by the Spartan king Theopompus. He says, moreover (speaking during the second war), “the fathers of our fathers conquered Messene;” thus loosely indicating the relative dates of the two.

The Spartans (as we learn from Isokrates, whose words date from a time when the city of Messene was only a recent foundation) professed to have seized the territory, partly in revenge for the impiety of the Messenians in killing their own king the Herakleid Kres-

phontes, whose relative had appealed to Sparta for aid—partly by sentence of the Delphian oracle. Such were the causes which had induced them first to invade the country, and they had conquered it after a struggle of twenty years. The Lacedæmonian explanations, as given in Pausanias, seem for the most part to be counter-statements arranged after the time when the Messenian version, evidently the interesting and popular account, had become circulated.

It has already been stated that the Lacedæmonians and Messenians had a joint border temple and sacrifice in honor of Artemis Limnatis, dating from the earliest times of their establishment in Peloponnesus. The site of this temple near the upper course of the river Nedon, in the mountainous territory north-east of Kalamata, but west of the highest ridge of Taygetus, has recently been exactly verified—and it seems in these early days to have belonged to Sparta. That the quarrel began at one of these border sacrifices was the statement of both parties, Lacedæmonians and Messenians. According to the latter, the Lacedæmonian king Teleklus laid a snare for the Messenians, by dressing up some youthful Spartans as virgins and giving them daggers; whereupon a contest ensued, in which the Spartans were worsted and Teleklus slain. That Teleklus was slain at the temple by the Messenians, was also the account of the Spartans—but they affirmed that he was slain in attempting to defend some young Lacedæmonian maidens, who were sacrificing at the temple, against outrageous violence from the Messenian youth. In spite of the death of this king, however, the war did not actually break out until some little time after, when Alkamenes and Theopompus were kings at Sparta, and Antiochus and Androkles, sons of Phintas, kings of Messenia. The immediate cause of it was a private altercation between the Messenian Polychares (victor at the fourth Olympiad, B.C. 764) and the Spartan Euæphnus. Polychares, having been grossly injured by Euæphnus, and his claim for redress having been rejected at Sparta, took revenge by aggressions upon other Lacedæmonians. The Messenians refused to give him up; though one of the two kings, Androkles, strongly insisted upon doing so, and maintained his opinion so earnestly against the opposite sense of the majority and of his brother Antiochus, that a tumult arose, and he was slain. The Lacedæmonians, now resolving upon war, struck the first blow without any formal declaration, by surprising the border town of Ampheia, and putting its defenders to the sword. They farther overran the Messenian territory, and attacked some other towns, but without success. Euphaes, who had now succeeded his father Antiochus as king of Messenia, summoned the forces of the country and carried on the war against them with energy and boldness. For the first four years of the war the Lacedæmonians made no progress, and even incurred the ridicule of the old men of their nation as faint-hearted warriors. In the fifth year, however, they

undertook a more vigorous invasion, under their two kings, Theopompus and Polydorus, who were met by Euphaes with the full force of the Messenians. A desperate battle ensued, in which it does not seem that either side gained much advantage: nevertheless the Messenians found themselves so much enfeebled by it, that they were forced to take refuge on the fortified mountain of Ithome, abandoning the rest of the country. In their distress they sent to solicit counsel and protection from Delphi, but their messenger brought back the appalling answer that a virgin of the royal race of Æpytus must be sacrificed for their salvation. At the tragic scene which ensues, Aristodemus puts to death his own daughter, yet without satisfying the exigences of the oracle. The war still continued, and in the thirteenth year of it another hard-fought battle took place, in which the brave Euphaes was slain, but the result was again indecisive. Aristodemus, being elected king in his place, prosecuted the war strenuously. The fifth year of his reign is signalized by a third general battle, wherein the Corinthians assist the Spartans, and the Arcadians and Sikyonians are on the side of Messenia; the victory is here decisive on the side of Aristodemus, and the Lacedæmonians are driven back into their own territory. It was now their turn to send envoys and ask advice from the Delphian oracle. The remaining events of the war exhibit a series, partly of stratagems to fulfil the injunctions of the priestess,—partly of prodigies in which the divine wrath is manifested against the Messenians. The king Aristodemus, agonized with the thought that he has slain his own daughter without saving his country, puts an end to his own life. In the twentieth year of the war the Messenians abandoned Ithome, which the Lacedæmonians razed to the ground: the rest of the country being speedily conquered, such of the inhabitants as did not flee either to Arcadia or to Eleusis, were reduced to complete submission.

Such is the abridgment of what Pausanias gives as the narrative of the first Messenian war. Most of his details bear the evident stamp of mere late romance; and it will easily be seen that the sequence of events presents no plausible explanation of that which is really indubitable—the result. The twenty years' war, and the final abandonment of Ithome is attested by Tyrtæus beyond all doubt, as well as the harsh treatment of the conquered, "Like asses worn down by heavy burthens" (says the Spartan poet), "they were compelled to make over to their masters an entire half of the produce of their fields, and to come in the garb of woe to Sparta, themselves and their wives, as mourners at the decease of the kings and principal persons." The revolt of their descendants, against a yoke so oppressive, goes by the name of the second Messenian war.

Had we possessed the account of the first Messenian war as given by Myron and Diodorus, it would evidently have been very different from the above, because they included Aristomenes in it, and to him the leading parts would be assigned. As the narrative now stands in

Pausanias, we are not introduced to that great Messenian hero—the Achilles of the epic of Rhianus—until the second war, in which his gigantic proportions stand prominently forward. He is the great champion of his country in the three battles which are represented as taking place during this war: the first, with indecisive result, at Dera; the second, a signal victory on the part of the Messenians, at the Boar's Grave; the third, an equally signal defeat, in consequence of the traitorous flight of Aristokrates, king of the Arcadian Orchomenus, who, ostensibly embracing the alliance of the Messenians, had received bribes from Sparta. Thrice did Aristomenes sacrifice to Zeus Ithomates the sacrifice called Hekatomphonia, reserved for those who had slain with their own hands 100 enemies in battle. At the head of a chosen band he carried his incursions more than once into the heart of the Lacedæmonian territory, surprised Amyklæ and Pharis, and even penetrated by night into the unfortified precinct of Sparta itself, where he suspended his shield as a token of defiance in the temple of Athene Chalkiækus. Thrice was he taken prisoner, but on two occasions marvelously escaped before he could be conveyed to Sparta: the third occasion was more fatal, and he was cast by order of the Spartans into the Keadas, a deep rocky cavity in Mount Taygetus into which it was their habit to precipitate criminals. But even in this emergency the divine aid was not withheld from him. While the fifty Messenians who shared his punishment were all killed by the shock, he alone was both supported by the gods so as to reach the bottom unhurt, and enabled to find an unexpected means of escape. For when, abandoning all hope, he had wrapped himself up in his cloak to die, he perceived a fox creeping about among the dead bodies: waiting until the animal approached him, he grasped its tail, defending himself from its bites as well as he could by means of his cloak; and being thus enabled to find the aperture by which the fox had entered, enlarged it sufficiently for crawling out himself. To the surprise both of friends and enemies he again appeared alive and vigorous at Eira. That fortified mountain, on the banks of the river Nedon, and near the Ionian sea, had been occupied by the Messenians after the battle in which they had been betrayed by Aristokrates the Arcadian; it was there that they had concentrated their whole force, as in the former war at Ithome, abandoning the rest of the country. Under the conduct of Aristomenes, assisted by the prophet Theoklus, they maintained this strong position for eleven years. At length they were compelled to abandon it. Yet as in the case of Ithome, the final determining circumstances are represented to have been, not any superiority of bravery or organization on the part of the Lacedæmonians, but treacherous betrayal and stratagem, seconding the fatal decree of the gods. Unable to maintain Eira longer, Aristomenes, with his sons and a body of his countrymen, forced his way through the assailants and quitted the country—some of them retiring to Arcadia and Elis, and finally

migrating to Rhegium. He himself passed the remainder of his days in Rhodes, where he dwelt along with his son-in-law Damagetus, the ancestor of the noble Rhodian family called the Diagorids, celebrated for its numerous Olympic victories.

Such are the main features of what Pausanias calls the second Messenian war, or of what ought rather to be called the Aristomeneis of the poet Rhianus. That after the foundation of Messene, and the recall of the exiles by Epaminondas, favor and credence was found for many tales respecting the prowess of the ancient hero whom they invoked in their libations—tales well calculated to interest the fancy, to vivify the patriotism, and to inflame the anti-Spartan antipathies, of the new inhabitants—there can be little doubt. And the Messenian maidens of that day may well have sung in their public processional sacrifices, how “Aristomenes pursued the flying Lacedæmonians down to the mid-plain of Stenyklerus and up to the very summit of the mountain.” From such stories (*traditions* they ought not to be denominated) Rhianus may doubtless have borrowed; but if proof were wanting to show how completely he looked at his materials from the point of view of the poet and not from that of the historian, we should find it in the remarkable fact noticed by Pausanias. Rhianus represented Leotychides as having been king of Sparta during the second Messenian war: now Leotychides (as Pausanias observes) did not reign until near a century and a half afterwards, during the Persian invasion.

To the great champion of Messenia, during this war, we may oppose on the side of Sparta another remarkable person, less striking as a character of romance, but more interesting in many ways to the historian—I mean the poet Tyrtaeus, a native of Aphidnæ in Attica, an inestimable ally of the Lacedæmonians during most part of this second struggle. According to a story—which, however, has the air partly of a boast of the later Attic orators—the Spartans, disheartened at the first successes of the Messenians, consulted the Delphian oracle, and were directed to ask for a leader from Athens. The Athenians complied by sending Tyrtaeus, whom Pausanias and Justin represent as a lame man and a schoolmaster, despatched with a view of nominally obeying the oracle, and yet rendering no real assistance. This seems to be a coloring put upon the story by later writers, but the intervention of the Athenians in the matter in any way deserves little credit. It seems more probable that the legendary connection of the Dioskuri with Aphidnæ, celebrated at or near that time by the poet Alkman, brought about through the Delphian oracle the presence of the Aphidnæan poet at Sparta. Respecting the lameness of Tyrtaeus, we can say nothing. But that he was a schoolmaster (if we are constrained to employ an unsuitable term) is highly probable—for in that day, minstrels who composed and sung poems were the only persons from whom the youth received any mental training. Moreover his sway over the youthful mind is particularly noted in

the compliment paid to him in after-days by king Leonidas—"Tyrtaeus was an adept in tickling the souls of youth." We see enough to satisfy us that he was by birth a stranger, though he became a Spartan by the subsequent recompense of citizenship conferred upon him—that he was sent through the Delphian oracle—that he was an impressive and efficacious minstrel—and that he had moreover sagacity enough to employ his talents for present purposes and diverse needs; being able not merely to reanimate the languishing courage of the baffled warrior, but also to soothe the discontents of the mutinous. That his strains, which long maintained undiminished popularity among the Spartans, contributed much to determine the ultimate issue of this war, there is no reason to doubt; nor is his name the only one to attest the susceptibility of the Spartan mind in that day toward music and poetry. The first establishment of the Karneian festival with its musical competition at Sparta, falls during the period assigned by Pausanias to the second Messenian war: the Lesbian harper Terpander, who gained the first recorded prize at this solemnity, is affirmed to have been sent for by the Spartans pursuant to a mandate from the Delphian oracle, and to have been the means of appeasing a sedition. In like manner, the Kretan Thaletas was invited thither during a pestilence, which his art (as it is pretended) contributed to heal (about 620 B.C.); and Alkman, Xenokritus, Polymnastus, and Sakadas, all foreigners by birth, found favorable reception, and acquired popularity by their music and poetry. With the exception of Sakadas, who is a little later, all these names fall in the same century as Tyrtaeus, between 660 B.C.—610 B.C. The fashion which the Spartan music continued for a long time to maintain, is ascribed chiefly to the genius of Terpander.

The training in which a Spartan passed his life consisted of exercises warlike, social, and religious, blended together. While the individual, strengthened by gymnastics, went through his painful lessons of fatigue, endurance, and aggression—the citizens collectively were kept in the constant habit of simultaneous and regulated movement in the warlike march, in the religious dance, and in the social procession. Music and song, being constantly employed to direct the measure and keep alive the spirit of these multitudinous movements, became associated with the most powerful feelings which the habitual self-suppression of a Spartan permitted to arise, and especially with those sympathies which are communicated at once to an assembled crowd. Indeed the musician and the minstrel were the only persons who ever addressed themselves to the feelings of a Lacedæmonian assembly. Moreover the simple music of that early day, though destitute of artistical merit and superseded afterwards by more complicated combinations, had nevertheless a pronounced ethical character. It wrought much more powerfully on the impulses and resolutions of the hearers, though it tickled the ear less gratefully, than the scientific compositions of after-days. Farther, each

particular style of music had its own appropriate mental effect—the Phrygian mode imparted a wild and maddening stimulus; the Dorian mode created a settled and deliberate resolution, exempt alike from the desponding and from the impetuous sentiments. What is called the Dorian mode seems to be in reality the old native Greek mode as contradistinguished from the Phrygian and Lydian—these being the three primitive modes, subdivided and combined only in later times, with which the first Grecian musicians became conversant. It probably acquired its title of Dorian from the musical celebrity of Sparta and Argos, during the seventh and sixth centuries before the Christian era; but it belonged as much to the Arcadians and Achæans as to the Spartans and Argeians. And the marked ethical effects, produced both by the Dorian and the Phrygian modes in ancient times, are facts perfectly well-attested, however difficult they may be to explain upon any general theory of music.

That the impression produced by Tyrtaeus at Sparta, therefore, with his martial music, and emphatic exhortations to bravery in the field, as well as union at home, should have been very considerable, is perfectly consistent with the character both of the age and of the people; especially as he is represented to have appeared pursuant to the injunction of the Delphian oracle. From the scanty fragments remaining to us of his elegies and anapests, however, we can satisfy ourselves only of two facts—first, that the war was long, obstinately contested, and dangerous to Sparta as well as to the Messenians; next, that other parties in Peloponnesus took part on both sides, especially on the side of the Messenians. So frequent and harassing were the aggressions of the latter upon the Spartan territory, that a large portion of the border land was left uncultivated: scarcity ensued, and the proprietors of the deserted farms, driven to despair, pressed for a redivision of the landed property in the state. It was in appeasing these discontents that the poem of Tyrtaeus called *Eunomia*, “Legal order,” was found signally beneficial. It seems certain that a considerable portion of the Arcadians, together with the Pisatæ and the Triphylians, took part with the Messenians; there are also some statements numbering the Eleians among their allies, but this appears not probable. The state of the case rather seems to have been that the old quarrel between the Eleians and the Pisatæ respecting the right to preside at the Olympic games, which had already burst forth during the preceding century in the reign of the Argeian Pheidon, still continued. Unwilling dependents of Elis, the Pisatæ and Triphylians, took part with the subject Messenians, while the masters at Elis and Sparta made common cause, as they had before done against Pheidon. Pantaleon, king of Pisa, revolting from Elis, acted as commander of his countrymen in co-operation with the Messenians; and he is further noted for having, at the period of the 34th Olympiad (644 B. C.), marched a body of troops to Olympia, and thus dispossessed the Eleians, on that occasion, of the presidency: that particular fes-

tival—as well as the 8th Olympiad, in which Pheidon interfered—and the 104th Olympiad, in which the Arcadians marched in—were always marked on the Elia register as non-Olympiads, or informal celebrations. We may reasonably connect this temporary triumph of the Pisatans with the Messenian war, inasmuch as they were no match for the Eleians single-handed, while the fraternity of Sparta with Elis is in perfect harmony with the scheme of Peloponnesian politics which we have observed as prevalent even before and during the days of Pheidon. The second Messenian war will thus stand as beginning somewhere about the 33d Olympiad, or 648 B.C., between seventy and eighty years after the close of the first, and lasting, according to Pausanias, seventeen years; according to Plutarch, more than twenty years.

Many of the Messenians who abandoned their country after this second conquest are said to have found shelter and sympathy among the Arcadians, who admitted them to a new home and gave them their daughters in marriage; and who, moreover, punished severely the treason of Aristokrates, king of Orchomenus, in abandoning the Messenians at the battle of the Trench. That perfidious leader was put to death and his race dethroned, while the crime as well as the punishment was farther commemorated by an inscription, which was to be seen near the altar of Zeus Lykæus in Arcadia. The inscription doubtless existed in the days of Kallisthenes, in the generation after the restoration of Messene. But whether it had any existence prior to that event, or what degree of truth there may be in the story about Aristokrates, we are unable to determine; the son of Aristokrates, named Aristodemus, is alleged in another authority to have reigned afterward at Orchomenus. That which stands strongly marked is the sympathy of Arcadians and Messenians against Sparta—a sentiment which was in its full vigor at the time of the restoration of Messene.

The second Messenian war was thus terminated by the complete subjugation of the Messenians. Such of them as remained in the country were reduced to a servitude probably not less hard than that which Tyrtaeus described them as having endured between the first war and the second. In after-times, the whole territory which figures on the map as Messenia—south of the river Nedon, and westward of the summit of Taygetus—appears as subject to Sparta, and as forming the western portion of Laconia; distributed (in what proportion we know not) between Periæcic towns and Helot villages. By what steps, or after what degree of further resistance, the Spartans conquered this country we have no information; but we are told that they made over Asine to the expelled Dryopes from the Argolic peninsula, and Mothone to the fugitives from Nauplia. Nor do we hear of any serious revolt from Sparta in this territory until 150 years afterward, subsequent to the Persian invasion—a revolt which Sparta, after serious efforts, succeeded in crushing, so that the territory

remained in her power until her defeat at Leuktra, which led to the foundation of Messene by Epaminondas. The fertility of the plains—especially of the central portion near the river Pamisus, so much extolled by observers, modern as well as ancient—rendered it an acquisition highly valuable. At some time or other it must of course have been formally partitioned among the Spartans, but it is probable that different and successive allotments were made, according as the various portions of territory, both to the east and to the west of Taygetus, were conquered. Of all this we have no information.

Imperfectly as these two Messenian wars are known to us, we may see enough to warrant us in making two remarks. Both were tedious, protracted, and painful, showing how slowly the results of war were then gathered, and adding one additional illustration to prove how much the rapid and instantaneous conquest of Laconia and Messenia by the Dorians, which the Herakleid legend sets forth, is contradicted by historical analogy. Both were characterized by a similar defensive proceeding on the part of the Messenians—the occupation of a mountain difficult of access, and the fortification of it for the special purpose and resistance—Ithome (which is said to have had already a small town upon it) in the first war, Eira in the second. It is reasonable to infer from hence that neither their principal town, Stenyklerus, nor any other town in their country, was strongly fortified so as to be calculated to stand a siege; that there were no walled towns among them analogous to Mykenæ and Tiryns on the eastern portion of Peloponnesus; and that perhaps what were called towns were, like Sparta itself, clusters of unfortified villages. The subsequent state of Helotism into which they were reduced is in consistency with this dispersed village residence during their period of freedom.

The relations of Pisa and Elis form a suitable counterpart and sequel to those of Messenia and Sparta. Unwilling subjects themselves, the Pisatans had lent their aid to the Messenians—and their king Pantaleon, one of the leaders of this combined force, had gained so great a temporary success, as to dispossess the Eleians of the agonothesia or administration of the games for one Olympic ceremony, in the 34th Olympiad. Though again reduced to their condition of subjects, they manifested dispositions to renew the revolt at the 48th Olympiad, under Damophon, the son of Pantaleon, and the Eleians marched into their country to put them down, but were persuaded to retire by protestations of submission. At length, shortly afterward, under Pyrrhus, the brother of Damophon, a serious revolt broke out. The inhabitants of Dyspontium and the other villages in the Pisatid, assisted by those of Makistus, Skillus, and the other towns in Triphylia, took up arms to throw off the yoke of Elis; but their strength was inadequate to the undertaking. They were completely conquered; Dyspontium was dismantled, and the inhabitants of it obliged to flee the country, from whence most of them emigrated to the colonies of Epidamnus and Apollonia in Epirus. The inhab-

itants of Makistus and Skillus were also chased from their abodes, while the territory became more thoroughly subject to Elis than it had been before. These incidents seem to have occurred about the 50th Olympiad, or B.C. 580; and the dominion of Elis over her Perioekid territory was thus as well assured as that of Sparta. The separate denominations both of Pisa and Triphylia became more and more urged in the sovereign name of Elis: the town of Lepreum alone, in Triphylia, seems to have maintained a separate name and a sort of half-autonomy down to the time of the Peloponnesian war, not without perpetual struggles against the Eleians. But toward the period of the Peloponnesian war, the political interests of Lacedæmon had become considerably changed, and it was to her advantage to maintain the independence of the subordinate states against the superior: accordingly, we find her at that time upholding the autonomy of Lepreum. From what cause the devastation of the Triphylian towns by Elis which Herodotus mentions as having happened in his time, arose, we do not know; the fact seems to indicate a continual yearning for their original independence, which was still commemorated, down to a much later period, by the ancient Amphiktyony at Samikum in Triphylia in honor of Poseidon—a common religious festival frequented by all the Triphylian towns and celebrated by the inhabitants of Makistus, who sent round proclamation of a formal truce for the holy period. The Lacedæmonians, after the close of the Peloponnesian war had left them undisputed heads of Greece, formally upheld the independence of the Triphylian towns against Elis, and seem to have countenanced their endeavors to attach themselves to the Arcadian aggregate, which however was never fully accomplished. Their dependence on Elis became loose and uncertain, but was never wholly shaken off.

CHAPTER VIII.

CONQUESTS OF SPARTA TOWARD ARCADIA AND ARGOLIS.

I HAVE described in the last two chapters, as far as our imperfect evidence permits, how Sparta came into possession both of the southern portion of Laconia along the course of the Eurotas down to its mouth, and of the Messenian territory westward. Her progress toward Arcadia and Argolis is now to be sketched, so as to conduct her to that position which she occupied during the reign of Peisistratus at Athens, or about 560-540 B.C., a time when she had reached the maximum of her territorial possessions, and when she was confessedly the commanding state in Hellas.

The central region of Peloponnesus, called Arcadia, had never received any immigrants from without. Its indigenous inhabitants—

a strong and hardy race of mountaineers, the most numerous Hellenic tribe in the peninsula, and the constant hive for mercenary troops—were among the rudest and poorest of Greeks, retaining for the longest period their original subdivision into a number of petty hill-villages, each independent of the other; while the union of all who bore the Arcadian name (though they had some common sacrifices, such as the festival of the Lykæan Zeus, of Despoina, daughter of Poseidon and Demeter, and of Artemis Hymnia) was more loose and ineffective than that of Greeks generally, either in or out of Peloponnesus. The Arcadian villagers were usually denominated by the names of regions, coincident with certain ethnical subdivisions—the Azanes, the Parrhasii, the Mænalii (adjoining Mount Mænalus), the Eutresii, the Ægytæ, the Skiritæ, etc. Some considerable towns, however, there were—aggregations of villages or demes which had been once autonomous. Of these the principal were Tegea and Mantinea, bordering on Laconia and Argolis—Orchomenus, Pheneus, and Stymphalus, toward the north-east, bordering on Achaia and Phlius—Kleitor and Heræa, westward, where the country is divided from Elis and Triphylia by the woody mountains of Pholoe and Erymanthus—and Phigaleia, on the south-western border near to Messenia. The most powerful of all were Tegea and Mantinea—conterminous towns, nearly equal in force, dividing between them the cold and high plain of Tripolitza, and separated by one of those capricious torrents which only escape through katabothra. To regulate the efflux of this water was a difficult task, requiring friendly co-operation of both the towns; and when their frequent jealousies brought on a quarrel, the more aggressive of the two inundated the territory of its neighbor as one means of annoyance. The power of Tegea, which had grown up out of nine constituent townships originally separate, appears to have been more ancient than that of its rival; as we may judge from its splendid heroic pretensions connected with the name of Echemus, and from the post conceded to its hoplites in joint Peloponnesian armaments, which was second in distinction only to that of the Lacedæmonians. If it be correct, as Strabo asserts, that the incorporation of the town of Mantinea, out of its five separate demes, was brought about by the Argeians, we may conjecture that the latter adopted this proceeding as a means of providing some check upon their powerful neighbors of Tegea. The plain common to Tegea and Mantinea was bounded to the west by the wintry heights of Mænalus, beyond which, as far as the boundaries of Laconia, Messenia, and Triphylia, there was nothing in Arcadia but small and unimportant townships or villages—without any considerable town, before the important step taken by Epaminondas in founding Megalopolis, a short time after the battle of Leuktra. The mountaineers of these regions who joined Epaminondas before the battle of Mantinea (at a time when Mantinea and most of the towns of Arcadia were opposed to him) were so inferior to the other Greeks in equipment,

that they still carried as their chief weapon, in place of the spear, nothing better than the ancient club.

Both Tegea and Mantinea held several of these smaller Arcadian townships near them in a sort of dependence, and were anxious to extend this empire over others: during the Peloponnesian war, we find the Mantinians establishing and garrisoning a fortress at Kypsela among the Parrhasii, near the site in which Megalopolis was afterward built. But at this period, Sparta, as the political chief of Hellas—having a strong interest in keeping all the Grecian towns, small and great, as much isolated from each other as possible, and in checking all schemes for the formation of local confederacies—stood forward as the protectress of the autonomy of these smaller Arcadians, and drove back the Mantinians within their own limits. At a somewhat later period, during the acme of her power, a few years before the battle of Leuktra, she even proceeded to the extreme length of breaking up the unity of Mantinea itself, causing the walls to be razed, and the inhabitants to be again parceled into their five original demes—a violent arrangement which the turn of political events very soon reversed. It was not until after the battle of Leuktra and the depression of Sparta that any measures were taken for the formation of an Arcadian political confederacy; and even then the jealousies of the separate cities rendered it incomplete and short-lived. The great permanent change, the establishment of Megalopolis, was accomplished by the ascendancy of Epaminondas. Forty petty Arcadian townships, among those situated to the west of Mount Mænalus, were aggregated into the new city; the jealousies of Tegea, Mantinea, and Kleitor were for a while suspended; and Ægists came from all of them, as well as from the districts of the Mænalii and Parrhasii, in order to impart to the new establishment a genuine Pan-Arcadian character. It was thus that there arose for the first time a powerful city on the borders of Laconia and Messenia, rescuing the Arcadian townships from their dependence on Sparta, and imparting to them political interests of their own, which rendered them both a check upon their former chief and a support to the re-established Messenians.

It has been necessary thus to bring the attention of the reader for one moment to events long posterior in the order of time (Megalopolis was founded in 370 B.C.), in order that he may understand, by contrast, the general course of those incidents of the earlier time, where direct accounts are wanting. The northern boundary of the Spartan territory was formed by some of the many small Arcadian townships or districts, several of which were successively conquered by the Spartans and incorporated with their dominion, though at what precise time we are unable to say. We are told that Charilaus, the reputed nephew and ward of Lykurgus, took Ægys, and that he also invaded the territory of Tegea, but with singular ill-success, for

he was defeated and taken prisoner: we also hear that the Spartans took Phigaleia by surprise in the 30th Olympiad, but were driven out again by the neighboring Arcadian Oresthasians. During the second Messenian war the Arcadians are represented as cordially seconding the Messenians: and it may seem perhaps singular, that while neither Mantinea nor Tegea are mentioned in this war, the more distant town of Orchomenus, with its king Aristokrates, takes the lead. But the facts of the contest come before us with so poetical a coloring, that we cannot venture to draw any positive inference as to the times to which they are referred.

Enus and Karystus seem to have belonged to the Spartans in the days of Alkman: moreover the district called Skiritis, bordering on the territory of Tegea—as well as Belemina and Maleatis, to the westward, and Karyæ to the eastward and south-eastward of Skiritis—forming all together the entire northern frontier of Sparta, and all occupied by Arcadian inhabitants—had been conquered and made part of the Spartan territory before 600 B.C. And Herodotus tells us, that at this period the Spartan kings Leon and Hegesikles contemplated nothing less than the conquest of entire Arcadia, and sent to ask from the Delphian oracle a blessing on their enterprise. The priestess dismissed their wishes as extravagant, in reference to the whole of Arcadia, but encouraged them, though with the usual equivocations of language, to try their fortune against Tegea. Flushed with their course of previous success, not less than by the favorable construction which they put upon the words of the oracle, the Lacedæmonians marched against Tegea with such entire confidence of success as to carry with them chains for the purpose of binding their expected prisoners. But the result was disappointment and defeat. They were repulsed with loss; and the prisoners whom they left behind, bound in the very chains which their own army had brought, were constrained to servile labor on the plain of Tegea—the words of the oracle being thus literally fulfilled, though in a sense different from that in which the Lacedæmonians had first understood them.

For one whole generation, we are told, they were constantly unsuccessful in their campaigns against the Tegeans, and this strenuous resistance probably prevented them from extending their conquests farther among the petty states of Arcadia.

At length in the reign of Anaxandrides and Aristo, the successors of Leon and Hegesikles (about 560 B.C.), the Delphian oracle, in reply to a question from the Spartans—which of the gods they ought to propitiate in order to become victorious—enjoined them to find and carry to Sparta the bones of Orestes, son of Agamemnon. After a vain search, since they did not know where the body of Orestes was to be found, they applied to the oracle for more specific directions, and were told that the son of Agamemnon was buried at Tegea itself, in a place “where two blasts were blowing under powerful constraint,—where there was stroke and counterstroke, and destruction

upon destruction." These mysterious words were elucidated by a lucky accident. During a truce with Tegea, Lichas, one of the chiefs of the 300 Spartan chosen youth who acted as the movable police of the country under the ephors, visited the place, and entered the forge of a blacksmith—who mentioned to him, in the course of conversation, that in sinking a well in his outer court he had recently discovered a coffin containing a body seven cubits long; astounded at the sight, he had left it there undisturbed. It struck Lichas that the gigantic relic of aforetime could be nothing else but the corpse of Orestes, and he felt assured of this when he reflected how accurately the indications of the oracle were verified; for there were the "two blasts blowing by constraint," in the two bellows of the blacksmith: there was "the stroke and counterstroke" in his hammer and anvil, as well as the "destruction upon destruction" in the murderous weapons which he was forging. Lichas said nothing, but returned to Sparta with his discovery, which he communicated to the authorities, who, by a concerted scheme, banished him under a pretended criminal accusation. He then again returned to Tegea, under the guise of an exile, prevailed upon the blacksmith to let to him the premises, and when he found himself in possession, dug up and carried off to Sparta the bones of the venerated hero.

From and after this fortunate acquisition, the character of the contest was changed; the Spartans found themselves constantly victorious over the Tegeans. But it does not seem that these victories led to any positive result, though they might perhaps serve to enforce the practical conviction of Spartan superiority; for the territory of Tegea remained unimpaired, and its autonomy noway restrained. During the Persian invasion Tegea appears as the willing ally of Lacedæmon, and as the second military power in the Peloponnesus; and we may fairly presume that it was chiefly the strenuous resistance of the Tegeans which prevented the Lacedæmonians from extending their empire over the larger portion of the Arcadian communities. These latter always maintained their independence, though acknowledging Sparta as the presiding power in Peloponnesus, and obeying her orders implicitly as to the disposal of their military force. And the influence which Sparta thus possessed over all Arcadia was one main item in her power, never seriously shaken until the battle of Leuktra; which took away her previous means of insuring success and plunder to her minor followers.

Having thus related the extension of the power of Sparta on her northern or Arcadian frontier, it remains to mention her acquisitions on the eastern and north-eastern side, towards Argos. Originally (as has been before stated) not merely the province of Kynuria and the Thyreatis, but also the whole coast down to the promontory of Malea, had either been part of the territory of Argos or belonged to the Argæan confederacy. We learn from Herodotus, that before the time when the embassy from Cræsus king of Lydia came to solicit

aid in Greece (about 347 B.C.), the whole of this territory had fallen into the power of Sparta; but how long before, or at what precise epoch, we have no information. A considerable victory is said to have been gained by the Argeians over the Spartans in the 27th Olympiad or 669 B.C., at Hysæ, on the road between Argos and Tegea. At that time it does not seem probable that Kynuria could not have been in the possession of the Spartans—so that we must refer the acquisition to some period in the following century; though Pausanias places it much earlier, during the reign of Theopompus—and Eusebius connects it with the first establishment of the festival called Gymnopædia at Sparta in 698 B.C.

About the year 574 B.C., the Argeians made an effort to reconquer Thyrea from Sparta, which led to a combat long memorable in the annals of Grecian heroism. It was agreed between the two powers that the possession of this territory should be determined by a combat of 300 select champions on each side; the armies of both retiring, in order to leave the field clear. So undaunted, and so equal was the valor of these two chosen companies, that the battle terminated by leaving only three of them alive—Alkenor and Chromius among Argeians, Othryades among the Spartans. The two Argeian warriors hastened home to report their victory, but Othryades remained on the field, carried off the arms of the enemy's dead into the Spartan camp, and kept his position until he was joined by his countrymen the next morning. Both Argos and Sparta claimed the victory for their respective champions, and the dispute after all was decided by a general conflict, in which the Spartans were the conquerors, though not without much slaughter on both sides. The brave Othryades, ashamed to return home as the single survivor of the 300, fell upon his own sword on the field of battle.

This defeat decided the possession of Thyrea, which did not again pass, until a very late period of Grecian history, under the power of Argos. The preliminary duel of the 300, with its uncertain issue, though well established as to the general fact, was represented by the Argeians in a manner totally different from the above story, which seems to have been current among the Lacedæmonians. But the most remarkable circumstance is, that more than a century afterward—when the two powers were negotiating for a renewal of the then expiring truce—the Argeians, still hankering after this their ancient territory, desired the Lacedæmonians to submit the question to arbitration; which being refused, they next stipulated for the privilege of trying the point in dispute by a similar duel to the former, at any time during the prevalence of war or of an epidemic disease. The historian tells us that the Lacedæmonians acquiesced in this proposition, though they thought it absurd, in consequence of their anxiety to keep their relations with Argos at that time smooth and pacific. But there is no reason to imagine that the real duel, in which Othryades contended, was considered as absurd at the time

when it took place or during the age immediately succeeding. It fell in with a sort of chivalrous pugnacity which is noticed among the attributes of the early Greeks, and also with various legendary exploits, such as the single combat of Echemus and Ilyllus, of Melanthus and Xanthus, of Menelaus and Paris, etc. Moreover, the heroism of Othryades and his countrymen was a popular theme for poets not only at the Spartan gymnopædia, but also elsewhere, and appears to have been frequently celebrated. The absurdity attached to this proposition, then, during the Peloponnesian war—in the minds even of the Spartans, the most old-fashioned and unchanging people in Greece—is to be ascribed to a change in the Grecian political mind, at and after the Persian war. The habit of political calculation had made such decided progress among them, that the leading states especially had become familiarized with something like a statesmanlike view of their resources, their dangers, and their obligations. How lamentably deficient this sort of sagacity was during the Persian invasion, will appear when we come to describe that imminent crisis of Grecian independence; but the events of those days were well calculated to sharpen it for the future, and the Greeks of the Peloponnesian war had become far more refined political schemers than their forefathers. And thus it happened that the proposition to settle a territorial dispute by a duel of chosen champions, admissible and even becoming a century before, came afterward to be derided as childish.

The inhabitants of Kynuria are stated by Herodotus to have been Ionians, but completely Dorized through their long subjection to Argos, by whom they were governed as Pericæi. Pausanias gives a different account of their race, which he traces to the eponymous hero Kynurus son of Perseus: but he does not connect them with the Kynurians whom he mentions in another place as a portion of the inhabitants of Arcadia. It is evident, that even in the time of Herodotus, the traces of their primitive descent were nearly effaced. He says they were "Orneates and Pericæi" to Argos; and it appears that the inhabitants of Orneæ also, whom Argos had reduced to the same dependent condition, traced their eponymous hero to an Ionic stock—Orneus was the son of the Attic Erechtheus. Strabo seems to have conceived the Kynurians as occupying originally, not only the frontier district of Argolis and Laconia, wherein Thyrea is situated, but also the north-western portion of Argolis, under the ridge called Lyrkeium, which separates the latter from the Arcadian territory of Stymphalus. This ridge was near the town of Orneæ, which lay on the border of Argolis near the confines of Phlius; so that Strabo thus helps to confirm the statement of Herodotus, that the Orneates were a portion of Kynurians, held by Argos along with the other Kynurians in the condition of dependent allies and Pericæi, and very probably also of Ionian origin.

The conquest of Thyrea (a district valuable to the Lacedæmonians,

as we may presume from the large booty which the Argelians got from it during the Peloponnesian war) was the last territorial acquisition made by Sparta. She was now possessed of a continuous dominion, comprising the whole southern portion of the Peloponnesus, from the southern bank of the river Nedon on the western coast, to the northern boundary of Thyreatis on the eastern coast. The area of her territory, including as it did both Laconia and Messenia, was equal to two-fifths of the entire peninsula, all governed from the single city, and for the exclusive purpose and benefit of the citizens of Sparta. Within all this wide area there was not a single community pretending to independent agency. The townships of the Perieki, and the villages of the Helots, were each individually unimportant; nor do we hear of any one of them presuming to treat with a foreign state. All consider themselves as nothing else but subjects of the Spartan ephors and their subordinate officers. They are indeed discontented subjects, hating as well as fearing their masters, and not to be trusted if a favorable opportunity for secure revolt presents itself. But no individual township or district is strong enough to stand up for itself, while combinations among them are prevented by the habitual watchfulness and unscrupulous precautions of the ephors, especially by the jealous secret police called the Krypteia, to which allusion has already been made.

Not only therefore was the Spartan territory larger and its population more numerous than that of any other state in Hellas, but its government was also more completely centralized and more strictly obeyed. Its source of weakness was the discontent of its Perieki and Helots, the latter of whom were not (like the slaves of other states) imported barbarians from different countries, and speaking a broken Greek, but genuine Hellens—of one dialect and lineage, sympathizing with each other, and as much entitled to the protection of Zeus Hellanius as their masters—from whom indeed they stood distinguished by no other line except the perfect training, individual and collective, which was peculiar to the Spartans. During the period on which we are at present dwelling, it does not seem that this discontent comes sensibly into operation; but we shall observe its manifestations very unequivocally after the Persian and during the Peloponnesian war.

To such auxiliary causes of Spartan predominance we must add another—the excellent military position of Sparta, and the unassailable character of Laconia generally. On three sides that territory is washed by the sea, with a coast remarkably dangerous and destitute of harbors; hence Sparta had nothing to apprehend from this quarter until the Persian invasion and its consequences—one of the most remarkable of which was, the astonishing development of the Athenian naval force. The city of Sparta, far removed from the sea, was admirably defended by an almost impassable northern frontier, composed of those districts which we have observed above to have been

conquered from Arcadia—Karyatis, Skiritis, Maleatis, and Beleminitis. The difficulty as well as danger of marching into Laconia by these mountain passes, noticed by Euripides, was keenly felt by every enemy of the Lacedæmonians, and has been powerfully stated by a first-rate modern observer, Colonel Leake. No site could be better chosen for holding the key of all the penetrable passes than that of Sparta. This well-protected frontier was a substitute more than sufficient for fortifications to Sparta itself, which always maintained, down to the times of the despot Nabis, its primitive aspect of a group of adjacent hill-villages rather than a regular city.

When, along with such territorial advantages, we contemplate the personal training peculiar to the Spartan citizens, as yet undiminished in their numbers,—combined with the effect of that training upon Grecian sentiment, in inspiring awe and admiration,—we shall not be surprised to find, that during the half-century which elapsed between the year 600 B.C. and the final conquest of Thyreatis from Argos, Sparta had acquired and begun to exercise a recognized ascendancy over all the Grecian states. Her military force was at that time superior to that of any of the rest, in a degree much greater than it afterward came to be; for other states had not yet attained their maximum, and Athens in particular was far short of the height which she afterward reached. In respect to discipline as well as number, the Spartan military force had even at this early period reached a point which it did not subsequently surpass, while in Athens, Thebes, Argos, Arcadia, and even Elis (as will be hereafter shown), the military training in later days received greater attention, and improved considerably. The Spartans (observes Aristotle) brought to perfection their gymnastic training and their military discipline, at a time when other Greeks neglected both the one and the other: their early superiority was that of the trained men over the untrained, and ceased in after-days when other states came to subject their citizens to systematic exercises of analogous character or tendency. This fact—the early period at which Sparta attained her maximum of discipline, power, and territory—is important to bear in mind when we are explaining the general acquiescence which her ascendancy met with in Greece, and which her subsequent acts would certainly not have enabled her to earn. That acquiescence first began, and became a habit of the Grecian mind, at a time when Sparta had no rival to come near her—when she had completely shot ahead of Argos—and when the vigor of the Lykurgæan discipline had been manifested in a long series of conquests, made during the stationary period of other states, and ending only (to use the somewhat exaggerated phrase of Herodotus) when she had subdued the greater part of Peloponnesus.

Our accounts of the memorable military organization of Sparta are scanty, and insufficient to place the details of it clearly before us. The arms of the Spartans, as to all material points, were not different

from those of other Greek hoplites. But one grand peculiarity is observable from the beginning, as an item in the Lykurgæan institutions. That lawgiver established military divisions quite distinct from the civil divisions, whereas in the other states of Greece, until a period much later than that which we have now reached, the two were confounded—the hoplites or horsemen of the same tribe or ward being marshaled together on the field of battle. Every Lacedæmonian was bound to military service from the age of twenty to sixty, and the ephors, when they sent forth an expedition, called to arms all the men within some given limit of age. Herodotus tells us that Lykurgus established both the Syssitia or public mess, and the Enomoties and Triakads, or the military subdivisions peculiar to Sparta. The Triakads are not mentioned elsewhere, nor can we distinctly make out what they were; but the Enomoty was the special characteristic of the system, and the pivot upon which all its arrangements turned. It was a small company of men, the number of whom was variable, being given differently at 25, 32, or 36 men—drilled and practiced together in military evolutions, and bound to each other by a common oath. Each Enomoty had a separate captain or enomotarch, the strongest and ablest soldier of the company, who always occupied the front rank, and led the Enomoty when it marched in single file, giving the order of march as well as setting the example. If the Enomoty was drawn up in three, or four, or six files, the enomotarch usually occupied the front post on the left, and care was taken that both the front-rank men and the rear-rank men, of each file, should be soldiers of particular merit.

It was upon these small companies that the constant and severe Lacedæmonian drilling was brought to act. They were taught to march in concert, to change rapidly from line to file, to wheel right or left in such manner as that the enomotarch and the other protostates or front-rank men should always be the persons immediately opposed to the enemy. Their step was regulated by the fife, which played in martial measures peculiar to Sparta, and was employed in actual battle as well as in military practice; and so perfectly were they habituated to the movements of the Enomoty, that if their order was deranged by any adverse accident, scattered soldiers could spontaneously form themselves into the same order, each man knowing perfectly the duties belonging to the place into which chance had thrown him. Above the Enomoty were several larger divisions—the Pentekostys, the Lochus, and the Mora, of which latter there seem to have been *six* in all. Respecting the number of each division, and the proportion of the larger to the smaller, we find statements altogether different, yet each resting upon good authority,—so that we are driven to suppose that there was no peremptory standard, and that the Enomoty comprised 25, 32, or 36 men; the Pentekostys two or four Enomoties; the Lochus two or four Pentekosties, and the Mora, 400, 500, 600, or 900 men—at different times, or according to

the limits of age which the ephors might prescribe for the men whom they called into the field.

What remains fixed in the system is, first, the small number, though varying within certain limits, of the elementary company called *Enomoty*, trained to act together, and composed of men nearly of the same age, in which every man knew his place: secondly, the scale of divisions and the hierarchy of officers, each rising above the other,—the *Enomotarch*, the *Pentekonter*, the *Lochage*, and the *Polemarch*, or commander of the *Mora*,—each having the charge of their respective divisions. Orders were transmitted from the king, as commander-in-chief, through the *Polemarchs* to the *Lochages*,—from the *Lochages* to the *Pentekonters*, and then from the latter to the *Enomotarchs*, each of whom caused them to be executed by his *Enomoty*. As all these men had been previously trained to the duties of their respective stations, the Spartan infantry possessed the arrangements and aptitudes of a standing army. Originally they seem to have had no cavalry at all, and when cavalry was at length introduced into their system, it was of a very inferior character, no provision having been made for it in the *Lykurgian* training. But the military force of the other cities of Greece, even down to the close of the *Peloponnesian* war, enjoyed little or no special training, having neither any small company like the *enomoty*, consisting of particular men drilled to act together—nor fixed and disciplined officers—nor triple scale of subordination and subdivision. *Gymnastics* and the use of arms made a part of education everywhere, and it is to be presumed that no Grecian hoplite was entirely without some practice of marching in line and military evolutions, inasmuch as the obligation to serve was universal and often enforced. But such practice was casual and unequal, nor had any individual of *Argos* or *Athens* a fixed military place and duty. The citizen took arms among his tribe, under a *Taxiarch* chosen from it for the occasion, and was placed in a rank or line wherein neither his place nor his immediate neighbors were predetermined. The tribe appears to have been the only military classification known to *Athens*, and the *taxiarch* the only tribe officer for infantry, as the *phylarch* was for cavalry, under the general-in-chief. Moreover, orders from the general were proclaimed to the line collectively by a herald of loud voice, not communicated to the *taxiarch* so as to make him responsible for the proper execution of them by his division. With an arrangement thus perfunctory and unsystematized, we shall be surprised to find how well the military duties were often performed. But every Greek who contrasted it with the symmetrical structure of the *Lacedaemonian* armed force, and with the laborious preparation of every Spartan for his appropriate duty, felt an internal sentiment of inferiority which made him willingly accept the headship of “these professional artists in the business of war,” as they are often denominated.

It was through the concurrence of these various circumstances that the willing acknowledgment of Sparta as the leading state of Hellas became a part of Grecian habitual sentiment, during the interval between about 600 B.C. and 547 B.C. During this period too, chiefly, Greece and her colonies were ripening into a sort of recognized and active partnership. The common religious assemblies, which bound the parts together, not only acquired greater formality and more extended development, but also became more numerous and frequent—while the Pythian, Isthmian, and Nemean games were exalted into a national importance, approaching to that of the Olympic. The recognized superiority of Sparta thus formed part and parcel of the first historical aggregation of the Grecian states. It was about the year 547 B.C. that Cræsus of Lydia, when pressed by Cyrus and the Persians, solicited aid from Greece, addressing himself to the Spartans as confessed presidents of the whole Hellenic body. And the tendencies then at work toward a certain degree of increased intercourse and co-operation among the dispersed members of the Hellenic name, were doubtless assisted by the existence of a state recognized by all as the first—a state whose superiority was the more readily acquiesced in because it was earned by a painful and laborious discipline, which all admired but none chose to copy.

Whether it be true (as O. Müller and other learned men conceive) that the Homeric mode of fighting was the general practice in Peloponnesus and the rest of Greece anterior to the invasion of the Dorians, and that the latter first introduced the habit of fighting with close ranks and protended spears, is a point which cannot be determined. Throughout all our historical knowledge of Greece, a close rank among the hoplites, charging with spears always in hand, is the prevailing practice: though there are cases of exception, in which the spear is hurled, when troops seem afraid of coming to close quarters. Nor is it by any means certain that the Homeric manner of fighting ever really prevailed in Peloponnesus, which is a country eminently inconvenient for the use of war-chariots. The descriptions of the bard may perhaps have been founded chiefly upon what he and his auditors witnessed on the coast of Asia Minor, where chariots were more employed, and where the country was much more favorable to them. We have no historical knowledge of any military practice in Peloponnesus anterior to the hoplites with close ranks and protended spears.

One Peloponnesian state there was, and one alone, which disdained to acknowledge the superiority or headship of Lacedæmon. Argos never forgot that she had once been the chief power in the peninsula, and her feeling toward Sparta was that of a jealous but impotent competitor. By what steps the decline of her power had taken place we are unable to make out, nor can we trace the succession of her kings subsequent to Pheidon. It has been already stated that about 669 B.C. the Argeians gained a victory over the Spartans at Hysiaë,

and that they expelled from the port of Nauplia its pre-existing inhabitants, who found shelter by favor of the Lacedæmonians at the port of Mothone in Messenia: Damokratidas was then king of Argos. Pausanias tells us that Meltas the son of Lakides was the last descendant of Temenus who succeeded to this dignity, he being condemned and deposed by the people. Plutarch, however, states that the family of the Herakleids died out, and that another king, named Egon, was chosen by the people at the indication of the Delphian oracle. Of this story Pausanias appears to have known nothing. His language implies that the kingly dignity ceased with Meltas—wherein he is undoubtedly mistaken, since the title existed (though probably with very limited functions) at the time of the Persian war. Moreover, there is some ground for presuming that the king of Argos was even at that time a Herakleid—since the Spartans offered to him a third part of the command of the Hellenic force, conjointly with their own two kings. The conquest of Thyreatis by the Spartans deprived the Argeians of a valuable portion of their Perioekis, or dependent territory. But Orneæ and the remaining portion of Kynuria still continued to belong to them: the plain round their city was very productive; and, except Sparta, there was no other power in Peloponnesus superior to them. Mykenæ and Tiryns, nevertheless, seem both to have been independent states at the time of the Persian war, since both sent contingents to the battle of Platea, at a time when Argos held aloof and rather favored the Persians. At what time Kleonæ became the ally or dependent of Argos, we cannot distinctly make out. During the Peloponnesian war it is numbered in that character along with Orneæ; but it seems not to have lost its autonomy about the year 470 B.C., at which period Pindar represents the Kleonæans as presiding and distributing prizes at the Nemean games. The grove of Nemea was less than two miles from their town, and they were the original presidents of this great festival—a function of which they were subsequently robbed by the Argeians in the same manner as the Pisatans had been treated by the Eleians with reference to the Olympic Agon. The extinction of the autonomy of Kleonæ and the acquisition of the presidency of the Nemean festival by Argos, were doubtless simultaneous, but we are unable to mark the exact time. For the statement of Eusebius that the Argeians celebrated the Nemean festival as early as the 53d Olympiad, or 568 B.C., is contradicted by the more valuable evidence of Pindar.

Of Corinth and Sikyon it will be more convenient to speak when we survey what is called the Age of the Tyrants or Despots; and of the inhabitants of Achaia (who occupied the southern coast of the Corinthian gulf, westward of Sikyon as far as Cape Araxus, the north-western point of Peloponnesus), a few words exhaust our whole knowledge down to the time at which we are arrived. These Achæans are given to us as representing the anti-Dorian inhabitants of Laconia,

whom the legend affirms to have retired under Tisamenus, to the northern parts of Peloponnesus, from whence they expelled the pre-existing Ionians and occupied the country. The race of their kings is said to have lasted from Tisamenus down to Ogygus—how long we do not know. After the death of the latter, the Achæan towns formed each a separate republic, but with periodical festivals and sacrifice at the temple of Zeus Homarius, affording opportunity of settling differences and arranging their common concerns. Of these towns twelve are known from Herodotus and Strabo—Pellene, Ægira, Ægæ, Bura, Helike, Ægium, Rhypes, Patræ, Pharæ, Olenus, Dyme, Tritæa. But there must originally have been some other autonomous towns besides these twelve; for in the 23d Olympiad, Ikarus of Hyperesia was proclaimed as victor, and there seems good reason to believe that Hyperesia, an old town of the Homeric Catalogue, was in Achaia. It affirmed that before the Achæan occupation of the country the Ionians had dwelt in independent villages, several of which were subsequently aggregated into towns; thus Patræ was formed by a coalescence of seven villages, Dyme from eight (one of which was named Teuthea), and Ægium also from seven or eight. But all these towns were small, and some of them underwent a further junction one with the other; thus Ægæ was joined with Ægeira and Olenus with Dyme. All the authors seem disposed to recognize twelve cities, and no more, in Achaia; for Polybius, still adhering to that number, substitutes Leontium and Keryneia in place of Ægæ and Rhypes; Pausanias gives Keryneia in place of Patræ. We hear of no facts respecting these Achæan towns until a short time before the Peloponnesian war, and even then their part was inconsiderable.

The greater portion of the territory comprised under the name of Achaia was mountain, forming the northern descent of those high ranges, passable only through very difficult gorges, which separate the country from Arcadia to the south, and which throw out various spurs approaching closely to the Gulf of Corinth. A strip of flat land with white clayey soil, often very fertile, between these mountains and the sea, formed *the plain* of each of the Achæan towns, which were situated for the most part upon steep outlying eminences overhanging it. From the mountains between Achaia and Arcadia numerous streams flow into the Corinthian gulf, but few of them are perennial, and the whole length of coast is represented as harborless.

CHAPTER IX.

CORINTH, SIKYON, AND MEGARA—AGE OF THE GRECIAN DESPOTS.

I HAVE thus brought down the history of Sparta to the period marked by the reign of Peisistratus at Athens; at which time she

had attained her maximum of territory, was confessedly the most powerful state in Greece, and enjoyed a proportionate degree of deference from the rest. I now proceed to touch upon the three Dorian cities on and near to the Isthmus—Corinth, Sikyon, and Megara, as they existed at this same period.

Even amidst the scanty information which has reached us, we trace the marks of considerable maritime energy and commerce among the Corinthians, as far back as the eighth century B.C. The foundation of Korkyra and Syracuse, in the eleventh Olympiad, or 734 B.C. (of which I shall speak farther in connection with Grecian colonization generally), by expeditions from Corinth, affords proof that they knew how to turn to account the excellent situation which connected them with the sea on both sides of Peloponnesus. Moreover, Thucydides, while he notices them as the chief liberators of the sea in early times from pirates, also tells us that the first great improvement in ship-building—the construction of the trireme, or ship of war, with a full deck and triple banks for the rowers—was the fruit of Corinthian ingenuity. It was in the year 703 B.C., that the Corinthian Ameinokles built four triremes for the Samians, the first which those islanders had ever possessed. The notice of this fact attests as well the importance attached to the new invention, as the humble scale on which the naval force in those early days was equipped. And it is a fact of not less moment, in proof of the maritime vigor of Corinth in the seventh century B.C., that the earliest naval battle known to Thucydides was one which took place between the Corinthians and the Korkyræans, B.C. 664.

It has already been stated that the line of Herakleid kings in Corinth subsides gradually, through a series of empty names, into the oligarchy denominated Bacchiadæ or Bacchiads, under whom our first historical knowledge of the city begins. The persons so named were all accounted descendants of Herakles, and formed the governing caste in the city; intermarrying usually among themselves, and choosing from their own number an annual prytanis, or president, for the administration of affairs. Of their internal government we have no accounts, except the tale respecting Archias the founder of Syracuse, one of their number, who had made himself so detested by an act of brutal violence terminating in the death of the beautiful youth Aktæon, as to be forced to expatriate. That such a man should have been placed in the distinguished post of Cægist of the colony of Syracuse, gives us no favorable idea of the Bacchiad oligarchy: we do not, however, know upon what original authority the story depends, nor can we be sure that it is accurately recounted. But Corinth under their government had already become a powerful commercial and maritime city.

Megara, the last Dorian state in this direction eastward, and continuous with Attica at the point where the mountains called Kerata descend to Eleusis and the Thriasian plain, is affirmed to

have been originally settled by the Dorians of Corinth, and to have remained for some time a dependency of that city. It is farther said to have been at first merely one of five separate villages—Megara, Heræa, Peiræa, Kynosura, Tripodiskus—inhabited by a kindred population, and generally on friendly terms, yet sometimes distracted by quarrels, and on those occasions carrying on war with a degree of lenity and chivalrous confidence which reverses the proverbial affirmation respecting the sanguinary character of enmities between kindred. Both these two statements are transmitted to us (we know not from what primitive source) as explanatory of certain current phrases: the author of the latter cannot have agreed with the author of the former in considering the Corinthians as masters of the Megarid, because he represents them as fomenting wars among these five villages for the purpose of acquiring that territory. Whatever may be the truth respecting this alleged early subjection of Megara, we know it in the historical age, and that too as early as the fourteenth Olympiad, only as an independent Dorian city, maintaining the integrity of its territory under its leader Orsippus, the famous Olympic runner, against some powerful enemies, probably the Corinthians. It was of no mean consideration, possessing a territory which extended across Mount Geraneia to the Corinthian gulf, on which the fortified town and port of Pegæ, belonging to the Megarians, was situated. It was mother of early and distant colonies—and competent, during the time of Solon, to carry on a protracted contest with the Athenians, for the possession of Salamis; wherein, although the latter were at last victorious, it was not without an intermediate period of ill-success and despair.

Of the early history of Sikyon, from the period when it became Dorian down to the seventh century B.C., we know nothing. Our first information respecting it, concerns the establishment of the despotism of Orthagoras, about 680–670 B.C. And it is a point deserving of notice, that all the three above-mentioned towns,—Corinth, Sikyon, and Megara—underwent during the course of this same century a similar change of government. In each of them a despot established himself: Orthagoras in Sikyon; Kypselus in Corinth; Theagenes in Megara.

Unfortunately we have too little evidence as to the state of things by which this change of government was preceded and brought about, to be able to appreciate fully its bearing. But what draws our attention to it more particularly is, that the like phenomenon seems to have occurred contemporaneously throughout a large number of cities, continental, insular, and colonial, in many different parts of the Grecian world. The period between 650 and 500 B.C. witnessed the rise and downfall of many despots and despotic dynasties, each in its own separate city. During the succeeding interval between 500 and 350 B.C., new despots, though occasionally springing up, become more rare. Political dispute takes another turn, and

the question is raised directly and ostensibly between the many and the few—the people and the oligarchy. But in the still later times which follow the battle of Chaeroneia, in proportion as Greece, declining in civic not less than in military spirit, is driven to the constant employment of mercenary troops, and humbled by the overruling interference of foreigners—the despot with his standing foreign body-guard becomes again a characteristic of the time; a tendency partially counteracted, but never wholly subdued, by Aratus and the Achaean league of the third century B.C.

It would have been instructive if we had possessed a faithful record of these changes of government in some of the more considerable of the Grecian towns. In the absence of such evidence, we can do little more than collect the brief sentences of Aristotle and others respecting the causes which produced them. For as the like change of government was common, near about the same time, to cities very different in locality, in race of inhabitants, in tastes and habits, and in wealth, it must partly have depended upon certain general causes which admit of being assigned and explained.

In a preceding chapter I tried to elucidate the heroic government of Greece, so far as it could be known from the epic poems—a government founded (if we may employ modern phraseology) upon divine right as opposed to the sovereignty of the people, but requiring, as an essential condition, that the king shall possess force, both of body and mind, not unworthy of the exalted breed to which he belongs. In this government the authority, which pervades the whole society, all resides in the king. But on important occasions it is exercised through the forms of publicity: he consults, and even discusses, with the council of chiefs or elders; he communicates after such consultation with the assembled agora—who hear and approve, perhaps hear and murmur, but are not understood to exercise an option or to reject. In giving an account of the Lykurgæan system, I remarked that the old primitive *Rhetra* (or charters of compact) indicated the existence of these same elements; a king of superhuman lineage (in this particular case two co-ordinate kings); a senate of twenty-eight old men, besides the kings who sat in it; and an *ekklesia* or public assembly of citizens, convened for the purpose of approving or rejecting propositions submitted to them, with little or no liberty of discussion. The elements of the heroic government of Greece are thus found to be substantially the same as those existing in the primitive Lykurgæan constitution; in both cases the predominant force residing in the kings—and the functions of the senate, still more those of the public assembly, being comparatively narrow and restricted: in both cases the regal authority being upheld by a certain religious sentiment, which tended to exclude rivalry and to insure submission in the people up to a certain point, in spite of misconduct or deficiency in the reigning individual. Among the principal Epirotic tribes this government subsisted down to the third

century B.C., though some of them had passed out of it, and were in the habit of electing annually a president out of the gens to which the king belonged.

Starting from these points, common to the Grecian heroic government, and to the original Lykurgian system, we find that in the Grecian cities generally the king is replaced by an oligarchy, consisting of a limited number of families—while at Sparta the kingly authority, though greatly curtailed, is never abolished. And the different turn of events at Sparta admits of being partially explained. It so happened that for five centuries neither of the two co-ordinate lines of Spartan kings was ever without some male representatives, so that the sentiment of divine right, upon which their pre-eminence was founded, always proceeded in an undeviating channel. That sentiment never wholly died out in the tenacious mind of Sparta, but it became sufficiently enfeebled to occasion a demand for guarantees against abuse. If the senate had been a more numerous body, composed of a few principal families, and comprising men of all ages, it might perhaps have extended its powers so much as to absorb those of the king. But a council of twenty-eight old men, chosen indiscriminately from all Spartan families, was essentially an adjunct and secondary force. It was insufficient even as a restraint upon the king—still less was it competent to become his rival; and it served indirectly even as a support to him, by preventing the formation of any other privileged order powerful enough to be an overmatch for his authority. This insufficiency on the part of the senate was one of the causes which occasioned the formation of the annually renewed council of five, called the ephors; originally a defensive board like the Roman tribunes, intended as a restraint upon abuse of power in the kings, but afterward expanding into a paramount and irresponsible executive directory. Assisted by endless dissensions between the two co-ordinate kings, the ephors encroached upon their power on every side, limited them to certain special functions, and even rendered them accountable and liable to punishment, but never aspired to abolish the dignity. That which the regal authority lost in extent (to borrow the just remark of King Theopompus), it gained in durability. The descendants of the twins Eurysthenes and Prokles continued in possession of their double scepter from the earliest historical times down to the revolutions of Agis III. and Kleomenes III.—generals of the military force, growing richer and richer, and revered as well as influential in the state, though the directory of ephors were their superiors. And the ephors became in time quite as despotic, in reference to internal affairs, as the kings could ever have been before them. For the Spartan mind, deeply possessed with the feelings of command and obedience, remained comparatively insensible to the ideas of control and responsibility, and even averse to that open discussion and censure of public measures or officers which such ideas imply. We

must recollect that the Spartan political constitution was both simplified in its character and aided in its working by the comprehensive range of the Lykurgian discipline with its rigorous equal pressure upon rich and poor, which averted many of the causes elsewhere productive of sedition, habituating the proudest and most refractory citizen to a life of undeviating obedience, satisfying such demand as existed for system and regularity, rendering Spartan personal habits of life much more equal than even democratical Athens could parallel; but contributing at the same time to engender a contempt for talkers, and a dislike of methodical and prolonged speech, which of itself sufficed to exclude all regular interference of the collective citizens, either in political or judicial affairs.

Such were the facts at Sparta. But in the rest of Greece the primitive heroic government was modified in a very different manner: the people outgrew, much more decidedly, that feeling of divine right and personal reverence which originally gave authority to the king. Willing submission ceased on the part of the people, and still more on the part of the inferior chiefs; and with it ceased the heroic royalty. Something like a system or constitution came to be demanded.

Of this discontinuance of kingship, so universal in the political march of Hellas, one main cause is doubtless to be sought in the smallness and concentrated residence of each distinct Hellenic society. A single chief, perpetual and unresponsible, was noway essential for the maintenance of union. In modern Europe, for the most part, the different political societies which grew up out of the Roman empire embraced each a considerable population and a wide extent of territory. The monarchical form presented itself as the only known means of union between the parts; the only visible and imposing symbol of a national identity. Both the military character of the Teutonic invaders, as well as the traditions of the Roman empire which they dismembered, tended toward the establishment of a monarchical chief. The abolition of his dignity would have been looked upon as equivalent, and would really have been equivalent, to the breaking up of the nation; since the maintenance of a collective union by means of general assemblies was so burdensome, that the kings themselves vainly tried to exact it by force, and representative government was then unknown.

The history of the middle ages—though exhibiting constant resistance on the part of powerful subjects, frequent deposition of individual kings, and occasional changes of dynasty—contains few instances of any attempt to maintain a large political aggregate united without a king, either hereditary or elective. Even toward the close of the last century, at the period when the federal constitution of the United States of America was first formed, many reasoners regarded as an impossibility the application of any other system than the monarchical to a territory of large size and population, so as to combine union of the whole with equal privileges and securities to each of the

parts. And it might perhaps be a real impossibility among any rude people, with strong local peculiarities, difficult means of communication, and habits of representative government not yet acquired. Hence throughout all the larger nations of mediæval and modern Europe, with few exceptions, the prevailing sentiment has been favorable to monarchy; but wherever any single city or district, or cluster of villages, whether in the plains of Lombardy or in the mountains of Switzerland, has acquired independence—wherever any small fraction has severed itself from the aggregate—the opposite sentiment has been found, and the natural tendency has been toward some modification of republican government; out of which, indeed, as in Greece, a despot has often been engendered, but always through some unnatural mixture of force and fraud. The feudal system, evolved out of the disordered state of Europe between the eighth and thirteenth centuries, always presumed a permanent suzerain, vested with large rights of a mixed personal and proprietary character over his vassals, though subject also to certain obligations toward them: the immediate vassals of the king had subordinate vassals of their own, to whom they stood in the same relation: and in this hierarchy of power, property, and territory blended together, the rights of the chief, whether king, duke, or baron, were conceived as constituting a status apart, and neither conferred originally by the grant, nor revocable at the pleasure of those over whom they were exercised. This view of the essential nature of political authority was a point in which the three great elements of modern European society—the Teutonic, the Roman, and the Christian—all concurred, though each in a different way and with different modifications; and the result was, a variety of attempts on the part of subjects to compromise with their chief, without any idea of substituting a delegated executive in his place. On particular points of these feudal monarchies there grew up gradually towns with a concentrated population, among whom was seen the remarkable combination of a republican feeling, demanding collective and responsible management in their own local affairs, with a necessity of union and subordination toward the great monarchical whole; and hence again arose a new force tending both to maintain the form and to predetermine the march of kingly government. And it has been found in practice possible to attain this latter object—to combine regal government with fixity of administration, equal law impartially executed, security to person and property, and freedom of discussion under representative forms—in a degree which the wisest ancient Greek would have deemed hopeless. Such an improvement in the practical working of this species of government, speaking always comparatively with the kings of ancient times in Syria, Egypt, Judea, the Grecian cities, and Rome—coupled with the increased force of all established routine, and the greater durability of all institutions and creeds which have obtained footing throughout any wide extent of territory and people—has caused the

monarchical sentiment to remain predominant in the European mind (though not without vigorous occasional dissent) throughout the increased knowledge and the enlarged political experience of the last two centuries.

It is important to show that the monarchical institutions and monarchical tendencies prevalent throughout mediæval and modern Europe have been both generated and perpetuated by causes peculiar to those societies, whilst in the Hellenic societies such causes had no place—in order that we may approach Hellenic phenomena in the proper spirit, and with an impartial estimate of the feeling universal among Greeks toward the idea of a king. The primitive sentiment entertained toward the heroic king died out, passing first into indifference, next—after experience of the despots—into determined antipathy.

To an historian like Mr. Mitford, full of English ideas respecting government, this anti-monarchical feeling appears of the nature of insanity, and the Grecian communities like madmen without a keeper; while the greatest of all benefactors is the hereditary king who conquers them from without—the second best is the home despot, who seizes the acropolis and puts his fellow-citizens under coercion. There cannot be a more certain way of misinterpreting and distorting Grecian phenomena than to read them in this spirit, which reverses the maxims both of prudence and morality current in the ancient world. The hatred of kings as it stood among the Greeks (whatever may be thought about a similar feeling now) was a pre-eminent virtue, flowing directly from the noblest and wisest part of their nature. It was a consequence of their deep conviction of the necessity of universal legal restraint; it was a direct expression of that regulated sociality which required the control of individual passion from every one without exception, and most of all from him to whom power was confided. The conception which the Greeks formed of an irresponsible one, or of a king who could do no wrong, may be expressed in the pregnant words of Herodotus: "He subverts the customs of the country; he violates women; he puts men to death without trial." No other conception of the probable tendencies of kingship was justified either by a general knowledge of human nature, or by political experience as it stood from Solon downward; no other feeling than abhorrence could be entertained for the character so conceived; no other than a man of unprincipled ambition would ever seek to invest himself with it.

Our larger political experience has taught us to modify this opinion, by showing that under the conditions of monarchy in the best governments of modern Europe the enormities described by Herodotus do not take place; and that it is possible, by means of representative constitutions acting under a certain force of manners, customs, and historical recollection, to obviate many of the mischiefs likely to flow from proclaiming the duty of peremptory obedience to

an hereditary and irresponsible king, who cannot be changed without extra-constitutional force. But such larger observation was not open to Aristotle, the wisest as well as the most cautious of ancient theorists; nor if it had been open, could he have applied with assurance its lessons to the governments of the single cities of Greece. The theory of a constitutional king, especially, as it exists in England, would have appeared to him impracticable: to establish a king who will reign without governing; in whose name all government is carried on, yet whose personal will is in practice of little or no effect; exempt from all responsibility, without making use of the exemption; receiving from every one unmeasured demonstrations of homage, which are never translated into act except within the bounds of a known law; surrounded with all the paraphernalia of power, yet acting as a passive instrument in the hands of ministers marked out for his choice by indications which he is not at liberty to resist. This remarkable combination of the fiction of superhuman grandeur and license with the reality of an invisible strait-waistcoat, is what an Englishman has in his mind when he speaks of a constitutional king. The events of our history have brought it to pass in England, amid an aristocracy the most powerful that the world has yet seen—but we have still to learn whether it can be made to exist elsewhere, or whether the occurrence of a single king, at once able, aggressive, and resolute, may not suffice to break it up. To Aristotle, certainly, it could not have appeared otherwise than unintelligible and impracticable; not likely even in a single case—but altogether inconceivable as a permanent system and with all the diversities of temper inherent in the successive members of an hereditary dynasty. When the Greeks thought of a man exempt from legal responsibility, they conceived him as really and truly such, in deed as well as in name, with a defenseless community exposed to his oppressions; and their fear and hatred of him was measured by their reverence for a government of equal law and free speech, with the ascendancy of which their whole hopes of security were associated—in the democracy of Athens more perhaps than in any other portion of Greece. And this feeling, as it was one of the best in the Greek mind, so it was also one of the most widely spread—a point of unanimity highly valuable amid so many points of dissension. We cannot construe or criticise it by reference to the feelings of modern Europe, still less to the very peculiar feelings of England, respecting kingship; and it is the application, sometimes explicit and sometimes tacit, of this unsuitable standard which renders Mr. Mitford's appreciation of Greek politics so often incorrect and unfair.

When we try to explain the course of Grecian affairs, not from the circumstances of other societies, but from those of the Greeks themselves, we shall see good reason for the discontinuance as well as for the dislike of kingship. Had the Greek mind been as stationary and unimproving as that of the orientals, the discontent with individual

kings might have led to no other change than the deposition of a bad king in favor of one who promised to be better, without ever extending the views of the people to any higher conception than that of a personal government. But the Greek mind was of a progressive character, capable of conceiving and gradually of realizing amended social combinations. Moreover, it is in the nature of things that any government—regal, oligarchical, or democratical—which comprises only a single city is far less stable than if it embraced a wider surface and a larger population. When that semi-religious and mechanical submission, which made up for the personal deficiencies of the heroic king, became too feeble to serve as a working principle, the petty prince was in too close contact with his people, and too humbly furnished out in every way, to get up a prestige or delusion of any other kind. He had no means of overawing their imaginations by that combination of pomp, seclusion, and mystery which Herodotus and Xenophon so well appreciate among the artifices of kingscraft. As there was no new feeling upon which a perpetual chief could rest his power, so there was nothing in the circumstances of the community which rendered the maintenance of such a dignity necessary for visible and effective union. In a single city, and a small circumjacent community, collective deliberation and general rules, with temporary and responsible magistrates, were practicable without difficulty.

To maintain an irresponsible king, and then to contrive accompaniments which shall extract from him the benefits of responsible government, is in reality a highly complicated system, though, as has been remarked, we have become familiar with it in modern Europe. The more simple and obvious change is, to substitute one or more temporary and responsible magistrates in place of the king himself. Such was the course which affairs took in Greece. The inferior chiefs, who had originally served as council to the king, found it possible to supersede him, and to alternate the functions of administration among themselves; retaining probably the occasional convocation of the general assembly, as it had existed before, and with as little practical efficacy. Such was in substance the character of that mutation which occurred generally throughout the Grecian states, with the exception of Sparta: kingship was abolished, and an oligarchy took its place—a council deliberating collectively, deciding general matters by the majority of voices, and selecting some individuals of their own body as temporary and accountable administrators. It was always an oligarchy which arose on the defeasance of the heroic kingdom. The age of democratical movement was yet far distant, and the condition of the people—the general body of freemen—was not immediately altered, either for better or worse, by the revolution. The small number of privileged persons, among whom the kingly attributes were distributed and put in rotation, were those nearest in rank to the king himself; perhaps members of the same large gens

with him, and pretending to a common divine and heroic descent. As far as we can make out, this change seems to have taken place in the natural course of events and without violence. Sometimes the kingly lineage died out and was not replaced; sometimes, on the death of a king, his son and successor was acknowledged only as archon—or perhaps set aside altogether to make room for a Prytanis or president out of the men of rank around.

At Athens, we are told that Kodrus was the last king and that his descendants were recognized only as archons for life. After some years, the archons for life were replaced by archons for ten years, taken from the body of Eupatridæ or nobles; subsequently, the duration of the archonship was further shortened to one year. At Corinth, the ancient kings are said to have passed in like manner into the oligarchy of the Bacchiadæ, out of whom an annual Prytanis was chosen. We are only able to make out the general fact of such a change, without knowing how it was brought about—our first historical acquaintance with the Grecian cities beginning with these oligarchies.

Such oligarchical governments, varying in their details but analogous in general features, were common throughout the cities of Greece proper as well as of the colonies, throughout the seventh century B.C. Though they had little immediate tendency to benefit the mass of the freemen, yet when we compare them with the antecedent heroic government, they indicate an important advance—the first adoption of a deliberate and preconceived system in the management of public affairs. They exhibit the first evidences of new and important political ideas in the Greek mind—the separation of legislative and executive powers; the former vested in a collective body, not merely deliberating but also finally deciding—while the latter is confided to temporary individual magistrates, responsible to that body at the end of their period of office. We are first introduced to a community of citizens, according to the definition of Aristotle—men qualified, and thinking themselves qualified, to take turns in command and obedience. The collective sovereign, called The City, is thus constituted. It is true that this first community of citizens comprised only a small proportion of the men personally free; but the ideas upon which it was founded began gradually to dawn upon the minds of all. Political power had lost its heaven-appointed character, and had become an attribute legally communicable as well as determined to certain definite ends: and the ground was thus laid for those thousand questions which agitated so many of the Grecian cities during the ensuing three centuries, partly respecting its apportionment, partly respecting its employment,—questions sometimes raised among the members of the privileged oligarchy itself, sometimes between that order as a whole and the non-privileged many. The seeds of those popular movements, which called forth so much profound emotion, so much bitter antipathy, so much energy and

talent, throughout the Grecian world, with different modifications in each particular city, may thus be traced back to that early revolution which erected the primitive oligarchy upon the ruins of the heroic kingdom.

How these first oligarchies were administered we have no direct information. But the narrow and anti-popular interests naturally belonging to a privileged few, together with the general violence of private manners and passions, leave us no ground for presuming favorably respecting either their prudence or their good feeling; and the facts which we learn respecting the condition of Attica prior to the Solonian legislation (to be recounted in the next chapter) raise inferences all of an unfavorable character.

The first shock which they received, and by which so many of them were subverted, arose from the usurpers called Despots, who employed the prevalent discontents both as pretexts and as aids for their own personal ambition, while their very frequent success seems to imply that such discontents were widespread as well as serious. These despots arose out of the bosom of the oligarchies, but not all in the same manner. Sometimes the executive magistrate, upon whom the oligarchy themselves had devolved important administrative powers for a certain temporary period, became unfaithful to his choosers, and acquired sufficient ascendancy to retain his dignity permanently in spite of them—perhaps even to transmit it to his son. In other places, and seemingly more often, there arose that noted character called the Demagogue, of whom historians both ancient and modern commonly draw so repulsive a picture: a man of energy and ambition, sometimes even a member of the oligarchy itself, who stood forward as champion of the grievances and sufferings of the non-privileged many, acquired their favor, and employed their strength so effectively as to put down the oligarchy by force, and constitute himself despot. A third form of despot, some presumptuous wealthy man, like Kylon at Athens, without even the pretense of popularity, was occasionally emboldened, by the success of similar adventurers in other places, to hire a troop of retainers and seize the acropolis. And there were examples, though rare, of a fourth variety—the lineal descendant of the ancient kings—who, instead of suffering himself to be restricted or placed under control by the oligarchy, found means to subjugate them, and to extort by force an ascendancy as great as that which his forefathers had enjoyed by consent. To these must be added, in several Grecian states, the *Æsymnete* or Dictator, a citizen formally invested with supreme and unresponsible power, placed in command of the military force, and armed with a standing body-guard, but only for a time named, and in order to deal with some urgent peril or ruinous internal dissension. The person thus exalted, always enjoying a large measure of confidence, and generally a man of ability, was sometimes so successful, or made himself so essential to the com-

munity, that the term of his office was prolonged, and he became practically despot for life; or even if the community were not disposed to concede to him this permanent ascendancy, he was often strong enough to keep it against their will.

Such were the different modes in which the numerous Greek despots of the seventh and sixth centuries B.C. acquired their power. Though we know thus much in general terms from the brief statements of Aristotle, yet unhappily we have no contemporary picture of any one of these communities, so as to give us the means of appreciating the change in detail. Of the persons who, possessing inherited kingly dignity, stretched their paternal power so far as to become despots, Aristotle gives us Pheidon of Argos as an example, whose reign has been already narrated. Of those who made themselves despots by means of official power previously held under an oligarchy, he names Phalaris at Agrigentum and the despots at Miletus and other cities of the Ionic Greeks: among others who raised themselves by becoming demagogues, he specifies Panætius in the Sicilian town of Leontini, Kypselus at Corinth, and Peisistratus at Athens: of *Æsymnetes* or chosen despots, Pittakus of Mitylene is the prominent instance. The military and aggressive demagogue, subverting an oligarchy which had degraded and ill-used him, governing as a cruel despot for several years, and at last dethroned and slain, is farther depicted by Dionysius of Halikarnassus in the history of Aristodemus of the Italian Cumæ.

From the general statement of Thucydides as well as of Aristotle, we learn that the seventh and sixth centuries B.C. were centuries of progress for the Greek cities generally, in wealth, in power, and in population; and the numerous colonies founded during this period (of which I shall speak in a future chapter) will furnish further illustration of such progressive tendencies. Now the changes just mentioned in the Grecian governments, imperfectly as we know them, are on the whole decided evidences of advancing citizenship. For the heroic government, with which Grecian communities begin, is the rudest and most infantine of all governments: destitute even of the pretense of system or security, incapable of being in any way fore-known, and depending only upon the accidental variations in the character of the reigning individual, who in most cases, far from serving as a protection to the poor against the rich and great, was likely to indulge his passions in the same unrestrained way as the latter, and with still greater impunity.

The despots, who in so many towns succeeded and supplanted this oligarchical government, though they governed on principles usually narrow and selfish, and often oppressively cruel, "taking no thought (to use the emphatic words of Thucydides) except each for his own body and his own family"—yet since they were not strong enough to crush the Greek mind, imprinted upon it a painful but improving political lesson, and contributed much to enlarge the range of experi-

ence as well as to determine the subsequent cast of feeling. They partly broke down the wall of distinction between the people—properly so called, the general mass of freemen—and the oligarchy: indeed the demagogue-despots are interesting as the first evidence of the growing importance of the people in political affairs. The demagogue stood forward as representing the feelings and interests of the people against the governing few, probably availing himself of some special cases of ill-usage, and taking pains to be conciliatory and generous in his own personal behavior. When the people by their armed aid had enabled him to overthrow the existing rulers, they had thus the satisfaction of seeing their own chief in possession of the supreme power, but they acquired neither political rights nor increased securities for themselves. What measure of positive advantage they may have reaped, beyond that of seeing their previous oppressors humiliated, we know too little to determine. But even the worst of despots was more formidable to the rich than to the poor; and the latter may, perhaps, have gained by the change, in comparative importance, notwithstanding their share in the rigors and exactions of a government which had no other permanent foundation than naked fear.

A remark made by Aristotle deserves especial notice here, as illustrating the political advance and education of the Grecian communities. He draws a marked distinction between the early demagogue of the seventh and sixth centuries, and the later demagogue, such as he himself, and the generations immediately preceding, had witnessed. The former was a military chief, daring and full of resource, who took arms at the head of a body of popular insurgents, put down the government by force, and made himself the master both of those whom he deposed and of those by whose aid he deposed them; while the latter was a speaker, possessed of all the talents necessary for moving an audience, but neither inclined to, nor qualified for, armed attack—accomplishing all his purposes by pacific and constitutional methods. This valuable change—substituting discussion and the vote of an assembly in place of an appeal to arms, and procuring for the pronounced decision of the assembly such an influence over men's minds as to render it final and respected even by dissentients—arose from the continued practical working of democratical institutions. I shall have occasion, at a later period of this history, to estimate the value of that unmeasured obloquy which has been heaped on the Athenian demagogues of the Peloponnesian war—Kleon and Hyperbolus; but assuming the whole to be well-founded, it will not be the less true that these men were a material improvement on the earlier demagogues such as Kypselus and Peisistratus, who employed the armed agency of the people for the purpose of subverting the established government and acquiring despotic authority for themselves. The demagogue was essentially a leader of opposition, who gained his influence by denouncing the men in real ascendancy, and in actual

executive functions. Now under the early oligarchies his opposition could be shown only by armed insurrection, and it conducted him either to personal sovereignty or to destruction. But the growth of democratical institutions insured both to him and to his political opponents full liberty of speech, and a paramount assembly to determine between them; whilst it both limited the range of his ambition, and set aside the appeal to armed force. The railing demagogue of Athens at the time of the Peloponnesian war (even if we accept literally the representations of his worst enemies) was thus a far less mischievous and dangerous person than the fighting demagogue of the earlier centuries; and the "growth of habits of public speaking" (to use Aristotle's expression) was the cause of the difference. Opposition by the tongue was a beneficial substitute for opposition by the sword.

The rise of these despots on the ruins of the previous oligarchies was, in appearance, a return to the principles of the heroic age—the restoration of a government of personal will in place of that systematic arrangement known as the City. But the Greek mind had so far outgrown those early principles, that no new government founded thereupon could meet with willing acquiescence, except under some temporary excitement. At first doubtless the popularity of the usurper—combined with the fervor of his partisans and the expulsion or intimidation of opponents, and further enhanced by the punishment of rich oppressors—was sufficient to procure for him obedience; and prudence on his part might prolong this undisputed rule for a considerable period, perhaps even throughout his whole life. But Aristotle intimates that these governments, even when they began well, had a constant tendency to become worse and worse. Discontent manifested itself, and was aggravated rather than repressed by the violence employed against it, until at length the despot became a prey to mistrustful and malevolent anxiety, losing any measure of equity or benevolent sympathy which might once have animated him. If he was fortunate enough to bequeath his authority to his son, the latter, educated in a corrupt atmosphere and surrounded by parasites, contracted dispositions yet more noxious and unsocial. His youthful appetites were more ungovernable, while he was deficient in the prudence and vigor which had been indispensable to the self-accomplished rise of his father. For such a position, mercenary guards and a fortified acropolis were the only stay—guards fed at the expense of the citizens, and thus requiring constant exactions on behalf of that which was nothing better than a hostile garrison. It was essential to the security of the despot that he should keep down the spirit of the free people whom he governed; that he should isolate them from each other, and prevent those meetings and mutual communications which Grecian cities habitually presented in the School, the Lesche, or the Palæstra; that he should strike off the overtopping ears of corn in the field

(to use the Greek locution) or crush the exalted and enterprising minds. Nay, he had even to a certain extent an interest in degrading and impoverishing them, or at least in debarring them from the acquisition either of wealth or leisure. The extensive constructions undertaken by Polykrates at Samos, as well as the rich donations of Periander to the temple at Olympia, are considered by Aristotle to have been extorted by these despots with the express view of engrossing the time and exhausting the means of their subjects.

It is not to be imagined that all were alike cruel or unprincipled. But the perpetual supremacy of one man or one family had become so offensive to the jealousy of those who felt themselves to be his equals, and to the general feeling of the people, that repression and severity were inevitable, whether originally intended or not. And even if an usurper, having once entered upon this career of violence, grew sick and averse to its continuance, abdication only left him in imminent peril, exposed to the vengeance of those whom he had injured—unless indeed he could clothe himself with the mantle of religion, and stipulate with the people to become priest of some temple and deity; in which case his new function protected him, just as the tonsure and the monastery sheltered a dethroned prince in the middle ages. Several of the despots were patrons of music and poetry, courting the good-will of contemporary intellectual men by invitation as well as by reward. Moreover there were some cases, such as that of Peisistratus and his sons at Athens, in which an attempt was made (analogous to that of Augustus at Rome) to reconcile the reality of personal omnipotence with a certain respect for pre-existing forms. In such instances the administration—though not unstained by guilt, never otherwise than unpopular, and carried on by means of foreign mercenaries—was doubtless practically milder. But cases of this character were rare; and the maxims usual with Grecian despots were personified in Periander the Kypselid of Corinth—a harsh and brutal person, though not destitute either of vigor or intelligence.

The position of a Grecian despot, as depicted by Plato, by Xenophon, and by Aristotle, and further sustained by the indications in Herodotus, Thucydides, and Isokrates, though always coveted by ambitious men, reveals clearly enough “those wounds and lacerations of mind” whereby the internal Erinnyes avenged the community upon the usurper who trampled them down. Far from considering success in usurpation as a justification of the attempt (according to the theories now prevalent respecting Cromwell and Bonaparte, who are often blamed because they kept out a legitimate king, but never because they seized an unauthorized power over the people), these philosophers regard the despot as among the greatest of criminals. The man who assassinated him was an object of public honor and reward, and a virtuous Greek would seldom have scrupled to carry his sword concealed in myrtle branches, like

Harmodius and Aristogeiton, for the execution of the deed. A station which overtopped the restraints and obligations involved in citizenship was understood at the same time to forfeit all title to the common sympathy and protection; so that it was unsafe for the despot to visit in person those great Pan-Hellenic games in which his own chariot might perhaps have gained the prize, and in which the Theors or sacred envoys, whom he sent as representatives of his Hellenic city, appeared with ostentatious pomp. A government carried on under these unpropitious circumstances could never be otherwise than short-lived. Though the individual daring enough to seize it often found means to preserve it for the term of his own life, yet the sight of a despot living to old age was rare, and the transmission of his power to his son still more so.

Amid the numerous **points of contention** in Grecian political morality, this rooted antipathy to a permanent hereditary ruler stood apart as a sentiment almost unanimous, in which the thirst for pre-eminence felt by the wealthy few, and the love of equal freedom in the bosoms of the many, alike concurred. It first began among the oligarchies of the seventh and sixth centuries B.C., being a reversal of that pronounced monarchical sentiment which we now read in the *Iliad*; and it was transmitted by them to the democracies which did not arise until a later period. The conflict between oligarchy and despotism preceded that between oligarchy and democracy, the Lacedæmonians standing forward actively on both occasions to uphold the oligarchical principle. A mingled sentiment of fear and repugnance led them to put down despotism in several cities of Greece during the sixth century B.C., just as during their contest with Athens in the following century, they assisted the oligarchical party to overthrow democracy. And it was thus that the demagogue-despot of these earlier times—bringing out the name of the people as a pretext, and the arms of the people as a means of accomplishment, for his own ambitious designs—served as a preface to the reality of democracy which manifested itself at Athens a short time before the Persian war, as a development of the seed planted by Solon.

As far as our imperfect information enables us to trace, these early oligarchies of the Grecian states, against which the first usurping despots contended, contained in themselves more repulsive elements of inequality, and more mischievous barriers between the component parts of the population, than the oligarchies of later days. What was true of Hellas as an aggregate, was true, though in a less degree, of each separate community which went to compose that aggregate. Each included a variety of clans, orders, religious brotherhoods, and local or professional sections, very imperfectly cemented together: so that the oligarchy was not (like the government so denominated in subsequent times) the government of a rich few over the less rich and the poor, but that of a peculiar order, sometimes a patrician order,

over all the remaining society. In such a case the subject Many might number opulent and substantial proprietors as well as the governing Few; but these subject Many would themselves be broken into different heterogeneous fractions not heartily sympathizing with each other, perhaps not intermarrying together, nor partaking of the same religious rites. The country population, or villagers who tilled the land, seem in these early times to have been held to a painful dependence on the great proprietors who lived in the fortified town, and to have been distinguished by a dress and habits of their own, which often drew upon them an unfriendly nickname. These town proprietors often composed the governing class in early Grecian states; while their subjects consisted: 1. Of the dependent cultivators living in the district around, by whom their lands were tilled. 2. Of a certain number of small self-working proprietors (*αὐτοῦργοι*), whose possessions were too scanty to maintain more than themselves by the labor of their own hands on their own plot of ground—residing either in the country or the town, as the case might be. 3. Of those who lived in the town, having not land, but exercising handicraft, arts, or commerce.

The governing proprietors went by the name of the Gamori or Geomori, according as the Doric or Ionic dialect might be used in describing them, since they were found in states belonging to one race as well as to the other. They appear to have constituted a close order, transmitting their privileges to their children, but admitting no new members to a participation. The principle called by Greek thinkers a Timocracy (the apportionment of political rights and privileges according to comparative property) seems to have been little, if at all, applied in the earlier times. We know no example of it earlier than Solon. So that by the natural multiplication of families and mutation of property, there would come to be many individual Gamori possessing no land at all, and perhaps worse off than those small freeholders who did not belong to the order; while some of these latter freeholders, and some of the artisans and traders in the towns, might at the same be rising in wealth and importance. Under a political classification such as this, of which the repulsive inequality was aggravated by a rude state of manners, and which had no flexibility to meet the changes in relative position among individual inhabitants, discontent and outbreaks were unavoidable. The earliest despot, usually a wealthy man of the disfranchised class, became champion and leader of the malcontents. However oppressive his rule might be, at least it was an oppression which bore with indiscriminate severity upon all the fractions of the population: and when the hour of reaction against him or against his successor arrived, so that the common enemy was expelled by the united efforts of all, it was hardly possible to revive the pre-existing system of exclusion and inequality without some considerable abatements.

As a general rule, every Greek city-community included in its population, independent of bought slaves, the three elements above noticed,—considerable land proprietors with rustic dependents, small self-working proprietors, and town-artisans,—the three elements being found everywhere in different proportions. But the progress of events in Greece, from the seventh century B.C. downward, tended continually to elevate the comparative importance of the two latter; while in those early days the ascendancy of the former was at its maximum, and altered only to decline. The military force of most of the cities was at first in the hands of the great proprietors, and formed by them. It consisted of cavalry, themselves and their retainers, with horses fed upon their lands. Such was the primitive oligarchical militia, as constituted in the seventh and sixth centuries B.C., at Chalkis and Eretria in Eubœa, as well as at Kolophon and other cities in Ionia, and as it continued in Thessaly down to the fourth century B.C. But the gradual rise of the small proprietors and town-artisans was marked by the substitution of heavy-armed infantry in place of cavalry. Moreover, a further change not less important took place, when the resistance to Persia led to the great multiplication of Grecian ships of war, manned by a host of seamen who dwelt congregated in the maritime towns. All these movements in the Grecian communities tended to break up the close and exclusive oligarchies with which our first historical knowledge commences; and to conduct them, either to oligarchies rather more open, embracing all men of a certain amount of property—or else to democracies. But the transition in both cases was usually attained through the interlude of the despot.

In enumerating the distinct and unharmonious elements of which the population of these early Grecian communities was made up, we must not forget one further element which was to be found in the Dorian states generally—men of Dorian, as contrasted with men of non-Dorian, race. The Dorians were in all cases immigrants and conquerors, establishing themselves along with and at the expense of the prior inhabitants. Upon what terms the cohabitation was established, and in what proportions invaders and invaded came together—we have little information. Important as this circumstance is in the history of these Dorian communities, we know it only as a general fact, without being able to follow its results in detail. But we see enough to satisfy ourselves that in those revolutions which overthrew the oligarchies both at Corinth and Sikyon—perhaps also at Megara—the Dorian and non-Dorian elements of the community came into conflict more or less direct.

The despots of Sikyon are the earliest of whom we have any distinct mention. Their dynasty lasted 100 years, a longer period than any other Grecian despots known to Aristotle; they are said, moreover, to have governed with mildness and with much practical respect to the pre-existing laws. Orthagoras, the beginner of the

dynasty, raised himself to the position of despot about 678 B.C., subverting the pre-existing Dorian oligarchy; but the cause and circumstances of this revolution are not preserved. He is said to have been originally a cook. In his line of successors we find mention of Andreas, Myron, Aristonymus, and Kleisthenes. Myron gained a chariot victory at Olympia in the 33d Olympiad (648 B.C.), and built at the same holy place a thesaurus containing two ornamented alcoves of copper, for the reception of commemorative offerings from himself and his family. Respecting Kleisthenes (whose age must be placed between 600-560 B.C., but can hardly be determined accurately), some facts are reported to us highly curious, but of a nature not altogether easy to follow or verify.

We learn from the narrative of Herodotus that the tribe to which Kleisthenes himself (and of course his progenitors Orthagoras and the other Orthagoridæ also) belonged, was distinct from the three Dorian tribes, who have been already named in my previous chapter respecting the Lykurgæan constitution at Sparta—the Hylleis, Pamphyli, and Dymanes. We also learn that these tribes were common to the Sikyonians and the Argeians. Kleisthenes, being in a state of bitter hostility with Argos, tried in several ways to abolish the points of community between the two. Sikyon, originally Dorized by settlers from Argos, was included in the “lot of Temenus,” or among the towns of the Argeian confederacy. The coherence of this confederacy had become weaker and weaker, partly without doubt through the influence of the predecessors of Kleisthenes; but the Argeians may perhaps have tried to revive it, thus placing themselves in a state of war with the latter, and inducing him to disconnect palpably and violently Sikyon from Argos. There were two anchors by which the connection held—first, legendary and religious sympathy; next, the civil rites and denominations current among the Sikyonian Dorians: both of them were torn up by Kleisthenes. He changed the names both of the three Dorian tribes, and of that non-Dorian tribe to which he himself belonged: the last he called by the complimentary title of Archelai (commanders of the people); the first three he styled by the insulting names of Hyatæ, Oneatæ, and Chœreatæ, from the three Greek words signifying a boar, an ass, and a little pig. The extreme bitterness of such an insult can only be appreciated when we fancy to ourselves the reverence with which the tribes in a Grecian city regarded the hero from whom their name was borrowed. That these new denominations, given by Kleisthenes, involved an intentional degradation of the Dorian tribes as well as an assumption of superiority for his own, is affirmed by Herodotus, and seems well deserving of credit.

But the violence of which Kleisthenes was capable in his anti-Argeian antipathy, is manifested still more plainly in his proceedings with respect to the hero Adrastus and to the legendary sentiment of the people. Something has already been said in a former chapter

about this remarkable incident, which must however be here again briefly noticed. The hero Adrastus, whose chapel Herodotus himself saw in the Sikyonian agora, was common both to Argos and to Sikyon, and was the object of special reverence at both. He figures in the legend as king of Argos, and as the grandson and heir of Polybus king of Sikyon. He was the unhappy leader of the two sieges of Thebes, so famous in the ancient epic. The Sikyonians listened with delight both to the exploits of the Argeians against Thebes, as celebrated in the recitations of the epical rhapsodes, and to the mournful tale of Adrastus and his family misfortunes, as sung in the tragic chorus. Kleisthenes not only forbade the rhapsodes to come to Sikyon, but further resolved to expel Adrastus himself from the country—such is the literal Greek expression, the hero himself being believed to be actually present and domiciled among the people. He first applied to the Delphian oracle for permission to carry this banishment into direct effect; but the Pythian priestess returned an answer of indignant refusal,—“Adrastus is king of the Sikyonians, but thou art a ruffian.” Thus baffled, he put in practice a stratagem calculated to induce Adrastus to depart of his own accord. He sent to Thebes to beg that he might be allowed to introduce into Sikyon the hero Melanippus; and the permission was granted. Now Melanippus—being celebrated in the legend as the puissant champion of Thebes against Adrastus and the Argeian besiegers, and as having slain both Mekisteus the brother, and Tydeus the son-in-law, of Adrastus—was pre-eminently odious to the latter. Kleisthenes brought this anti-national hero into Sikyon, assigning to him consecrated ground in the prytaneium or government-house, and even in that part which was most strongly fortified (for it seems that Adrastus was conceived as likely to assail and to battle with the intruder)—moreover he took away both the tragic choruses and the sacrifice from Adrastus, assigning the former to the god Dionysus, and the latter to Melanippus.

The religious manifestations of Sikyon being thus transferred from Adrastus to his mortal foe, and from the cause of Argeians in the siege of Thebes to that of the Thebans, Adrastus was presumed to have voluntarily retired from the place. And the purpose which Kleisthenes contemplated, of breaking the community of feeling between Sikyon and Argos, was in part accomplished.

A ruler who could do such violence to the religious and legendary sentiment of his community may well be supposed capable of inflicting that deliberate insult upon the Dorian tribes which is implied in their new appellations. As we are uninformed, however, of the state of things which preceded, we know not how far it may have been a retaliation for previous insult in the opposite direction. It is plain that the Dorians of Sikyon maintained themselves and their ancient tribes quite apart from the remaining community; though what the other constituent portions of the population were, or in

what relation they stood to these Dorians, we are not enabled to make out. We hear, indeed, of a dependent rural population in the territory of Sikyon, as well as in that of Argos and Epidaurus, analogous to the Helots in Laconia. In Sikyon this class was termed the *Korynephori* (club-men) or the *Katonakophori*, from the thick woolen mantle which they wore, with a sheepskin sewn on to the skirt: in Argos they were called *Gymnesii*, from their not possessing the military panoply or the use of regular arms: in Epidaurus, *Koripodes* or the Dusty-footed. We may conclude that a similar class existed in Corinth, in Megara, and in each of the Dorian towns of the Argolic Akte. But besides the Dorian tribes and these rustics, there must probably have existed non-Dorian proprietors and town-residents, and upon them we may suppose that the power of the *Orthagoridæ* and of *Kleisthenes* was founded, perhaps more friendly and indulgent to the rustic serfs than that of the Dorians had been previously. The moderation which Aristotle ascribes to the *Orthagoridæ* generally is belied by the proceedings of *Kleisthenes*. But we may probably believe that his predecessors, content with maintaining the real predominance of the non-Dorian over the Dorian population, meddled very little with the separate position and civil habits of the latter—while *Kleisthenes*, provoked or alarmed by some attempt on their part to strengthen alliance with the *Argeians*, resorted both to repressive measures and to that offensive nomenclature which has been above cited. The preservation of the power of *Kleisthenes* was due to his military energy (according to Aristotle) even more than to his moderation and popular conduct. It was aided probably by his magnificent displays at the public games, for he was victor in the chariot-race at the *Pythian* games 582 B.C., as well as at the *Olympic* games besides. Moreover he was in fact the last of the race, nor did he transmit his power to any successor.

The reigns of the early *Orthagoridæ* then may be considered as marking a predominance, newly acquired but quietly exercised, of the non-Dorians over the Dorians in Sikyon: the reign of *Kleisthenes*, as displaying a strong explosion of antipathy from the former toward the latter. And though this antipathy, with the application of those opprobrious tribe-names in which it was conveyed, stand ascribed to *Kleisthenes* personally—we may see that the non-Dorians in Sikyon shared it generally, because these same tribe-names continued to be applied not only during the reign of that despot, but also for sixty years longer, after his death. It is hardly necessary to remark that such denominations could never have been acknowledged or employed among the Dorians themselves. After the lapse of sixty years from the death of *Kleisthenes*, the *Sikyonians* came to an amicable adjustment of the feud, and placed the tribe-names on a footing satisfactory to all parties. The old Dorian denominations (*Hylleis*, *Pamphyli*, and *Dymanes*) were re-established, while the name of the fourth tribe, or non-Dorians, was changed from *Archelai*

to Ægialeis—Ægialeus son of Adrastus being constituted their eponymus. This choice, of the son of Adrastus for an eponymus, seems to show that the worship of Adrastus himself was then revived in Sikyon, since it existed in the time of Herodotus.

Of the war which Kleisthenes helped to conduct against Kirrha, for the protection of the Delphian temple, I shall speak in another place. His death and the cessation of his dynasty seem to have occurred about 560 B.C., as far as the chronology can be made out. That he was put down by the Spartans (as K. F. Hermann, O. Müller, and Dr. Thirlwall suppose) can be hardly admitted consistently with the narrative of Herodotus, who mentions the continuance of the insulting names imposed by him upon the Dorian tribes for many years after his death. Now, had the Spartans forcibly interfered for the suppression of his dynasty, we may reasonably presume that, even if they did not restore the decided preponderance of the Dorians in Sikyon, they would at least have rescued the Dorian tribes from this obvious ignominy. But it seems doubtful whether Kleisthenes had any son; and the extraordinary importance attached to the marriage of his daughter Agariste, whom he bestowed upon the Athenian Megakles of the great family Aikmaeonidæ, seems rather to evince that she was an heiress—not to his power, but to his wealth. There can be no doubt as to the fact of that marriage, from which was born the Athenian leader Kleisthenes, afterward the author of the great democratical revolution at Athens after the expulsion of the Peisistratidæ; but the lively and amusing details with which Herodotus has surrounded it bear much more the stamp of romance than of reality. Dressed up apparently by some ingenious Athenian as a compliment to the Alkmaeonid lineage of his city, which comprised both Kleisthenes and Perikles, the narrative commemorates a marriage-rivalry between that lineage and another noble Athenian house, and at the same time gives a mythical explanation of a phrase seemingly proverbial at Athens—“*Hippokleides don't care.*”

Plutarch numbers Æschines of Sikyon among the despots put down by Sparta: at what period this took place, or how it is to be connected with the history of Kleisthenes as given in Herodotus, we are unable to say.

Contemporaneous with the Orthagoridæ at Sikyon—but beginning a little later and closing somewhat earlier—we find the despots Kypselus and Periander at Corinth. The former appears as the subverter of the oligarchy called the Bacchiadæ. Of the manner in which he accomplished his object we find no information: and this historical blank is inadequately filled up by various religious prognostics and oracles, foreshadowing the rise, the harsh rule, and the dethronement after two generations, of these powerful despots.

According to an idea deeply seated in the Greek mind, the destruction of a great prince or of a great power is usually signified by the gods beforehand, though either through hardness of heart or inad-

vertence no heed is taken of the warning. In reference to Kypselus and the Bacchiadæ, we are informed that Melas, the ancestor of the former, was one of the original settlers at Corinth who accompanied the first Dorian chief Aletes, and that Aletes was in vain warned by an oracle not to admit him. Again, too, immediately before Kypselus was born, the Bacchiadæ received notice that his mother was about to give birth to one who would prove their ruin: the dangerous infant escaped destruction only by a hair's breadth, being preserved from the intent of his destroyers by lucky concealment in a chest. Labda, the mother of Kypselus, was daughter of Amphion, who belonged to the gens or sept of the Bacchiadæ; but she was lame, and none of the gens would consent to marry her with that deformity. Eetion, son of Echekrates, who became her husband, belonged to a different, yet hardly less distinguished, heroic genealogy. He was of the Lapithæ, descended from Kæneus, and dwelling in the Corinthian deme called Petra. We see thus that Kypselus was not only a high-born man in the city, but a Bacchiad by half-birth: both of these circumstances were likely to make exclusion from the government intolerable to him. He rendered himself highly popular with the people, and by their aid overthrew and expelled the Bacchiadæ, continuing as despot at Corinth for thirty years until his death (B.C. 655-625). According to Aristotle, he maintained throughout life the same conciliatory behavior by which his power had first been acquired; and his popularity was so effectually sustained that he had never any occasion for a body-guard. But the Corinthian oligarchy of the century of Herodotus (whose tale that historian has embodied in the oration of the Corinthian envoy Sosikles to the Spartans) gave a very different description, and depicted Kypselus as a cruel ruler, who banished, robbed, and murdered by wholesale.

His son and successor Periander, though energetic as a warrior, distinguished as an encourager of poetry and music, and even numbered by some among the seven wise men of Greece, is nevertheless uniformly represented as oppressive and inhuman in his treatment of subjects. The revolting stories which are told respecting his private life, and his relations with his mother and his wife, may for the most part be regarded as calumnies suggested by odious associations with his memory. But there seems good reason for imputing to him tyranny of the worst character. The sanguinary maxims of precaution, so often acted upon by Grecian despots, were traced back in ordinary belief to Periander and his contemporary Thrasybulus despot of Miletus. He maintained a powerful body-guard, shed much blood, and was exorbitant in his exactions, a part of which was employed in votive offerings at Olympia. Such munificence to the gods was considered by Aristotle and others as part of a deliberate system, with the view of keeping his subjects both hard at work and poor. On one occasion we are told that he invited the women of Corinth to assemble for the celebration of a religious festival, and

then stripped them of their rich attire and ornaments. By some later writers he is painted as the stern foe of everything like luxury and dissolute habits—enforcing industry, compelling every man to render account of his means of livelihood, and causing the procuresses of Corinth to be thrown into the sea. Though the general features of his character, his cruel tyranny no less than his vigor and ability, may be sufficiently relied on, yet the particular incidents connected with his name are all extremely dubious. The most credible of all seems to be the tale of his inextinguishable quarrel with his son and his brutal treatment of many noble Korkyraean youths, as related in Herodotus. Periander is said to have put to death his wife Melissa, daughter of Prokles despot of Epidaurus. His son Lykophron, informed of this deed, contracted an incurable antipathy against him. Periander, after vainly trying both by rigor and by conciliation, to conquer this feeling on the part of his son, sent him to reside at Korkyra, then dependent upon his rule; but when he found himself growing old and disabled, he recalled him to Corinth, in order to insure the continuance of the dynasty. Lykophron still obstinately declined all personal communication with his father, upon which the latter desired him to come to Corinth, and engaged himself to go over to Korkyra. So terrified were the Korkyraeans at the idea of a visit from this formidable old man, that they put Lykophron to death—a deed which Periander avenged by seizing 300 youths of their noblest families, and sending them over to the Lydian king Alyattes at Sardis, in order that they might be castrated and made to serve as eunuchs. The Corinthian vessels in which the youths were dispatched fortunately touched at Samos in the way; where the Samians and Knidians, shocked at a proceeding which outraged all Hellenic sentiment, contrived to rescue the youths from the miserable fate intended for them, and after the death of Periander sent them back to their native island.

While we turn with displeasure from the political life of this man, we are at the same time made acquainted with the great extent of his power—greater than that which was ever possessed by Corinth after the extinction of his dynasty. Korkyra, Ambrakia, Leukas, and Anaktorium, all Corinthian colonies, but in the next century independent states, appear in his time dependencies of Corinth. Ambrakia is said to have been under the rule of another despot named Periander, probably also a Kypselid by birth. It seems, indeed, that the towns of Anaktorium, Leukas, and Apollonia in the Ionian gulf, were either founded by the Kypselids, or received reinforcements of Corinthian colonists, during their dynasty, though Korkyra was established considerably earlier.

The reign of Periander lasted for forty years (B.C. 625–585): Psammetichus son of Gordius, who succeeded him, reigned three years, and the Kypselid dynasty is then said to have closed after having continued for seventy-three years. In respect of power, magnificent

display, and widespread connections both in Asia and in Italy, they evidently stood high among the Greeks of their time. Their offerings consecrated at Olympia excited great admiration, especially the gilt colossal statue of Zeus and the large chest of cedar-wood dedicated in the temple of Here, overlaid with various figures in gold and ivory. The figures were borrowed from mythical and legendary story, while the chest was a commemoration both of the name of Kypselus and of the tale of his marvelous preservation in infancy. If Plutarch is correct, this powerful dynasty is to be numbered among the despots put down by Sparta. Yet such intervention of the Spartans, granting it to have been matter of fact, can hardly have been known to Herodotus.

Coincident in point of time with the commencement of Periander's reign at Corinth, we find Theagenes despot at Megara, who is also said to have acquired his power by demagogic arts, as well as by violent aggressions against the rich proprietors, whose cattle he destroyed in their pastures by the side of the river. We are not told by what previous conduct on the part of the rich this hatred of the people had been earned; but Theagenes carried the popular feeling completely along with him, obtained by public vote a body of guards ostensibly for his personal safety, and employed them to overthrow the oligarchy. Yet he did not maintain his power even for his own life. A second revolution dethroned and expelled him, on which occasion, after a short interval of temperate government, the people are said to have renewed in a still more marked way their antipathies against the rich; banishing some of them with confiscation of property, intruding into the houses of others with demands for forced hospitality, and even passing a formal *Palintokia*—or decree to require from the rich who had lent money on interest, the refunding of all past interest paid to them by their debtors. To appreciate correctly such a demand, we must recollect that the practice of taking interest for money lent was regarded by a large proportion of early ancient society with feelings of unqualified reprobation. And it will be seen, when we come to the legislation of Solon, how much such violent reactionary feeling against the creditor was provoked by the antecedent working of the harsh law determining his rights.

We hear in general terms of more than one revolution in the government of Megara—a disorderly democracy subverted by returning oligarchical exiles, and these again unable long to maintain themselves; but we are alike uninformed as to dates and details. And in respect to one of these struggles we are admitted to the outpourings of a contemporary and a sufferer—the Megarian poet Theognis. Unfortunately his elegiac verses as we possess them are in a state so broken, incoherent, and interpolated, that we make out no distinct conception of the events which call them forth. Still less can we discover in the verses of Theognis that strength and peculiarity of pure Dorian feeling, which, since the publication of O. Müller's *His-*

tory of the Dorians, it has been the fashion to look for so extensively. But we see that the poet was connected with an oligarchy of birth, and not of wealth, which had recently been subverted by the breaking in of the rustic population previously subject and degraded—that these subjects were content to submit to a single-headed despot, in order to escape from their former rulers—and that Theognis had himself been betrayed by his own friends and companions, stripped of his property and exiled, through the wrong-doing “of enemies whose blood he hopes one day to be permitted to drink.” The condition of the subject cultivators previous to this revolution he depicts in sad colors: they “dwelt without the city, clad in goatskins, and ignorant of judicial sanctions or laws:” after it, they had become citizens, and their importance had been immensely enhanced. Thus (according to his impression) the vile breed has trodden down the noble—the bad have become masters, and the good are no longer of any account. The bitterness and humiliation which attend upon poverty, and the undue ascendancy which wealth confers even upon the most worthless of mankind, are among the prominent subjects of his complaint. His keen personal feeling on this point would be alone sufficient to show that the recent revolution had no way overthrown the influence of property; in contradiction to the opinion of Welcker, who infers without ground, from a passage of uncertain meaning, that the land of the state had been formally redivided. The Megarian revolution, so far as we apprehend it from Theognis, appears to have improved materially the condition of the cultivators around the town, and to have strengthened a certain class whom he considers “the bad rich”—while it extinguished the privileges of that governing order, to which he himself belonged, denominated in his language “the good and the virtuous,” with ruinous effect upon his own individual fortunes. How far this governing order was exclusively Dorian, we have no means of determining. The political change by which Theognis suffered, and the new despot whom he indicates as either actually installed or nearly impending, must have come considerably after the despotism of Theagenes; for the life of the poet seems to fall between 570–490 B.C., while Theagenes must have ruled about 630–600 B.C. From the unfavorable picture, therefore, which the poet gives as his own early experience, of the condition of the rural cultivators, it is evident that the despot Theagenes had neither conferred upon them any permanent benefit, nor given them access to the judicial protection of the city.

It is thus that the despots of Corinth, Sikyon, and Megara serve as samples of those revolutionary influences which, toward the beginning of the sixth century B.C., seem to have shaken or overturned the oligarchical governments in very many cities throughout the Grecian world. There existed a certain sympathy and alliance between the despots of Corinth and Sikyon: how far such feeling was further extended to Megara we do not know. The latter city

seems evidently to have been more populous and powerful during the seventh and sixth centuries B.C. than we shall afterward find her throughout the two brilliant centuries of Grecian history. Her colonies, found as far distant as Bithynia and the Thracian Bosphorus on one side, and as Sicily on the other, argue an extent of trade as well as naval force once not inferior to Athens; so that we shall be the less surprised when we approach the life of Solon, to find her in possession of the island of Salamis, and long maintaining it, at one time with every promise of triumph, against the entire force of the Athenians.

CHAPTER X.

IONIC PORTION OF HELLAS—ATHENS BEFORE SOLON.

HAVING traced in the preceding chapters the scanty stream of Peloponnesian history, from the first commencement of an authentic chronology in 776 B.C., to the maximum of Spartan territorial acquisition, and the general acknowledgment of Spartan primacy prior to 547 B.C., I proceed to state as much as can be made out respecting the Ionic portion of Hellas during the same period. This portion comprehends Athens and Eubœa—the Cyclades islands—and the Ionic cities on the coast of Asia Minor, with their different colonies.

In the case of Peloponnesus, we have been enabled to discern something like an order of real facts in the period alluded to—Sparta makes great strides, while Argos falls. In the case of Athens, unfortunately, our materials are less instructive. The number of historical facts, anterior to the Solonian legislation, is very few indeed: the interval between 776 B.C. and 624 B.C., the epoch of Drako's legislation a short time prior to Kylon's attempted usurpation, gives us merely a list of archons, denuded of all incident.

In compliment to the heroism of Kodrus, who had sacrificed his life for the safety of his country, we are told that no person after him was permitted to bear the title of king. His son Medon, and twelve successors—Akastus, Archippus, Thersippus, Phorbas, Megakles, Diognetus, Pherekles, Ariphron, Thespius, Agamestor, Æschylus, and Alkmaeon—were all archons for life. In the second year of Alkmaeon (752 B.C.), the dignity of archon was restricted to a duration of ten years; and seven of these decennial archons are numbered—Charops, Æsimides, Kleidikus, Hippomenes, Leokrates, Apsandrus, Eryxias. With Kreon, who succeeded Eryxias, the archonship was not only made annual, but put into commission and distributed among nine persons. These nine archons annually changed continue throughout all the historical period, interrupted only by the few

intervals of political disturbance and foreign compression. Down to Kleidikus and Hippomenes (714 B.C.), the dignity of archon had continued to belong exclusively to the Medontide or descendants of Medon and Kodrus; at that period it was thrown open to all the Eupatrids, or order of nobility in the state.

Such is the series of names by which we step down from the level of legend to that of history. All our historical knowledge of Athens is confined to the annual archons; which series of eponymous archons, from Kreon downwards, is perfectly trustworthy. Above 683 B.C., the Attic antiquaries have provided us with a string of names, which we must take as we find them, without being able either to warrant the whole or to separate the false from the true. There is no reason to doubt the general fact that Athens, like so many other communities of Greece, was in its primitive times governed by an hereditary line of kings, and that it passed from that form of government into a commonwealth, first oligarchical, afterward democratical.

We are in no condition to determine the civil classification and political constitution of Attica, even at the period of the archonship of Kreon, 683 B.C., when authentic Athenian chronology first commences—much less can we pretend to any knowledge of the anterior centuries. Great political changes were introduced first by Solon (about 594 B.C.), next by Kleisthenes (509 B.C.), afterward by Aristides, Perikles, and Ephialtes, between the Persian and Peloponnesian wars; so that the old ante-Solonian—nay even the real Solonian—polity was thus put more and more out of date and out of knowledge. But all the information which we possess respecting that old polity is derived from authors who lived after all or most of these great changes—and who, finding no records, nor anything better than current legends, explained the foretime as well as they could by guesses more or less ingenious, generally attached to the dominant legendary names. They were sometimes able to found their conclusions upon religious usages, periodical ceremonies, or common sacrifices, still subsisting in their own time. These were doubtless the best evidences to be found respecting Athenian antiquity, since such practices often continued unaltered throughout all the political changes. It is in this way alone that we arrive at some partial knowledge of the ante-Solonian condition of Attica, though as a whole it still remains dark and unintelligible, even after the many illustrations of modern commentators.

Philochorus, writing in the third century before the Christian era, stated, that Kekrops had originally distributed Attica into twelve districts—Kekropia, Tetrapolis Epakria, Dekeleia, Eleusis, Aphidnæ, Thorikus, Brauron, Kytherus, Sphettus; Kephisia, Phalerus—and that these twelve were consolidated into one political society by Theseus. This partition does not comprise the Megarid, which, according to other statements, is represented as united with Attica,

and as having formed part of the distribution made by king Pandion among his four sons, Nisus, Ægeus, Pallas and Lykus—a story as old as Sophokles at least. In other accounts, again, a quadruple division is applied to the tribes, which are stated to have been four in number, beginning from Kekrops—called in his time Kekropis, Autochthon, Aktæa, and Paralia. Under King Kranaus, these tribes (we are told) received the names of Kranais, Atthis, Mesogaia, and Diakria—under Erichthonius, those of Dias, Athenais, Poseidonias, Hephestias; at last, shortly after Erechtheus, they were denominated after the four sons of Ion (son of Kreusa daughter of Erechtheus, by Apollo), Geleontes, Hopletes, Ægikoreis, Argadeis. The four Attic or Ionic tribes, under these last-mentioned names, continued to form the classification of the citizens until the revolution of Kleisthenes in 509 B.C., by which the ten tribes were introduced, as we find them down to the period of Macedonian ascendancy. It is affirmed, and with some etymological plausibility, that the denominations of these four tribes must originally have had reference to the occupations of those who bore them—the Hopletes being the *warrior-class*, the Ægikoreis *goatherds*, the Argadeis *artisans*, and the Geleontes (Teleontes, or Gedeontes) *cultivators*. Hence some authors have ascribed to the ancient inhabitants of Attica an actual primitive distribution into hereditary professions or castes, similar to that which prevailed in India and Egypt. If we should even grant that such a division into castes might originally have prevailed, it must have grown obsolete long before the time of Solon: but there seem no sufficient grounds for believing that it ever did prevail. The names of the tribes may have been originally borrowed from certain professions, but it does not necessarily follow that the reality corresponded to this derivation, or that every individual who belonged to any tribe was a member of the profession from whence the name had originally been derived. From the etymology of the names, be it ever so clear, we cannot safely assume the historical reality of a classification according to professions. And this objection (which would be weighty even if the etymology had been clear) becomes irresistible when we add that even the etymology is not beyond dispute; that the names themselves are written with a diversity which cannot be reconciled; and that the four professions named by Strabo omit the goatherds and include the priests; while those specified by Plutarch leave out the latter and include the former.

All that seems certain is, that these were the four ancient Ionic tribes (analogous to the Hylleis, Pamphyli, and Dymanes among the Dorians) which prevailed not only at Athens, but among several of the Ionic cities derived from Athens. The Geleontes are mentioned in inscriptions now remaining belonging to Teos in Ionia, and all the four are named in those of Kyzikus in the Propontis, which was a foundation from the Ionic Miletus. The four tribes, and the four names (allowing for some variations of reading), are therefore his-

tortically verified. But neither the time of their introduction, nor their primitive import, are ascertainable matters; nor can any faith be put in the various constructions of the legends of Ion, Erechtheus, and Kekrops, by modern commentators.

These four tribes may be looked at either as religious and social aggregates, in which capacity each of them comprised three Phratries and ninety Gentes; or as political aggregates, in which point of view each included three Trittyes and twelve Naukraries. Each Phratry contained thirty Gentes: each Tritty comprised four Naukraries: the total numbers were thus 360 Gentes and 48 Naukraries. Moreover each gens is said to have contained thirty heads of families, of whom therefore there would be a total of 10,800.

Comparing these two distributions one with the other, we may remark that they are distinct in their nature and proceed in opposite directions. The Tritty and the Naukrary are essentially fractional subdivisions of the tribe, and resting upon the tribe as their higher unity: the Naukrary is a local circumscription, composed of the Naukrars or principal householders (so the etymology seems to indicate), who levy in each respective district the quota of public contributions which belongs to it, and superintend the disbursement, —provide the military force incumbent upon the district, being for each naukrary two horsemen and one ship,—and furnish the chief district-officers, the Prytanes of the Naukrari. A certain number of foot-soldiers, varying according to the demand, must probably be understood as accompanying these horsemen; but the quota is not specified, as it was, perhaps, thought unnecessary to limit precisely the obligations of any except the wealthier men who served on horseback,—at a period when oligarchical ascendancy was paramount, and when the bulk of the people was in a state of comparative subjection. The 48 naukraries are thus a systematic subdivision of the four tribes, embracing altogether the whole territory, population, contributions, and military force of Attica,—a subdivision framed exclusively for purposes connected with the entire state.

But the Phratries and Gentes are a distribution completely different from this. They seem aggregations of small primitive unities into larger; they are independent of, and do not presuppose, the tribe; they arise separately and spontaneously, without preconcerted uniformity, and without reference to a common political purpose; the legislator finds them pre-existing, and adapts or modifies them to answer some national scheme. We must distinguish the general fact of the classification, and the successive subordination in the scale, of the families to the gens, of the gentes to the phratry, and of the phratries to the tribe—from the precise numerical symmetry with which this subordination is invested, as we read it—thirty families to a gens, thirty gentes to a phratry, three phratries to each tribe. If such nice equality of numbers could ever have been procured, by legislative constraint operating upon pre-existent natural elements, the propor-

tions could not have been permanently maintained. But we may reasonably doubt whether it ever did so exist: it appears more like the fancy of an antiquary who pleased himself by supposing an original systematic creation in times anterior to records, by multiplying together the number of days in the month and of months in the year. That every phratry contained an equal number of gentes, and every gens an equal number of families, is a supposition hardly admissible without better evidence than we possess. But apart from this questionable precision of numerical scale, the Phratries and Gentes themselves were real, ancient, and durable associations among the Athenian people, highly important to be understood. The basis of the whole was the house, hearth, or family—a number of which, greater or less, composed the Gens or Genos. This gens was therefore a clan, sept, or enlarged, and partly factitious, brotherhood, bound together by—1. Common religious ceremonies, and exclusive privilege of priesthood, in honor of the same god, supposed to be the primitive ancestor and characterized by a special surname. 2. By a common burial-place. 3. By mutual rights of successions to property. 4. By reciprocal obligations of help, defense, and redress of injuries. 5. By mutual right and obligation to intermarry in certain determinate cases, especially where there was an orphan daughter or heiress. 6. By possession, in some cases at least, of common property, an archon and a treasurer of their own.

Such were the rights and obligations characterizing the gentile union. The phratric union, binding together several gentes, was less intimate, but still included some mutual rights and obligations of an analogous character; especially a communion of particular sacred rights, and mutual privileges of prosecution in the event of a phrator being slain. Each phratry was considered as belonging to one of the four tribes, and all the phratries of the same tribe enjoyed a certain periodical communion of sacred rites, under the presidency of a magistrate called the Phylo-Basileus or tribe king, selected from the Eupatrids: Zeus Geleon was in this manner the patron god of the tribe Geleontes. Lastly, all the four tribes were linked together by the common worship of Apollo Patrous as their divine father and guardian; for Apollo was the father of Ion, and the Eponyms of all the four tribes were reputed sons of Ion.

Thus stood the primitive religious and social union of the population of Attica in its gradually ascending scale—as distinguished from the political union, probably of later introduction, represented at first by the Trittyes and Naukraries, and in after times by the ten Kleisthenean tribes, subdivided into Trittyes and Demes. The religious and family bond of aggregation is the earlier of the two: but the political bond, though beginning later, will be found to acquire constantly increasing influence throughout the greater part of this history. In the former, personal relation is the essential and predominant characteristic—local relation being subordinate: in the latter,

property and residence become the chief considerations, and the personal element counts only as measured along with these accompaniments. All these phratric and gentile associations, the larger as well as the smaller, were founded upon the same principles and tendencies of the Grecian mind—a coalescence of the idea of worship with that of ancestry, or of communion in certain special religious rites with communion of blood, real or supposed. The god or hero, to whom the assembled members offered their sacrifices, was conceived as the primitive ancestor to whom they owed their origin; often through a long list of intermediate names, as in the case of the Milesian Hekataeus, so often before adverted to. Each family had its own sacred rites and funereal commemoration of ancestors, celebrated by the master of the house, to which none but members of the family were admissible: so that the extinction of a family, carrying with it the suspension of these religious rites, was held by the Greeks to be a misfortune, not merely from the loss of the citizens composing it, but also because the family gods and the names of deceased citizens were thus deprived of their honors and might visit the country with displeasure. The larger associations, called Gens, Phratry, tribe, were formed by an extension of the same principle—of the family considered as a religious brotherhood, worshiping some common god or hero with an appropriate surname, and recognizing him as their joint ancestor: and the festivals Theœnia and Apaturia (the first Attic, the second common to all the Ionic race) annually brought together the members of these phratries and gentes for worship, festivity, and maintenance of special sympathies; thus strengthening the larger ties without effacing the smaller.

Such were the manifestations of Grecian socialty, as we read them in the early constitution, not merely of Attica, but of other Grecian states besides. To Aristotle and Dikæarchus it was an interesting inquiry to trace back all political society into certain assumed elementary atoms, and to show by what motives and means the original families, each having its separate meal-bin and fireplace, had been brought together into larger aggregates. But the historian must accept as an ultimate fact the earliest state of things which his witnesses make known to him, and in the case now before us, the gentile and phratric unions are matters into the beginning of which we cannot pretend to penetrate.

Pollux (probably from Aristotle's lost work on the Constitutions of Greece) informs us distinctly that the members of the same gens at Athens were not commonly related by blood,—and even without any express testimony we might have concluded such to be the fact. To what extent the gens at the unknown epoch of its first formation was based upon actual relationship, we have no means of determining, either with regard to the Athenian or the Roman gentes, which were in all main points analogous. Gentilism is a tie by itself; distinct from the family ties, but presupposing their existence and extending

them by an artificial analogy, partly founded in religious belief and partly on positive compact, so as to comprehend strangers in blood. All the members of one gens, or even of one phratry, believed themselves to be sprung, not indeed from the same grandfather or great-grandfather, but from the same divine or heroic ancestor. All the contemporary members of the phratry of Hekataeus had a common god for their ancestor in the sixteenth degree; and this fundamental belief, into which the Greek mind passed with so much facility, was adopted and converted by positive compact into the Gentile and phratric principle of union. It is because such a transfusion, not recognized by Christianity, is at variance with modern habits of thought, and because we do not readily understand how such a legal and religious fiction can have sunk deep into the Greek feelings, that the phratrics and gentes appear to us mysterious. But they are in harmony with all the legendary genealogies which have been set forth in the preceding volume. Doubtless Niebuhr, in his valuable discussion of the ancient Roman Gentes, is right in supposing that they were not real families, procreated from any common historical ancestor. Still, it is not the less true (though he seems to suppose otherwise) that the idea of the gens involved *the belief* in a common first father, divine or heroic—a genealogy which we may properly call fabulous, but which was consecrated and accredited among the members of the gens itself, and served as one important bond of union between them. And though an analytical mind like Aristotle might discern the difference between the gens and the family, so as to distinguish the former as the offspring of some special compact—still this is no fair test of the feelings usual among early Greeks. Nor is it certain that Aristotle himself, son of the physician Nikomachus, who belonged to the gens of the Asklepiads, would have consented to disallow the procreative origin of *all* these religious families without any exception. The natural families, of course, changed from generation to generation, some extending themselves while others diminished or died out; but the gens received no alterations, except through the procreation, extinction, or subdivision of these component families. Accordingly, the relations of the families with the gens were in perpetual course of fluctuation, and the gentile ancestral genealogy, adapted as it doubtless was to the early condition of the gens, became in process of time partially obsolete and unsuitable. We hear of this genealogy but rarely because it is only brought before the public in certain cases pre-eminent and venerable. But the humbler gentes had their common rites, and common superhuman ancestor and genealogy, as well as the more celebrated: the scheme and ideal basis was the same in all.

Analogies, borrowed from very different people and parts of the world, prove how readily these enlarged and factitious family unions assort with the ideas of an early stage of society. The Highland clan, the Irish sept, the ancient legally constituted families in Fries-

land and Dithmarsch, the Phis or Phara among the Albanians, are examples of a similar practice: and the adoption of prisoners by the North American Indians, as well as the universal prevalence and efficacy of the ceremony of adoption in the Grecian and Roman world, exhibit to us a solemn formality under certain circumstances, originating an union and affections similar to those of kindred. Of this same nature were the Phratrries and Gentes at Athens, the *Curiae* and Gentes at Rome. But they were peculiarly modified by the religious imagination of the ancient world, which always traced back the past time to gods and heroes: and religion thus supplied both the common genealogy as their basis, and the privileged communion of special sacred rites as means of commemoration and perpetuity. The Gentes, both at Athens and in other parts of Greece, bore a patronymic name, the stamp of their believed common paternity: we find the Asklepiadæ in many parts of Greece—the Aleuadæ in Thessaly—the Midylidæ, Psalychidæ, Blepsiadæ, Euxenidæ, at Ægina—the Branchidæ at Miletus—the Nebridæ at Kos—the Iamidæ and Klytiadæ at Olympia—the Akestoridæ at Argos—the Kinyradæ in Cyprus—the Penthilidæ at Mitylene—the Talthybiadæ at Sparta,—not less than the Kodridæ, Eumolpidæ, Phytalidæ, Lykomedæ, Butadæ, Euneidæ, Hesychidæ, Brytiadæ, etc., in Attica. To each of these corresponded a mythical ancestor more or less known, and passing for the first father as well as the eponymous hero of the gens—Kodrus, Eumolpus, Butes, Phytalus, Hesychus, etc.

The revolution of Kleisthenes in 509 B.C. abolished the old tribes for civil purposes, and created ten new tribes—leaving the phratrries and gentes unaltered, but introducing the local distribution according to demes or cantons, as the foundation of his new political tribes. A certain number of demes belong to each of the ten Kleisthenean tribes (the demes in the same tribes were not usually contiguous, so that the tribe was not coincident with a definite circumscription), and the deme, in which every individual was then registered, continued to be that in which his descendants were also registered. But the gentes had no connection, as such, with these new tribes, and the members of the same gens might belong to different demes. It deserves to be remarked, however, that to a certain extent, in the old arrangement of Attica, the division into gentes coincided with the division into demes, i.e., it happened not unfrequently that the gentes (or members of the same gens) lived in the same canton, so that the name of the gens and the name of the deme was the same. Moreover, it seems that Kleisthenes recognized a certain number of new demes, to which he gave names derived from some important gens resident near the spot. It is thus that we are to explain the large number of the Kleisthenean demes which bear patronymic names.

There is one remarkable difference between the Roman and the Grecian gens, arising from the different practice in regard to naming. A Roman patrician bore habitually three names—the gentile name,

with one name following it to denote his family, and another preceding it peculiar to himself in that family. But in Athens, at least after the revolution of Kleisthenes, the gentile name was not employed: a man was described by his own single name, followed first by the name of his father and next by that of the deme to which he belonged—as *Eschines, son of Atrometus, a Kothokid*. Such a difference in the habitual system of naming tended to make the gentile tie more present to every one's mind at Rome than in the Greek cities.

Before the pecuniary classification of the Atticans introduced by Solon, the phratries and gentes, and the Trittyes and Naukraries, were the only recognized bonds among them, and the only basis of legal rights and obligations, over and above the natural family. The gens constituted a close incorporation, both as to property and as to persons. Until the time of Solon, no man had any power of testamentary disposition. If he died without children, his gennetes succeeded to his property, and so they continued to do even after Solon, if he died intestate. An orphan girl might be claimed in marriage of right by any member of the gens, the nearest agnates being preferred; if she was poor, and he did not choose to marry her himself, the law of Solon compelled him to provide her with a dowry proportional to his enrolled scale of property, and to give her out in marriage to another; and the magnitude of the dowry required to be given (large even as fixed by Solon and afterwards doubled) seems a proof that the lawgiver intended indirectly to enforce actual marriage. If a man was murdered, first his near relations, next his gennetes and phrators, were both allowed and required to prosecute the crime at law; while his fellow demots, or inhabitants of the same deme, did not possess the like right of prosecuting. All that we hear of the most ancient Athenian laws is based upon the gentile and phratric divisions, which are treated throughout as extensions of the family. It is to be observed that this division is completely independent of any property qualification—rich men as well as poor being comprehended in the same gens. Moreover, the different gentes were very unequal in dignity, arising chiefly from the religious ceremonies of which each possessed the hereditary and exclusive administration, and which, being in some cases considered as of pre-eminent sanctity in reference to the whole city, were therefore nationalized. Thus the Eumolpidæ and Kerykes, who supplied the Hierophant and superintended the mysteries of the Eleusinian Demeter—and the Butadæ, who furnished the priestess of Athene Polias as well as the priest of Poseidon Erechtheus in the acropolis—seem to have been revered above all the other gentes. When the name Butadæ was selected in the Kleisthenean arrangement as the name of a deme, the holy gens so called adopted the distinctive denomination of Eteobutadæ, or “The true Butadæ.”

A great many of the ancient gentes of Attica are known to us by

name; but there is only one phratry (the Achniadæ) whose title has come down to us. These phratries and gentes probably never at any time included the whole population of the country—and the proportion not included in them tended to become larger and larger, in the times anterior to Kleisthenes, as well as afterward. They remained, under his constitution and throughout the subsequent history, as religious quasi-families or corporations, conferring rights and imposing liabilities which were enforced in the regular dikasteries, but not directly connected with the citizenship or with political functions: a man might be a citizen without being enrolled in any gens. The forty-eight Naukraries ceased to exist, for any important purposes, under his constitution. The deme, instead of the naukrary, became the elementary political division, for military and financial objects, while the demarch became the working local president, instead of the chief of the naukrars. The deme, however, was not coincident with a naukrary, nor the demarch with the previous chief of the naukrary, though they were analogous and constituted for the like purpose. While the naukraries had been only forty-eight in number, the demes formed smaller subdivisions, and (in later times at least) amounted to a hundred and seventy-four.

But though this early quadruple division into tribes is tolerably intelligible in itself, there is much difficulty in reconciling it with that severalty of government which we learn to have originally prevailed among the inhabitants of Attica. From Kekrops down to Theseus (says Thucydides) there were many different cities in Attica, each of them autonomous and self-governing, with its own prytaneium and its own archons. It was only on occasions of some common danger that these distinct communities took counsel together under the authority of the Athenian kings, whose city at that time comprised merely the holy rock of Athene on the plain (afterward so conspicuous as the acropolis of the enlarged Athens), together with a narrow area under it on the southern side. It was Theseus (he states) who effected that great revolution whereby the whole of Attica was consolidated into one government—all the local magistracies and councils being made to center in the prytaneium and senate of Athens. His combined sagacity and power enforced upon all the inhabitants of Attica the necessity of recognizing Athens as the one city in the country, and of occupying their own abodes simply as constituent portions of Athenian territory. This important move, which naturally produced a great extension of the central city, was commemorated throughout the historical times by the Athenians in the periodical festival called Synækia, in honor of the goddess Athene.

Such is the account which Thucydides gives of the original severalty and subsequent consolidation of the different portions of Attica. Of the general fact there is no reason to doubt, though the operative cause assigned by the historian—the power and sagacity of Theseus

—belongs to legend and not to history. Nor can we pretend to determine either the real steps by which such a change was brought about, or its date, or the number of portions which went to constitute the full-grown Athens—further enlarged at some early period, though we do not know when, by voluntary junction of the Boeotian or semi-Boeotian town Eleutherae, situated among the valleys of Kithæron between Eleusis and Plataea. It was the standing habit of the population of Attica, even down to the Peloponnesian war, to reside in their several cantons, where their ancient festivals and temples yet continued as relics of a state of previous autonomy. Their visits to the city were made only at special times, for purposes religious or political, and they still looked upon the country residence as their real home. How deep-seated this cantonal feeling was among them, we may see by the fact that it survived the temporary exile forced upon them by the Persian invasion, and was resumed when the expulsion of that destroying host enabled them to rebuild their ruined dwellings in Attica.

How many of the demes recognized by Kleisthenes had originally separate governments, or in what local aggregates they stood combined, we cannot now make out. It must be recollected that the city of Athens itself contained several demes, while Peiræus also formed a deme apart. Some of the twelve divisions, which Philochorus ascribes to Kekrops, present probable marks of an ancient substantive existence—Kekropia, or the region surrounding and including the city and acropolis; the Tetrapolis, composed of Cœnoe, Trykory thus, Probalinthus, and Marathon; Eleusis; Aphidnæ and Dekeleia, both distinguished by their peculiar mythical connection with Sparta and the Dioskuri. But it is difficult to imagine that Phalerum (which is one of the separate divisions named by Philochorus) can ever have enjoyed an autonomy apart from Athens. Moreover, we find among some of the demes which Philochorus does not notice, evidences of standing antipathies, and prohibitions of intermarriage, which might seem to indicate that these had once been separate little states. Though in most cases we can infer little from the legends and religious ceremonies which nearly every deme had peculiar to itself, yet those of Eleusis are so remarkable, as to establish the probable autonomy of that township down to a comparatively late period. The Homeric hymn to Demeter, recounting the visit of that goddess to Eleusis after the abduction of her daughter, and the first establishment of the Eleusinian ceremonies, specifies the eponymous prince Eleusis, and the various chiefs of the place—Keleos, Triptolemus, Diokles, and Eumolpus. It also notices the Rharian plain in the neighborhood of Eleusis. But not the least allusion is made to Athens or to any concern of the Athenians in the presence or worship of the goddess. There is reason to believe that at the time when this hymn was composed, Eleusis was an independent town: what that time was, we have no means of settling, though Voss puts it as

low as the 30th Olympiad. And the proof hence derived is so much the more valuable, because the hymn to Demeter presents a coloring strictly special and local: moreover the story told by Solon to Cræsus, respecting Tellus the Athenian who perished in battle against the neighboring townsmen of Eleusis, assumes in like manner the independence of the latter in earlier times. Nor is it unimportant to notice, that even so low as 300 B.C. the observant visitor Dikæarchus professes to detect a difference between the native Athenians and the Atticans, as well in physiognomy as in character and taste.

In the history set forth to us of the proceedings of Theseus, no mention is made of these four Ionic tribes; but another and a totally different distribution of the people into Eupatridæ, Geomori, and Demiurgi, which he is said to have first introduced, is brought to our notice: Dionysius of Halicarnassus gives only a double division—Eupatridæ and dependent cultivators; corresponding to his idea of the patricians and clients in early Rome. As far as we can understand this triple distinction, it seems to be disparate and unconnected with the four tribes above mentioned. The Eupatridæ are the wealthy and powerful men, belonging to the most distinguished families in all the various gentes, and principally living in the city of Athens, after the consolidation of Attica: from them are distinguished the middling and lower people, roughly classified into husbandmen and artisans. To the Eupatridæ is ascribed a religious as well as a political and social ascendancy. They are represented as the source of all authority on matters both sacred and profane: they doubtless comprised those gentes, such as the Butadæ, whose sacred ceremonies were looked upon with the greatest reverence by the people; and we may conceive Eumolpus, Kelcos, Diokles etc., as they are described in the Homeric hymn to Demeter, in the character of Eupatridæ of Eleusis. The humbler gentes, and the humbler members of each gens, would appear in this classification confounded with that portion of the people who belonged to no gens at all.

From these Eupatridæ exclusively, and doubtless by their selection, the nine annual archons—probably also the Prytanes of the Naukrari—were taken. That the senate of Areopagus was formed of members of the same order, we may naturally presume. The nine archons all passed into it at the expiration of their year of office, subject only to the condition of having duly passed the test of accountability; and they remained members for life. These are the only political authorities of whom we hear in the earliest imperfectly known period of the Athenian government, after the discontinuance of the king, and the adoption of the annual change of archons. The senate of Areopagus seems to represent the Homeric council of old men; and there were doubtless, on particular occasions, general assemblies of the people, with the same formal and passive character as the Homeric agora—at least we shall observe traces of such assemblies anterior to the Solonian legislation. Some of the writers of antiquity ascribed

the first establishment of the senate of Areopagus to Solon, just as there were also some who considered Lycurgus as having first brought together the Spartan Gerusia. But there can be little doubt that this is a mistake, and that the senate of Areopagus is a primordial institution, of immemorial antiquity, though its constitution as well as its functions underwent many changes. It stood at first alone as a permanent and collegiate authority, originally by the side of the kings and afterward by the side of the archons. It would then of course be known by the title of *The Boule—The senate or council*; its distinctive title, "*Senate of Areopagus*" (borrowed from the place where its sittings were held) would not be bestowed until the formation by Solon of the second senate or council, from which there was need to discriminate it.

This seems to explain the reason why it was never mentioned in the ordinances of Draco, whose silence supplied one argument in favor of the opinion that it did not exist in his time, and that it was first constituted by Solon. We hear of the senate of Areopagus chiefly as a judicial tribunal, because it acted in this character constantly throughout Athenian history, and because the orators have most frequent occasion to allude to its decision on matters of trial. But its functions were originally of the widest senatorial character, directive generally as well as judicial. And although the gradual increase of democracy at Athens (as will be hereafter explained) both abridged its powers and contributed still further comparatively to lower it, by enlarging the direct working of the people in assembly and judicature, as well as that of the senate of Five Hundred, which was a permanent adjunct and auxiliary of the public assembly—yet it seems to have been, even down to the time of Perikles, the most important body in the state. And after it had been cast into the background by the political reforms of that great man, we still find it on particular occasions stepping forward to reassert its ancient powers, and to assume for the moment that undefined interference which it had enjoyed without dispute in antiquity. The attachment of the Athenians to their ancient institutions gave to the senate of Areopagus a constant and powerful hold on their minds, and this feeling was rather strengthened than weakened when it ceased to be an object of popular jealousy—when it could no longer be employed as an auxiliary of oligarchical pretensions.

Of the nine archons, whose number continued unaltered from 683 B.C. to the end of the free democracy, three bore special titles—the Archon Eponymus, from whose name the designation of the year was derived, and who was spoken of as *The Archon*; the Archon Basileus (king), or more frequently, the Basileus; and the Polemarch. The remaining six passed by the general title of Thesmothetæ. Of the first three, each possessed exclusive judicial competence in regard to certain special matters: the Thesmothetæ were in this respect all on a par, acting sometimes as a board, sometimes individually. The

Archon Eponymus determined all disputes relative to the family, the gentile, and the phratric relations: he was the legal protector of orphans and widows. The Archon Basileus (or king archon) enjoyed competence in complaints respecting offences against the religious sentiment and respecting homicide. The Polemarch (speaking of times anterior to Kleisthenes) was the leader of military force and judge in disputes between citizens and non-citizens. Moreover each of these three archons had particular religious festivals assigned to him which it was his duty to superintend and conduct. The six Thesmothetæ seem to have been judges in disputes and complaints, generally, against citizens, saving the special matters reserved for the cognizance of the first two archons. According to the proper sense of the word Thesmothetæ, all the nine archons were entitled to be so called, though the first three had especial designations of their own. The word Thesmoi (analogous to the Themistes of Homer) includes in its meaning both general laws and particular sentences—the two ideas not being yet discriminated, and the general law being conceived only in its application to some particular case. Drako was the first Thesmothet who was called upon to set down his Thesmoi in writing, and thus to invest them essentially with a character of more or less generality.

In the later and better-known times of Athenian law, we find these archons deprived in great measure of their powers of judging and deciding, and restricted to the task of first hearing the parties and collecting the evidence, next, of introducing the matter for trial into the appropriate dikastery, over which they presided. But originally there was no separation of powers; the archons both judged and administered, sharing among themselves those privileges which had once been united in the hands of the king, and probably accountable at the end of their year of office to the senate of Areopagus. It is probable also that the functions of that senate, and those of the prytanes of the naukrars, were of the same double and confused nature. All of these functionaries belonged to the Eupatrids, and all of them doubtless acted more or less in the narrow interest of their order: moreover there was ample room for favoritism, in the way of connivance, as well as antipathy, on the part of the archons. That such was decidedly the case, and that discontent began to be serious, we may infer from the duty imposed on the thesmothes Drako, B.C. 624, to put in writing the Thesmoi or Ordinances, so that they might be “shown publicly” and known beforehand. He did not meddle with the political constitution, and in his ordinances Aristotle finds little worthy of remark except the extreme severity of the punishments awarded: petty thefts, or even proved idleness of life, being visited with death or disfranchisement.

But we are not to construe this remark as demonstrating any special inhumanity in the character of Drako, who was not invested with the large power which Solon afterward enjoyed, and cannot be imagined

to have imposed upon the community severe laws of his own invention. Himself of course an Eupatrid, he set forth in writing such ordinances as the Eupatrid archons had before been accustomed to enforce without writing, in the particular cases which came before them; and the general spirit of penal legislation had become so much milder, during the two centuries which followed, that these old ordinances appeared to Aristotle intolerably rigorous. Probably neither Draco, nor the Lokrian Zaleukus, who somewhat preceded him in date, were more rigorous than the sentiment of the age: indeed the few fragments of the Draconian tables which have reached us, far from exhibiting indiscriminate cruelty, introduce, for the first time, into the Athenian law, mitigating distinctions in respect to homicide; founded on the variety of concomitant circumstances. He is said to have constituted the judges called Ephetai, fifty-one elders belonging to some respected gens or possessing an exalted position, who held their sittings for trial of homicide in three different spots, according to the difference of the cases submitted to them. If the accused party, admitting the fact, denied any culpable intention and pleaded accident, the case was tried at the place called the Palladium; when found guilty of accidental homicide, he was condemned to a temporary exile, unless he could appease the relatives of the deceased, but his property was left untouched. If, again, admitting the fact, he defended himself by some valid ground of justification, such as self-defense, or flagrant adultery with his wife on the part of the deceased, the trial took place on ground consecrated to Apollo and Artemis, called the Delphinium. A particular spot called the Phreattys, close to the sea-shore, was also named for the trial of a person, who while under sentence of exile for an unintentional homicide, might be charged with a second homicide, committed of course without the limits of the territory: being considered as impure from the effects of the former sentence, he was not permitted to set foot on the soil, but stood his trial on a boat hauled close in shore. At the Prytaneum or government-house itself, sittings were held by the four Phylo-Basileis or Tribe Kings, to try any inanimate object (a piece of wood or stone etc.) which had caused death to any one, without the proved intervention of a human hand: the wood or stone, when the fact was verified, was formally cast beyond the border. All these distinctions of course imply the preliminary investigation of the case (called *Anakrisis*) by the king archon, in order that it might be known what was the issue and where the sittings of the Ephetai were to be held.

So intimately was the mode of dealing with homicide connected with the religious feelings of the Athenians, that these old regulations, never formally abrogated throughout the historical times, were read engraved on their column by the contemporaries of Demosthenes. The Arcopagus continued in judicial operation, and the Ephetai are spoken of as if they were so, even through the age of Demosthenes; though their functions were tacitly usurped or narrowed, and their

dignity impaired, by the more popular dikasteries afterward created. It is in this way that they have become known to us, while the other Drakonian institutions have perished: but there is much obscurity respecting them, particularly in regard to the relation between the Ephetæ and the Areopagites. Indeed so little was known on the subject, even by the historical inquirers of Athens, that most of them supposed the council of Areopagus to have received its first origin from Solon; and even Aristotle, though he contradicts this view, expresses himself in no very positive language. That judges sat at the Areopagus for the trial of homicide, previous to Drako, seems implied in the arrangements of that lawgiver respecting the Ephetæ, inasmuch as he makes no new provision for trying the direct issue of intentional homicide, which, according to all accounts, fell within the cognizance of the Areopagus: but whether the Ephetæ and the Areopagites were the same persons, wholly or partially, our information is not sufficient to discover. Before Drako, there existed no tribunal for trying homicide, except the senate, sitting at the Areopagus. And we may conjecture that there was something connected with that spot—legends, ceremonies, or religious feelings—which compelled judges there sitting to condemn every man proved guilty of homicide, and forbade them to take account of extenuating or justifying circumstances. Drako appointed the Ephetæ to sit at different places; places so pointedly marked, and so unalterably maintained, that we may see in how peculiar a manner those special issues, of homicide under particular circumstances, which he assigned to each, were adapted in Athenian belief, to the new sacred localities chosen, each having its own distinct ceremonial and procedure appointed by the gods themselves. That the religious feelings of the Greeks were associated in the most intimate manner with particular localities, has already been often remarked; and Drako proceeded agreeably to them in his arrangements for mitigating the indiscriminate condemnation of every man found guilty of homicide, which was unavoidable so long as the Areopagus remained the only place of trial. The man who either confessed, or was proved, to have shed the blood of another, could not be acquitted or condemned to less than the full penalty (of death or perpetual exile with confiscation of property) by the judges on the hill of Ares, whatever excuse he might have to offer: but the judges at the Palladium and Delphinium might hear him, and even admit his plea, without contracting the taint of irreligion. Drako did not directly meddle with, nor indeed ever mention, the judges sitting in Areopagus.

In respect to homicide, then, the Drakonian ordinances were partly a reform of the narrowness, partly a mitigation of the rigor, of the old procedure; and these are all that have come down to us, having been preserved unchanged from the religious respect of the Athenians for antiquity on this peculiar matter. The rest of his ordinances are ~~and~~ have been repealed by Solon, on account of their intolerable

severity. So they doubtless appeared, to the Athenians of a later day, who had come to measure offenses by a different scale, and even to Solon, who had to calm the wrath of a suffering people in actual mutiny.

That under this eupatrid oligarchy and severe legislation the people of Attica were sufficiently miserable, we shall presently see when I recount the proceedings of Solon. But the age of democracy had not yet begun, and the government received its first shock from the hands of an ambitious Eupatrid who aspired to the despotism. Such was the phase (as has been remarked in the preceding chapter) through which, during the century now under consideration, a large proportion of the Grecian governments passed.

Kylon, an Athenian patrician—who superadded, to a great family position, the personal celebrity of a victory at Olympia, as runner in the double stadium—conceived the design of seizing the acropolis and constituting himself despot. Whether any special event had occurred at home to stimulate this project, we do not know: but he obtained both encouragement and valuable aid from his father-in-law Theagenes of Megara, who, by means of his popularity with the people, had already subverted the Megarian oligarchy, and become despot of his native city. Previous to so hazardous an attempt, however, Kylon consulted the Delphian oracle, and was advised by the god in reply, to take the opportunity of “the greatest festival of Zeus” for seizing the acropolis. Such expressions, in the natural interpretation put upon them by every Greek, designated the Olympic games in Peloponnesus. To Kylon, moreover, himself an Olympic victor, that interpretation came recommended by an apparent peculiar propriety. But Thucydides, not indifferent to the credit of the oracle, reminds his readers that no question was asked nor any express direction given, *where* the intended “greatest festival of Zeus” was to be sought—whether in Attica or elsewhere—and that the public festival of the Diasia, celebrated periodically and solemnly in the neighborhood of Athens, was also denominated the “greatest festival of Zeus Meilichius.” Probably no such exegetical scruples presented themselves to any one, until after the miserable failure of the conspiracy; least of all to Kylon himself, who, at the recurrence of the next ensuing Olympic games, put himself at the head of a force, partly furnished by Theagenes, partly composed of his friends at home, and took sudden possession of the sacred rock of Athens. But the attempt excited general indignation among the Athenian people, who crowded in from the country to assist the archons and the prytanes of the Naukrari in putting it down. Kylon and his companions were blockaded in the Acropolis, where they soon found themselves in straits for want of water and provisions; and though many of the Athenians went back to their homes, a sufficient besieging force was left to reduce the conspirators to the last extremity. After Kylon himself had escaped by stealth, and several of his com-

panions had died of hunger, the remainder, renouncing all hope of defense, sat down as suppliants at the altar. The archon Megakles, on regaining the citadel, found these suppliants on the point of expiring with hunger on the sacred ground, and to prevent such a pollution, engaged them to quit the spot by a promise of sparing their lives. No sooner, however, had they been removed into profane ground, than the promise was violated and they were put to death: some even, who, seeing the fate with which they were menaced, contrived to throw themselves upon the altar of the Venerable goddesses (or Eumenides) near the Areopagus, received their death wounds in spite of that inviolable protection.

Though the conspiracy was thus put down, and the government upheld, these deplorable incidents left behind them a long train of calamity—profound religious remorse mingled with exasperated political antipathies. There still remained, if not a considerable Kylonian party, at least a large body of persons who resented the way in which the Kylonians had been put to death, and who became in consequence bitter enemies of Megakles the archon, and of the great family of the Alkmæonidæ, to which he belonged. Not only Megakles himself and his personal assistants were denounced as smitten with a curse, but the taint was supposed to be transmitted to his descendants, and we shall hereafter find the wound reopened, not only in the second and third generation, but also two centuries after the original event. When we see that the impression left by the proceeding was so very serious, even after the length of time which had elapsed, we may well believe that it was sufficient, immediately afterward, to poison altogether the tranquillity of the state. The Alkmæonids and their partisans long defied their opponents, resisting any public trial. The dissensions continued without hope of termination, until Solon, then enjoying a lofty reputation for sagacity and patriotism, as well as for bravery, persuaded them to submit to judicial cognizance,—at a moment so far distant from the event, that several of the actors were dead. They were accordingly tried before a special judicature of 300 Eupatrids, Myron of the deme Phlyeis being their accuser. In defending themselves against the charge that they had sinned against the reverence due to the gods and the consecrated right of asylum, they alleged that the Kylonian suppliants, when persuaded to quit the holy ground, had tied a cord round the statue of the goddess and clung to it for protection in their march; but on approaching the altar of the Eumenides, the cord accidentally broke—and this critical event (so the accused persons argued) proved that the goddess had herself withdrawn from them her protecting hand and abandoned them to their fate. Their argument, remarkable as an illustration of the feelings of the time, was not however accepted as an excuse. They were found guilty, and while such of them as were alive retired into banishment, those who had already died were disinterred and cast beyond the borders. Yet their exile, continuing

as it did only for a time, was not held sufficient to expiate the impiety for which they had been condemned. The Alkmaeonids, one of the most powerful families in Attica, long continued to be looked upon as a tainted race, and in cases of public calamity were liable to be singled out as having by their sacrilege drawn down the judgment of the gods upon their countrymen.

The banishment of the guilty parties was not found sufficient to restore tranquillity. Not only did pestilential disorders prevail, but the religious susceptibilities and apprehensions of the Athenian community also remained deplorably excited. They were oppressed with sorrow and despondency, saw phantoms and heard supernatural menaces, and felt the curse of the gods upon them without abatement. In particular, it appears that the minds of the women (whose religious impulses were recognized generally by the ancient legislators as requiring watchful control) were thus disturbed and frantic. The sacrifices offered at Athens did not succeed in dissipating the epidemic, nor could the prophets at home, though they recognized that special purifications were required, discover what were the new ceremonies capable of appeasing the divine wrath. The Delphian oracle directed them to invite a higher spiritual influence from abroad, and this produced the memorable visit of the Kretan prophet and sage Epimenides to Athens.

The century between 620 and 500 B.C. appears to have been remarkable for the first diffusion and potent influence of distinct religious brotherhoods, mystic rites, and expiatory ceremonies, none of which (as I have remarked in a former chapter) find any recognition in the Homeric epic. To this age belong Thaletas, Aristetas, Abaris, Pythagoras, Onomakritus, and the earliest provable agency of the Orphic sect. Of the class of men here noticed, Epimenides, a native of Phæstus or Knossus in Krete, was one of the most celebrated—and the old legendary connection between Athens and Krete, which shows itself in the tales of Theseus and Minos, is here again manifested in the recourse which the Athenians had to this island to supply their spiritual need. Epimenides seems to have been connected with the worship of the Kretan Zeus, in whose favor he stood so high as to receive the denomination of the new Kurete (the Kuretes having been the primitive ministers and organizers of that worship). He was said to be the son of the nymph Balte; to be supplied by the nymphs with constant food, since he was never seen to eat; to have fallen asleep in his youth in a cave, and to have continued in this state without interruption for fifty-seven years; though some asserted that he remained all this time a wanderer in the mountains, collecting and studying medicinal botany, in the vocation of an Iatromantis, or Leech and Prophet combined. Such narratives mark the idea entertained by antiquity of Epimenides the Purifier, who was now called in to heal both the epidemic and the mental affliction prevalent among the Athenian people, in the same manner as his countryman

and contemporary Thaletas had been, a few years before, invited to Sparta to appease a pestilence by the effect of his music and religious hymns. The favor of Epimenides with the gods, his knowledge of propitiatory ceremonies, and his power of working upon the religious feeling, was completely successful in restoring both health and mental tranquillity at Athens. He is said to have turned out some black and white sheep on the Areopagus, directing attendants to follow and watch them, and to erect new altars to the appropriate local deities on the spots where the animals lay down. He founded new chapels and established various lustral ceremonies; and more especially, he regulated the worship paid by the women in such manner as to calm the violent impulses which had before agitated them. We know hardly anything of the details of his proceeding, but the general fact of his visit, and the salutary effects produced in removing the religious despondency which oppressed the Athenians, are well attested. Consoling assurances and new ritual precepts, from the lips of a person supposed to stand high in the favor of Zeus, were the remedy which this unhappy disorder required. Moreover, Epimenides had the prudence to associate himself with Solon, and while he thus, doubtless, obtained much valuable advice, he assisted indirectly in exalting the reputation of Solon himself, whose career of constitutional reform was now fast approaching. He remained long enough at Athens to restore completely a more comfortable tone of religious feeling, and then departed, carrying with him universal gratitude and admiration, but refusing all other reward, except a branch from the sacred olive tree in the acropolis. His life is said to have been prolonged to the unusual period of 154 years, according to a statement which was current during the time of his younger contemporary Xenophanes of Kolophon. The Kretans even ventured to affirm that he lived 300 years. They extolled him not merely as a sage and a spiritual purifier, but also as a poet—very long compositions on religious and mythical subjects being ascribed to him; according to some accounts, they even worshiped him as a god. Both Plato and Cicero considered Epimenides in the same light in which he was regarded by his contemporaries, as a prophet, divinely inspired, and foretelling the future under fits of temporary ecstasy. But, according to Aristotle, Epimenides himself professed to have received from the gods no higher gift than that of divining the unknown phenomena of the past.

The religious mission of Epimenides to Athens, and its efficacious as well as healing influence on the public mind, deserve notice as characteristic of the age in which they occurred. If we transport ourselves two centuries forward to the Peloponnesian war, when rational influences and positive habits of thought had acquired a durable hold upon the superior minds, and when practical discussions on political and judicial matters were familiar to every Athenian citizen, no such uncontrollable religious misery could well have sub-

duced the entire public; while, if it had, no living man could have drawn to himself such universal veneration as to be capable of effecting a cure. Plato, admitting the real healing influence of rites and ceremonies, fully believed in Epimenides as an inspired prophet during the past; but toward those who preferred claims to supernatural power in his own day, he was not so easy of faith. He, as well as Euripides and Theophrastus, treated with indifference, and even with contempt, the Orphicotelestæ of the later times, who advertised themselves as possessing the same patent knowledge of ceremonial rites, and the same means of guiding the will of the gods, as Epimenides had wielded before them. These Orphicotelestæ unquestionably numbered a considerable tribe of believers, and speculated with great effect, as well as with profit to themselves, upon the timorous consciences of rich men. But they enjoyed no respect with the general public, or with those to whose authority the public habitually looked up. Degenerate as they were, however, they were the legitimate representatives of the prophet and purifier from Knosus, to whose presence the Athenians had been so much indebted two centuries before; and their altered position was owing less to any falling off in themselves, than to an improvement in the mass upon whom they sought to operate. Had Epimenides himself come to Athens in those days, his visits would probably have been as much inoperative to all public purposes as a repetition of the stratagem of Phye, clothed and equipped as the goddess Athene, which had succeeded so completely in the days of Peisistratus—a stratagem which even Herodotus treats as incredibly absurd, although a century before his time, both the city of Athens and the Demes of Attica had obeyed, as a divine mandate, the orders of this magnificent and stately woman to restore Peisistratus.

CHAPTER XI.

SOLONIAN LAWS AND CONSTITUTION.

WE now approach a new era in Grecian history—the first known example of a genuine and disinterested constitutional reform, and the first foundation-stone of that great fabric, which afterwards became the type of democracy in Greece. The archonship of the eupatrid Solon dates in 594 B.C., thirty years after that of Drake, and about eighteen years after the conspiracy of Kylon (assuming the latter event to be correctly placed B.C. 612).

The lives of Solon by Plutarch and Diogenes (especially the former) are our principal sources of information respecting this remarkable man, and while we thank them for what they have told us, it is impossible to avoid expressing disappointment that they have not

told us more. For Plutarch certainly had before him both the original poems, and the original laws, of Solon, and the few transcripts, which he gives from one or the other, form the principal charm of his biography. But such valuable materials ought to have been made available to a more instructive result than that which he has brought out. There is hardly anything more to be deplored, amidst the lost treasures of the Grecian mind, than the poems of Solon; for we see by the remaining fragments, that they contained notices of the public and social phenomena before him, which he was compelled attentively to study—blended with the touching expression of his own personal feelings, in the poet alike honorable and difficult, to which the confidence of his countrymen had exalted him.

Solon, son of Exekestides, was a Eupatrid of middling fortune, but of the purest heroic blood, belonging to the gens or family of the Kodrids and Neleids, and tracing his origin to the god Poseidon. His father is said to have diminished his substance by prodigality, which compelled Solon in his earlier years to have recourse to trade, and in this pursuit he visited many parts of Greece and Asia. He was thus enabled to enlarge the sphere of his observation, and to provide material for thought as well as for composition. His poetical talents displayed themselves at a very early age, first on light, afterwards on serious subjects. It will be recollected that there was at that time no Greek prose writing, and that the acquisitions as well as the effusions of an intellectual man, even in their simplest form, adjusted themselves not to the limitations of the period and the semicolon, but to those of the hexameter and pentameter. Nor in point of fact do the verses of Solon aspire to any higher effect than we are accustomed to associate with an earnest, touching, and admonitory prose composition. The advice and appeals which he frequently addressed to his countrymen were delivered in this easy meter, doubtless far less difficult than the elaborate prose of subsequent writers or speakers, such as Thucydides, Isokrates, or Demosthenes. His poetry and his reputation became known throughout many parts of Greece, so that he was classed along with Thales of Miletus, Bias of Priene, Pittakus of Mitylene, Periander of Corinth, Kleobulus of Lindus, Cheilon of Lacedæmon—together forming the constellation afterward renowned as the seven wise men.

The first particular event in respect to which Solon appears as an active politician, is the possession of the island of Salamis, then disputed between Megara and Athens. Megara was at that time able to contest with Athens, and for some time to contest with success, the occupation of this important island—a remarkable fact, which perhaps may be explained by supposing that the inhabitants of Athens and its neighborhood carried on the struggle with only partial aid from the rest of Attica. However this may be, it appears that the Megarians had actually established themselves in Salamis, at the time when Solon began his political career, and that the Athenians had

experienced so much loss in the struggle, as to have formally prohibited any citizen from ever submitting a proposition for its reconquest. Stung with this dishonorable abnegation, Solon counterfeited a state of ecstatic excitement, rushed into the agora, and there on the stone usually occupied by the official herald, pronounced to the surrounding crowd a short elegiac poem which he had previously composed on the subject of Salamis. Enforcing upon them the disgrace of abandoning the island, he wrought so powerfully upon their feelings, that they rescinded the prohibitory law: "Rather (he exclaimed) would I forfeit my native city and become a citizen of Pholegandrus, than be still named an Athenian, branded with the shame of surrendered Salamis!" The Athenians again entered into the war, and conferred upon him the command of it—partly, as we are told, at the instigation of Peisistratus, though the latter must have been at this time (600–594 B.C.) a very young man, or rather a boy.

The stories in Plutarch, as to the way in which Salamis was recovered, are contradictory as well as apocryphal, ascribing to Solon various stratagems to deceive the Megarian occupiers. Unfortunately no authority is given for any of them. According to that which seems the most plausible, he was directed by the Delphian god first to propitiate the local heroes of the island; and he accordingly crossed over to it by night, for the purpose of sacrificing to the heroes Periphemus and Kychreus on the Salaminian shore. Five hundred Athenian volunteers were then levied for the attack of the island, under the stipulation that if they were victorious they should hold it in property and citizenship. They were safely landed on an outlying promontory, while Solon, having been fortunate enough to seize a ship which the Megarians had sent to watch the proceedings, manned it with Athenians and sailed straight toward the city of Salamis, to which the Athenians who had landed also directed their march. The Megarians marched out from the city to repel the latter, and during the heat of the engagement, Solon, with his Megarian ship and Athenian crew, sailed directly to the city. The Megarians, interpreting this as the return of their own crew, permitted the ship to approach without resistance, and the city was thus taken by surprise. Permission having been given to the Megarians to quit the island, Solon took possession of it for the Athenians, erecting a temple to Enyalios, the god of war, on Cape Skiradium, near the city of Salamis.

The citizens of Megara, however, made various efforts for the recovery of so valuable a possession, so that a war ensued long as well as disastrous to both parties. At last it was agreed between them to refer the dispute to the arbitration of Sparta, and five Spartans were appointed to decide it—Kritolaidas, Amompharetus, Hypsechidas, Anaxilas, and Kleomenes. The verdict in favor of Athens was founded on evidence which it is somewhat curious to trace. Both parties attempted to show that the dead bodies buried in the island conformed to their own peculiar mode of interment,

and both parties are said to have cited verses from the catalogue of the *Iliad*—each accusing the other of error or interpolation. But the Athenians had the advantage on two points; first, there were oracles from Delphi, wherein Salamis was mentioned with the epithet *Ionian*; next, *Philæus* and *Eurysakes*, sons of the *Telamonian Ajax*, the great hero of the island, had accepted the citizenship of Athens, made over Salamis to the Athenians, and transferred their own residences to *Brauron* and *Melite* in *Attica*, where the deme, or gens, *Philaidæ* still worshiped *Philæus* as its eponymous ancestor. Such a title was held sufficient, and Salamis was adjudged by the five Spartans to *Attica*, with which it ever afterward remained incorporated until the days of Macedonian supremacy. Two centuries and a half later, when the orator *Æschines* argued the Athenian right to *Amphipolis* against *Philip* of *Macedon*, the legendary elements of the title were indeed put forward, but more in the way of preface or introduction to the substantial political grounds. But in the year 600 B.C., the authority of the legend was more deep-seated and operative, and adequate by itself to determine a favorable verdict.

In addition to the conquest of *Salamis*, *Solon* increased his reputation by espousing the cause of the Delphian temple against the extortionate proceedings of the inhabitants of *Kirra*, of which more will be said in a coming chapter; and the favor of the oracle was probably not without its effect in procuring for him that encouraging prophecy with which his legislative career opened.

It is on the occasion of *Solon's* legislation that we obtain our first glimpse—unfortunately but a glimpse—of the actual state of *Attica* and its inhabitants. It is a sad and repulsive picture, presenting to us political discord and private suffering combined.

Violent dissensions prevailed among the inhabitants of *Attica*, who were separated into three factions—the *Pedieis*, or men of the plain, comprising *Athens*, *Eleusis*, and the neighboring territory, among whom the greatest number of rich families were included; the mountaineers in the east and north of *Attica*, called *Diakrii*, who were, on the whole, the poorest party; and the *Paralii* in the southern portion of *Attica* from sea to sea, whose means and social position were intermediate between the two. Upon what particular points these intestine disputes turned we are not distinctly informed. They were not, however, peculiar to the period immediately preceding the archontate of *Solon*. They had prevailed before, and they reappear afterward prior to the despotism of *Peisistratus*; the latter standing forward as the leader of the *Diakrii*, and as champion, real or pretended, of the poorer population.

But in the time of *Solon* these intestine quarrels were aggravated by something much more difficult to deal with—a general mutiny of the poorer population against the rich, resulting from misery combined with oppression. The *Thetes*, whose condition we have already contemplated in the poems of *Homer* and *Hesiod*, are now

presented to us as forming the bulk of the population of Attica—the cultivating tenants, metayers, and small proprietors of the country. They are exhibited as weighed down by debts and dependence, and driven in large numbers out of a state of freedom into slavery—the whole mass of them (we are told) being in debt to the rich, who were proprietors of the greater part of the soil. They had either borrowed money for their own necessities, or they tilled the lands of the rich as dependent tenants, paying a stipulated portion of the produce, and in this capacity they were largely in arrear.

All the calamitous effects were here seen of the old harsh law of debtor and creditor—once prevalent in Greece, Italy, Asia, and a large portion of the world—combined with the recognition of slavery as a legitimate status, and of the right of one man to sell himself as well as that of another man to buy him. Every debtor unable to fulfill his contract was liable to be adjudged as the slave of his creditor, until he could find means either of paying it or working it out; and not only he himself, but his minor sons and unmarried daughters and sisters also, whom the law gave him the power of selling. The poor man thus borrowed upon the security of his body (to translate literally the Greek phrase) and upon that of the persons in his family. So severely had these oppressive contracts been enforced, that many debtors had been reduced from freedom to slavery in Attica itself,—many others had been sold for exportation,—and some had only hitherto preserved their own freedom by selling their children. Moreover a great number of the smaller properties in Attica were under mortgage, signified (according to the formality usual in the Attic law, and continued down throughout the historical times) by a stone pillar erected on the land, inscribed with the name of the lender and the amount of the loan. The proprietors of these mortgaged lands, in case of an unfavorable turn of events, had no other prospect except that of irremediable slavery for themselves and their families, either in their own native country robbed of all its delights, or in some barbarian region where the Attic accent would never meet their ears. Some had fled the country to escape legal adjudication of their persons, and earned a miserable subsistence in foreign parts by degrading occupations. Upon several, too, this deplorable lot had fallen by unjust condemnation and corrupt judges; the conduct of the rich, in regard to money sacred and profane, in regard to matters public as well as private, being thoroughly unprincipled and rapacious.

The manifold and long-continued suffering of the poor under this system, plunged into a state of debasement not more tolerable than that of the Gallic plebs—and the injustices of the rich in whom all political power was then vested—are facts well attested by the poems of Solon himself, even in the short fragments preserved to us. It appears that immediately preceding the time of his archonship, the evils had ripened to such a point—and the determination of the mass

of sufferers, to extort for themselves some mode of relief, had become so pronounced—that the existing laws could no longer be enforced. According to the profound remark of Aristotle—that seditions are generated by great causes but out of small incidents—we may conceive that some recent events had occurred as immediate stimulants to the outbreak of the debtors—like those which lend so striking an interest to the early Roman annals, as the inflaming sparks of violent popular movements for which the train had long before been laid. Condemnations by the archons, of insolvent debtors, may have been unusually numerous; or the maltreatment of some particular debtor, once a respected freeman, in his condition of slavery, may have been brought to act vividly upon the public sympathies—like the case of the old plebeian centurion at Rome (first impoverished by the plunder of the enemy, then reduced to borrow, and lastly adjudged to his creditor as an insolvent), who claimed the protection of the people in the forum, rousing their feelings to the highest pitch by the marks of the slave-whip visible on his person. Some such incidents had probably happened, though we have no historians to recount them. Moreover, it is not unreasonable to imagine, that that public mental affliction which the purifier Epimenides had been invoked to appease, as it sprung in part from pestilence, so it had its cause partly in years of sterility, which must of course have aggravated the distress of the small cultivators. However this may be, such was the condition of things in 594 B.C., through mutiny of the poor freemen and Thetes, and uneasiness of the middling citizens, that the governing oligarchy, unable either to enforce their private debts or to maintain their political power, were obliged to invoke the well-known wisdom and integrity of Solon. Though his vigorous protest (which doubtless rendered him acceptable to the mass of the people) against the iniquity of the existing system, had already been proclaimed in his poems—they still hoped that he would serve as an auxiliary to help them over their difficulties. They therefore chose him, nominally as archon along with Philombrotus, but with power in substance dictatorial.

It had happened in several Grecian states, that the governing oligarchies, either by quarrels among their own members or by the general bad condition of the people under their government, were deprived of that hold upon the public mind which was essential to their power. Sometimes (as in the case of Pittakus of Mitylene anterior to the archonship of Solon, and often in the factions of the Italian republics in the middle ages) the collision of opposing forces had rendered society intolerable, and driven all parties to acquiesce in the choice of some reforming dictator. Usually, however, in the early Greek oligarchies, this ultimate crisis was anticipated by some ambitious individual, who availed himself of the public discontent to overthrow the oligarchy and usurp the powers of a despot. And so probably it might have happened in Athens, had not the recent failure

of Kylon, with all its miserable consequences, operated as a deterring motive. It is curious to read, in the words of Solon himself, the temper in which his appointment was construed by a large portion of the community, but most especially by his own friends: bearing in mind that at this early day, so far as our knowledge goes, democratical government was a thing unknown in Greece—all Grecian governments were either oligarchical or despotic, the mass of the freemen having not yet tasted of constitutional privilege. His own friends and supporters were the first to urge him, while redressing the prevalent discontents, to multiply partisans for himself personally, and seize the supreme power. They even "chid him as a madman, for declining to haul up the net when the fish were already enmeshed." The mass of the people, in despair with their lot, would gladly have seconded him in such an attempt; while many even among the oligarchy might have acquiesced in his personal government, from the mere apprehension of something worse if they resisted it. That Solon might easily have made himself despot, admits of little doubt. And though the position of a Greek despot was always perilous, he would have had greater facility for maintaining himself in it than Peisistratus possessed after him; so that nothing but the combination of prudence and virtue, which marks his lofty character, restricted him within the trust specially confided to him. To the surprise of every one—to the dissatisfaction of his own friends—under the complaints alike (as he says) of various extreme and dissentient parties, who required him to adopt measures fatal to the peace of society—he set himself honestly to solve the very difficult and critical problem submitted to him.

Of all grievances, the most urgent was the condition of the poorer class of debtors. To their relief Solon's first measure, the memorable *Seisachtheia*, or shaking off of burthens, was directed. The relief which it afforded was complete and immediate. It cancelled at once all those contracts in which the debtor had borrowed on the security either of his person or of his land: it forbade all future loans or contracts in which the person of the debtor was pledged as security: it deprived the creditor in future of all power to imprison, or enslave, or extort work from his debtor, and confined him to an effective judgment at law authorizing the seizure of the property of the latter. It swept off all the numerous mortgage pillars from the landed properties in Attica, leaving the land free from all past claims. It liberated and restored to their full rights all debtors actually in slavery under previous legal adjudication; and it even provided the means (we do not know how) of repurchasing in foreign lands, and bringing back to a renewed life of liberty in Attica, many insolvents who had been sold for exportation. And while Solon forbade every Athenian to pledge or sell his own person into slavery, he took a step farther in the same direction by forbidding him to pledge or sell his son, his daughter, or an unmarried sister under his tutelage—except-

ing only the case in which either of the latter might be detected in unchastity. Whether this last ordinance was contemporaneous with the Seisachtheia, or followed as one of his subsequent reforms, seems doubtful.

By this extensive measure the poor debtors—the Thetes, small tenants, and proprietors—together with their families, were rescued from suffering and peril. But these were not the only debtors in the state: the creditors and landlords of the exonerated Thetes were doubtless in their turn debtors to others, and were less able to discharge their obligations in consequence of the loss inflicted upon them by the Seisachtheia. It was to assist these wealthier debtors, whose bodies were in no danger—yet without exonerating them entirely—that Solon resorted to the additional expedient of debasing the money standard. He lowered the standard of the drachma in a proportion something more than 25 per cent. so that 100 drachmas of the new standard contained no more silver than 73 of the old, or 100 of the old were equivalent to 138 of the new. By this change the creditors of these more substantial debtors were obliged to submit to a loss, while the debtors acquired an exemption, to the extent of about 27 per cent.

Lastly, Solon decreed that all those who had been condemned by the archons to atiny (civil disfranchisement) should be restored to their full privileges of citizens—excepting, however, from this indulgence those who had been condemned by the Ephetæ, or by the Areopagus, or by the Phylo-Basileis (the four kings of the tribes), after trial in the Prytaneium, on charges either of murder or treason. So wholesale a measure of amnesty affords strong grounds for believing that the previous judgments of the archons had been intolerably harsh; and it is to be recollected that the Drakonian ordinances were then in force.

Such were the measures of relief with which Solon met the dangerous discontent then prevalent. That the wealthy men and leaders of the people—whose insolence and iniquity he has himself severely denounced in his poems, and whose views in nominating him he had greatly disappointed—should have detested propositions which robbed them without compensation of many legal rights, it is easy to imagine. But the statement of Plutarch that the poor emancipated debtors were also dissatisfied from having expected that Solon would not only remit their debts, but also re-divide the soil of Attica, seems utterly incredible; nor is it confirmed by any passage now remaining of the Solonian poems. Plutarch conceives the poor debtors as having in their minds the comparison with Lykurgus and the equality of property at Sparta, which (as I have already endeavored to show) is a fiction; and even had it been true as a matter of history long past and antiquated, would not have been likely to work upon the minds of the multitude of Attica in the forcible way that the biographer supposes. The Seisachtheia must have exasperated the feelings

and diminished the fortunes of many persons; but it gave to the large body of Thetes and small proprietors all that they could possibly have hoped. We are told that after a short interval it became eminently acceptable in the general public mind, and procured for Solon a great increase of popularity—all ranks concurring in a common sacrifice of thanksgiving and harmony. One incident there was which occasioned an outcry of indignation. Three rich friends of Solon, all men of great family in the state, and bearing names which will hereafter reappear in this history as borne by their descendants—Konon, Kleinias, and Hipponikus—having obtained from Solon some previous hint of his designs, profited by it, first to borrow money, and next to make purchases of lands; and this selfish breach of confidence would have disgraced Solon himself, had it not been found that he was personally a great loser, having lent money to the extent of five talents.

In regard to the whole measure of the *Seisachtheia*, indeed, though the poems of Solon were open to every one, ancient authors gave different statements both of its purport and of its extent. Most of them construed it as having canceled indiscriminately all money contracts; while Androtion and others thought that it did nothing more than lower the rate of interest and depreciate the currency to the extent of 27 per cent, leaving the letter of the contracts unchanged. How Androtion came to maintain such an opinion we cannot easily understand. For the fragments now remaining from Solon seem distinctly to refute it, though, on the other hand, they do not go so far as to substantiate the full extent of the opposite view entertained by many writers,—that all money contracts indiscriminately were rescinded: against which there is also a farther reason, that if the fact had been so, Solon could have had no motive to debase the money standard. Such debasement supposes that there must have been *some* debtors at least whose contracts remained valid, and whom nevertheless he desired partially to assist. His poems distinctly mention three things: 1. The removal of the mortgage-pillars. 2. The enfranchisement of the land. 3. The protection, liberation, and restoration of the persons of endangered or enslaved debtors. All these expressions point distinctly to the Thetes and small proprietors, whose sufferings and peril were the most urgent, and whose case required a remedy immediate as well as complete. We find that his repudiation of debts was carried far enough to exonerate them, but no farther.

It seems to have been the respect entertained for the character of Solon which partly occasioned these various misconceptions of his ordinances for the relief of debtors. Androtion in ancient, and some eminent critics in modern times, are anxious to make out that he gave relief without loss or injustice to any one. But this opinion seems inadmissible. The loss to creditors by the wholesale abrogation of numerous pre-existing contracts, and by the partial depre-

elation of the coin, is a fact not to be disguised. The Seisachtheia of Solon, unjust so far as it rescinded previous agreements, but highly salutary in its consequences, is to be vindicated by showing that in no other way could the bonds of government have been held together, or the misery of the multitude alleviated. We are to consider, first, the great personal cruelty of these pre-existing contracts, which condemned the body of the free debtor and his family to slavery; next, the profound detestation created by such a system in the large mass of the poor, against both the judges and the creditors by whom it had been enforced, which rendered their feelings unmanageable, so soon as they came together under the sentiment of a common danger and with the determination to insure to each other mutual protection. Moreover, the law which vests a creditor with power over the person of his debtor, so as to convert him into a slave, is likely to give rise to a class of loans which inspire nothing but abhorrence—money lent with the foreknowledge that the borrower will be unable to repay it, but also in the conviction that the value of his person as a slave will make good the loss; thus reducing him to a condition of extreme misery, for the purpose sometimes of aggrandizing, sometimes of enriching, the lender. Now the foundation on which the respect for contracts rests, under a good law of debtor and creditor, is the very reverse of this. It rests on the firm conviction that such contracts are advantageous to both parties as a class, and that to break up the confidence essential to their existence would produce extensive mischief throughout all society. The man whose reverence for the obligation of a contract is now the most profound, would have entertained a very different sentiment if he had witnessed the dealings of lender and borrower at Athens under the old ante-Solonian law. The oligarchy had tried their best to enforce this law of debtor and creditor with its disastrous series of contracts; and the only reason why they consented to invoke the aid of Solon, was because they had lost the power of enforcing it any longer, in consequence of the newly awakened courage and combination of the people. That which they could not do for themselves, Solon could not have done for them, even had he been willing. Nor had he in his position the means either of exempting or compensating those creditors who, separately taken, were open to no reproach; indeed, in following his proceedings, we see plainly that he thought compensation due, not to the creditors, but to the past sufferings of the enslaved debtor, since he redeemed several of them from foreign captivity, and brought them back to their home. It is certain that no measure, simply and exclusively prospective, would have sufficed for the emergency. There was an absolute necessity for overruling all that class of pre-existing rights which had produced so violent a social fever. While, therefore, to this extent, the Seisachtheia cannot be acquitted of injustice, we may confidently affirm that the injustice inflicted was an indispensable price paid for the maintenance of the

peace of society, and for the final abrogation of a disastrous system as regarded insolvents. And the feeling as well as the legislation universal in the modern European world, by interdicting beforehand all contracts for selling a man's person or that of his children into slavery, goes far to sanction practically the Solonian repudiation.

One thing is never to be forgotten in regard to this measure, combined with the concurrent amendments introduced by Solon in the law—it settled finally the question to which it referred. Never again do we hear of the law of debtor and creditor as disturbing Athenian tranquillity. The general sentiment which grew up at Athens, under the Solonian money-law and under the democratical government, was one of high respect for the sanctity of contracts. Not only was there never any demand in the Athenian democracy for new tables or a depreciation of the money standard, but a formal abnegation of any such projects was inserted in the solemn oath taken annually by the numerous *Dikasts*, who formed the popular judicial body called *Heliæa* or the *Heliastic jurors*—the same oath which pledged them to uphold the democratical constitution, also bound them to repudiate all proposals either for an abrogation of debts or for a redivision of the lands. There can be little doubt that under the Solonian law, which enabled the creditor to seize the property of his debtor, but gave him no power over the person, the system of money-lending assumed a more beneficial character. The old noxious contracts, mere snares for the liberty of a poor freeman and his children, disappeared, and loans of money took their place, founded on the property and prospective earnings of the debtor, which were in the main useful to both parties, and therefore maintained their place in the moral sentiment of the public. And though Solon had found himself compelled to rescind all the mortgages on land subsisting in his time, we see money freely lent upon this same security, throughout the historical times of Athens, and the evidentiary mortgage-pillars remaining ever after undisturbed.

In the sentiment of an early society, as in the old Roman law, a distinction is commonly made between the principal and the interest of a loan, though the creditors have sought to blend them indissolubly together. If the borrower cannot fulfill his promise to repay the principal, the public will regard him as having committed a wrong which he must make good by his person. But there is not the same unanimity as to his promise to pay interest: on the contrary, the very exaction of interest will be regarded by many in the same light in which the English law considers usurious interest, as tainting the whole transaction. But in the modern mind, principal, and interest within a limited rate, have so grown together, that we hardly understand how it can ever have been pronounced unworthy of an honorable citizen to lend money on interest. Yet such is the declared opinion of Aristotle and other superior men of antiquity; while at Rome, Cato the censor went so far as to denounce the practice as a

heinous crime. It was comprehended by them among the worst of the tricks of trade—and they held that all trade, or profit derived from interchange, was unnatural, as being made by one man at the expense of another: such pursuits therefore could not be commended, though they might be tolerated to a certain extent as a matter of necessity, but they belonged essentially to an inferior order of citizens. What is remarkable in Greece is, that the antipathy of a very early state of society against traders and money-lenders lasted longer among the philosophers than among the mass of the people—it harmonized more with the social *ideal* of the former, than with the practical instincts of the latter.

In a rude condition such as that of the ancient Germans described by Tacitus, loans on interest are unknown. Habitually careless of the future, the Germans were gratified both in giving and receiving presents, but without any idea that they thereby either imposed or contracted an obligation. To a people in this state of feeling, a loan on interest presents the repulsive idea of making profit out of the distress of the borrower. Moreover, it is worthy of remark, that the first borrowers must have been for the most part men driven to this necessity by the pressure of want, and contracting debt as a desperate resource, without any fair prospect of ability to repay: debt and famine run together in the mind of the poet Hesiod. The borrower is, in this unhappy state, rather a distressed man soliciting aid, than a solvent man capable of making and fulfilling a contract. If he cannot find a friend to make him a free gift in the former character, he will not, under the latter character, obtain a loan from a stranger, except by the promise of exorbitant interest, and by the fullest eventual power over his person which he is in a condition to grant. In process of time a new class of borrowers rise up who demand money for temporary convenience or profit, but with full prospect of repayment—a relation of lender and borrower quite different from that of the earlier period, when it presented itself in the repulsive form of misery on the one side, set against the prospect of very large profit on the other. If the Germans of the time of Tacitus looked to the condition of the poor debtors in Gaul, reduced to servitude under a rich creditor, and swelling by hundreds the crowd of his attendants, they would not be disposed to regret their own ignorance of the practice of money-lending. How much the interest of money was then regarded as an undue profit extorted from distress, is powerfully illustrated by the old Jewish law; the Jew being permitted to take interest from foreigners (whom the lawgiver did not think himself obliged to protect), but not from his own countrymen. The Koran follows out this point of view consistently, and prohibits the taking of interest altogether. In most other nations, laws have been made to limit the rate of interest, and at Rome especially, the legal rate was successively lowered—though it seems, as might have been expected, that the restrictive ordinances were constantly eluded. All such

restrictions have been intended for the protection of debtors; an effect which large experience proves them never to produce, unless it be called protection to render the obtaining of money on loan impracticable for the most distressed borrowers. But there was another effect which they *did* tend to produce—they softened down the primitive antipathy against the practice generally, and confined the odious name of usury to loans lent above the fixed legal rate.

In this way alone could they operate beneficially, and their tendency to counterwork the previous feeling was at that time not unimportant, coinciding as it did with other tendencies arising out of the industrial progress of society, which gradually exhibited the relation of lender and borrower in a light more reciprocal beneficial, and less repugnant to the sympathies of the bystander.

At Athens the more favorable point of view prevailed throughout all the historical times. The march of industry and commerce, under the mitigated law which prevailed subsequently to Solon, had been sufficient to bring it about at a very early period and to suppress all public antipathy against lenders at interest. We may remark too, that this more equitable tone of opinion grew up spontaneously, without any legal restriction on the rate of interest—no such restriction having ever been imposed and the rate being expressly declared free by a law ascribed to Solon himself. The same may probably be said of the communities of Greece generally—at least there is no information to make us suppose the contrary. But the feeling against lending money at interest remained in the bosoms of the philosophical men long after it had ceased to form a part of the practical morality of the citizens, and long after it had ceased to be justified by the appearances of the case as at first it really had been. Plato, Aristotle, Cicero, and Plutarch, treat the practice as a branch of the commercial and money-getting spirit which they are anxious to discourage; and one consequence of this was, that they were less disposed to contend strenuously for the inviolability of existing money-contracts. The conservative feeling on this point was stronger among the mass than among the philosophers. Plato even complains of it as inconveniently preponderant, and as arresting the legislator in all comprehensive projects of reform. For the most part indeed schemes of canceling debts and redividing lands were never thought of except by men of desperate and selfish ambition, who made them stepping-stones to despotic power. Such men were denounced alike by the practical sense of the community and by the speculative thinkers: but when we turn to the case of the Spartan king Agis III., who proposed a complete extinction of debts and an equal redivision of the landed property of the state, not with any selfish or personal views, but upon pure ideas of patriotism, well or ill understood, and for the purpose of renovating the lost ascendancy of Sparta—we find Plutarch expressing the most unqualified admiration of this young king and his projects, and treating the opposition made to him as originating in no better feelings

than meanness and cupidity. The philosophical thinkers on politics conceived (and to a great degree justly, as I shall show hereafter) that the conditions of security, in the ancient world, imposed upon the citizens generally the absolute necessity of keeping up a military spirit and willingness to brave at all times personal hardship and discomfort: so that increase of wealth, on account of the habits of self-indulgence which it commonly introduces, was regarded by them with more or less of disfavor. If in their estimation any Grecian community had become corrupt, they were willing to sanction great interference with pre-existing rights for the purpose of bringing it back nearer to their ideal standard. And the real security for the maintenance of these rights lay in the conservative feelings of the citizens generally, much more than in the opinions which superior minds imbibed from the philosophers.

Such conservative feelings were in the subsequent Athenian democracy peculiarly deep-rooted. The mass of the Athenian people identified inseparably the maintenance of property in all its various shapes with that of their laws and constitution. And it is a remarkable fact, that though the admiration entertained at Athens for Solon was universal, the principle of his *Seisachtheia* and of his money-depreciation was not only never imitated, but found the strongest tacit reprobation; whereas at Rome, as well as in most of the kingdoms of modern Europe, we know that one debasement of the coin succeeded another. The temptation of thus partially eluding the pressure of financial embarrassments, proved, after one successful trial, too strong to be resisted, and brought down the coin by successive depreciations from the full pound of twelve ounces to the standard of one half ounce. It is of some importance to take notice of this fact, when we reflect how much "Grecian faith" has been degraded by the Roman writers into a byword for duplicity in pecuniary dealings. The democracy of Athens (and indeed the cities of Greece generally, both oligarchies and democracies) stands far above the senate of Rome, and far above the modern kingdoms of France and England until comparatively recent times, in respect of honest dealing with the coinage. Moreover, while there occurred at Rome several political changes which brought about new tables or at least a partial depreciation of contracts, no phenomenon of the same kind ever happened at Athens, during the three centuries between Solon and the end of the free working of the democracy. Doubtless there were fraudulent debtors at Athens; while the administration of private law, though not in any way conniving at their proceedings, was far too imperfect to repress them as effectually as might have been wished. But the public sentiment on the point was just and decided. It may be asserted with confidence that a loan of money at Athens was quite as secure as it ever was at any time or place of the ancient world—in spite of the great and important superiority of Rome with respect to the accumulation of a body of authoritative legal precedent, the source of what

was ultimately shaped into the Roman jurisprudence. Among the various causes of sedition or mischief in the Grecian communities, we hear little of the pressure of private debt.

By the measures of relief above described, Solon had accomplished results surpassing his own best hopes. He had healed the prevailing discontents; and such was the confidence and gratitude which he had inspired, that he was now called upon to draw up a constitution and laws for the better working of the government in future. His constitutional changes were great and valuable: respecting his laws, what we hear is rather curious than important.

It has been already stated that, down to the time of Solon, the classification received in Attica was that of the four Ionic tribes, comprising in one scale the Phratries and Gentes, and in another scale the three Trittyes and forty-eight Naukraries—while the Eupatridæ, seemingly a few specially respected gentes, and perhaps a few distinguished families in all the gentes, had in their hands all the powers of government. Solon introduced a new principle of classification—called in Greek the timocratic principle. He distributed all the citizens of the tribes, without any reference to their gentes or phratries, into four classes, according to the amount of their property, which he caused to be assessed and entered in a public schedule. Those whose annual income was equal to 500 medimni of corn (about 700 imperial bushels) and upward—one medimnus being considered equivalent to one drachma in money—he placed in the highest class; those who received between 300 and 500 medimni or drachmas formed the second class; and those between 200 and 300, the third. The fourth and most numerous class comprised all those who did not possess land yielding a produce equal to 200 medimni. The first class, called Pentakosiomedimni, were alone eligible to the archonship and to all commands: the second were called the knights or horsemen of the state, as possessing enough to enable them to keep a horse and perform military service in that capacity: the third class, called the Zeugitæ, formed the heavy-armed infantry, and were bound to serve, each with his full panoply. Each of these three classes was entered in the public schedule as possessed of a taxable capital calculated with a certain reference to his annual income, but in a proportion diminishing according to the scale of that income—and a man paid taxes to the state according to the sum for which he stood rated in the schedule; so that this direct taxation acted really like a graduated income-tax. The ratable property of the citizen belonging to the richest class (the Pentakosiomedimnus) was calculated and entered on the state schedule at a sum of capital equal to twelve times his annual income: that of the Hippeus, horseman or knight, at a sum equal to ten times his annual income: that of the Zeugite, at a sum equal to five times his annual income. Thus a Pentakosiomedimnus, whose income was exactly 500 drachmas (the minimum qualification of his class), stood rated in the schedule for a taxable property of 6,000

drachmas or one talent, being twelve times his income—if his annual income were 1000 drachmas, he would stand rated for 12,000 drachmas or two talents, being the same proportion of income to ratable capital. But when we pass to the second class, horsemen or knights, the proportion of the two is changed. The horseman possessing an income of just 300 drachmas (or 300 medimni) would stand rated for 3,000 drachmas, or ten times his real income, and so in the same proportion for any income above 300 and below 500. Again, in the third class, or below 300, the proportion is a second time altered—the Zeugite possessing exactly 200 drachmas of income was rated upon a still lower calculation, at 1000 drachmas, or a sum equal to five times his income; and all incomes of this class (between 200 and 300 drachmas) would in like manner be multiplied by five in order to obtain the amount of ratable capital. Upon these respective sums of schedule capital, all direct taxation was levied. If the state required one per cent of direct tax, the poorest Pentakosiomedimnus would pay (upon 6,000 drachmas) 60 drachmas; the poorest Hippeus would pay (upon 3,000 drachmas) 30; the poorest Zeugite would pay (upon 1000 drachmas) 10 drachmas. And thus this mode of assessment would operate like a *graduated* income-tax, looking at it in reference to the three different classes—but as an *equal* income tax, looking at it in reference to the different individuals comprised in one and the same class.

All persons in the state whose annual income amounted to less than 200 medimni or drachmas were placed in the fourth class, and they must have constituted the large majority of the community. They were not liable to any direct taxation, and perhaps were not at first even entered upon the taxable schedule, more especially as we do not know that any taxes were actually levied upon this schedule during the Solonian times. It is said that they were all called Thetes, but this appellation is not well sustained, and cannot be admitted: the fourth compartment in the descending scale was indeed termed the Thetic census, because it contained all the Thetes, and because most of its members were of that humble description; but it is not conceivable that a proprietor whose land yielded to him a clear annual return of 100, 120, 140, or 180 drachmas, could ever have been designated by that name.

Such were the divisions in the political scale established by Solon, called by Aristotle a Timocracy, in which the rights, honors, functions, and liabilities of the citizens were measured out according to the assessed property of each. The highest honors of the state—that is, the places of the nine archons annually chosen, as well as those in the senate of Areopagus, into which the past archons always entered—perhaps also the posts of Prytanes of the Nankran—were reserved for the first class: the poor Eupatrids became ineligible, while rich men not Eupatrids were admitted. Other posts of inferior distinction were filled by the second and third classes, who

were moreover bound to military service, the one on horseback, the other as heavy armed soldiers on foot. Moreover, the Liturgies of the state, as they were called—unpaid functions such as the trierarchy, choregy, gymnasiarchy, etc., which entailed expense and trouble on the holder of them—were distributed in some way or other between the members of the three classes, though we do not know how the distribution was made in these early times. On the other hand, the members of the fourth or lowest class were disqualified from holding any individual office of dignity. They performed no liturgies, served in case of war only as light armed or with a panoply provided by the state, and paid nothing to the direct property-tax or *Eisphora*. It would be incorrect to say that they paid *no* taxes, for indirect taxes, such as duties on imports, fell upon them in common with the rest; and we must recollect that these latter were, throughout a long period of Athenian history, in steady operation, while the direct taxes were only levied on rare occasions.

But though this fourth class, constituting the great numerical majority of the free people, were shut out from individual office, their collective importance was in another way greatly increased. They were invested with the right of choosing the annual archons, out of the class of *Pentakosiomedimni*; and what was of more importance still, the archons and the magistrates generally, after their year of office, instead of being accountable to the senate of *Areopagus*, were made formally accountable to the public assembly sitting in judgment upon their past conduct. They might be impeached and called upon to defend themselves, punished in case of misbehavior, and debarred from the usual honor of a seat in the senate of *Areopagus*.

Had the public assembly been called upon to act alone without aid or guidance, this accountability would have proved only nominal. But Solon converted it into a reality by another new institution, which will hereafter be found of great moment in the working out of the Athenian democracy. He created the *pro-bouleutic* or pre-considering senate, with intimate and especial reference to the public assembly—to prepare matters for its discussion, to convoke and superintend its meetings, and to insure the execution of its decrees. The senate, as first constituted by Solon, comprised 400 members, taken in equal proportions from the four tribes—not chosen by lot (as they will be found to be in the more advanced stage of the democracy), but elected by the people, in the same way as the archons then were—persons of the fourth or poorest class of the census, though contributing to elect, not being themselves eligible.

But while Solon thus created the new pre-considering senate, identified with and subsidiary to the popular assembly, he manifested no jealousy of the pre-existing *Areopagitic* senate. On the contrary, he enlarged its powers, gave to it an ample supervision over the execution of the laws generally, and imposed upon it the

censorial duty of inspecting the lives and occupation of the citizens, as well as of punishing men of idle and dissolute habits. He was himself, as past archon, a member of this ancient senate, and he is said to have contemplated that by means of the two senates, the state would be held fast, as it were with a double anchor, against all shocks and storms.

Such are the only new political institutions (apart from the laws to be noticed presently) which there are grounds for ascribing to Solon, when we take proper care to discriminate what really belongs to Solon and his age, from the Athenian constitution as afterward remodeled. It has been a practice common with many able expositors of Grecian affairs, and followed partly even by Dr. Thirlwall, to connect the name of Solon with the whole political and judicial state of Athens as it stood between the age of Perikles and that of Demosthenes—the regulations of the senate of 500, the numerous public dikasts or jurors taken by lot from the people, as well as the body annually selected for law-revision, and called *Nomothets*, and the prosecution (called the *Graphe Paranomon*) open to be instituted against the proposer of any measure illegal, unconstitutional, or dangerous. There is indeed some countenance for this confusion between Solonian and post-Solonian Athens, in the usage of the orators themselves. For Demosthenes and Æschines employ the name of Solon in a very loose manner, and treat him as the author of institutions belonging evidently to a later age: for example the striking and characteristic oath of the Heliastic jurors, which Demosthenes ascribes to Solon, proclaims itself in many ways as belonging to the age after Kleisthenes, especially by the mention of the senate of 500, and not of 400. Among the citizens who served as jurors or dikasts, Solon was venerated generally as the author of the Athenian laws. An orator therefore might well employ his name for the purpose of emphasis, without provoking any critical inquiry whether the particular institution, which he happened to be then impressing upon his audience, belonged really to Solon himself or to the subsequent periods. Many of those institutions, which Dr. Thirlwall mentions in conjunction with the name of Solon, are among the last refinements and elaborations of the democratical mind of Athens—gradually prepared, doubtless, during the interval between Kleisthenes and Perikles, but not brought into full operation until the period of the latter (460–429 B.C.). For it is hardly possible to conceive these numerous dikasteries and assemblies in regular, frequent, and long standing operation, without an assured payment to the dikasts who composed them. Now such payment first began to be made about the time of Perikles, if not by his actual proposition; and Demosthenes had good reason for contending that if it were suspended, the judicial as well as the administrative system of Athens would at once fall to pieces. It would be a marvel, such as nothing short of strong direct

evidence would justify us in believing, that in an age when even partial democracy was yet untried, Solon should conceive the idea of such institutions; it would be a marvel still greater that the half-emancipated Thetes and small proprietors, for whom he legislated—yet trembling under the rod of the Eupatrid archons, and utterly inexperienced in collective business—should have been found suddenly competent to fulfill these ascendant functions, such as the citizens of conquering Athens in the days of Perikles—full of the sentiment of force and actively identifying themselves with the dignity of their community—became gradually competent, and not more than competent, to exercise with effect. To suppose that Solon contemplated and provided for the periodical revision of his laws by establishing a Nomothetic jury or dikastery, such as that which we find in operation during the time of Demosthenes, would be at variance (in my judgment) with any reasonable estimate either of the man or of the age. Herodotus says that Solon, having exacted from the Athenians solemn oaths that *they* would not rescind any of his laws for ten years, quitted Athens for that period, in order that he might not be compelled to rescind them himself: Plutarch informs us that he gave to his laws force for a century absolute. Solon himself, and Drako before him, had been lawgivers evoked and empowered by the special emergency of the times: the idea of a frequent revision of laws, by a body of lot-selected dikasts, belongs to a far more advanced age, and could not well have been present to the minds of either. The wooden rollers of Solon, like the tables of the Roman decemvirs, were doubtless intended as a permanent “*fons omnis publici privatique juris*.”

If we examine the facts of the case, we shall see that nothing more than the bare foundation of the democracy of Athens as it stood in the time of Perikles, can reasonably be ascribed to Solon. “I gave to the people (Solon says in one of his short remaining fragments) as much strength as sufficed for their needs, without either enlarging or diminishing their dignity: for those too who possessed power and were noted for wealth, I took care that no unworthy treatment should be reserved. I stood with the strong shield cast over both parties, so as not to allow an unjust triumph to either.” Again, Aristotle tells us that Solon bestowed upon the people as much power as was indispensable, but no more: the power to elect their magistrates and hold them to accountability: if the people had had less than this, they could not have been expected to remain tranquil—they would have been in slavery and hostile to the constitution. Not less distinctly does Herodotus speak, when he describes the revolution subsequently operated by Kleisthenes—the latter (he tells us) found “the Athenian people excluded from everything.” These passages seem positively to contradict the supposition, in itself sufficiently improbable, that Solon is the author of the peculiar democratical institutions of Athens, such as the constant and numerous dikasts

for judicial trials and revision of laws. The genuine and forward democratical movement of Athens begins only with Kleisthenes, from the moment when that distinguished Alkmaeonid, either spontaneously or from finding himself worsted in his party strife with Isagoras, purchased by large popular concessions the hearty co-operation of the multitude under very dangerous circumstances. While Solon, in his own statement as well as in that of Aristotle, gave to the people as much power as was strictly needful, but no more—Kleisthenes (to use the significant phrase of Herodotus), “being vanquished in the party contest with his rival, *took the people into partnership.*” It was, thus, to the interests of the weaker section, in a strife of contending nobles, that the Athenian people owed their first admission to political ascendancy—in part, at least, to this cause, though the proceedings of Kleisthenes indicate a hearty and spontaneous popular sentiment. But such constitutional admission of the people would not have been so astonishingly fruitful in positive results, if the course of public events for the half century after Kleisthenes had not been such as to stimulate most powerfully their energy, their self-reliance, their mutual sympathies, and their ambition. I shall recount in a future chapter these historical causes, which, acting upon the Athenian character, gave such efficiency and expansion to the great democratical impulse communicated by Kleisthenes: at present it is enough to remark that that impulse commences properly with Kleisthenes, and not with Solon.

But the Solonian constitution, though only the foundation, was yet the indispensable foundation, of the subsequent democracy. And if the discontents of the miserable Athenian population, instead of experiencing his disinterested and healing management, had fallen at once into the hands of selfish power-seekers like Kylon or Peisistratus—the memorable expansion of the Athenian mind during the ensuing century would never have taken place, and the whole subsequent history of Greece would probably have taken a different course. Solon left the essential powers of the state still in the hands of the oligarchy. The party combats (to be recounted hereafter) between Peisistratus, Lykurgus, and Megakles, thirty years after his legislation, which ended in the despotism of Peisistratus, will appear to be of the same purely oligarchical character as they had been before Solon was appointed archon. But the oligarchy which he established was very different from the unmitigated oligarchy which he found, so teeming with oppression and so destitute of redress, as his own poems testify.

It was he who first gave both to the citizens of middling property and to the general mass a *locus standi* against the Eupatrids. He enabled the people partially to protect themselves, and familiarized them with the idea of protecting themselves, by the peaceful exercise of a constitutional franchise. The new force, through which this protection was carried into effect, was the public assembly called

Heliæa, regularized and armed with enlarged prerogatives and further strengthened by its indispensable ally—the probouleutic or preconsidering senate. Under the Solonian constitution, this force was merely secondary and defensive, but after the renovation of Kleisthenes it became paramount and sovereign. It branched out gradually into those numerous popular dikasteries which so powerfully modified both public and private Athenian life, drew to itself the undivided reverence and submission of the people, and by degrees rendered the single magistracies essentially subordinate functions. The popular assembly, as constituted by Solon, appearing in modified efficiency and trained to the office of reviewing and judging the general conduct of a past magistrate—forms the intermediate stage between the passive Homeric agora and those omnipotent assemblies and dikasteries which listened to Perikles or Demosthenes. Compared with these last, it has in it but a faint streak of democracy—and so it naturally appeared to Aristotle, who wrote with a practical experience of Athens in the time of the orators; but compared with the first, or with the ante-Solonian constitution of Attica, it must doubtless have appeared a concession eminently democratical. To impose upon the Eupatrid archon the necessity of being elected, or put upon his trial of after-accountability, by the *rabble* of freemen (such would be the phrase in Eupatrid society), would be a bitter humiliation to those among whom it was first introduced; for we must recollect that this was the most extensive scheme of constitutional reform yet propounded in Greece, and that despots and oligarchies shared between them at that time the whole Grecian world. As it appears that Solon, while constituting the popular assembly with its probouleutic senate, had no jealousy of the senate of Areopagus, and indeed even enlarged its powers—we may infer that his grand object was, not to weaken the oligarchy generally, but to improve the administration and to repress the misconduct and irregularities of the individual archons; and that, too, not by diminishing their powers, but by making some degree of popularity the condition both of their entry into office, and of their safety or honor after it.

It is, in my judgment, a mistake to suppose that Solon transferred the judicial power of the archons to a popular dikastery. These magistrates still continued self-acting judges, deciding and condemning without appeal—not mere presidents of an assembled jury, as they afterward came to be during the next century. For the general exercise of such power they were accountable after their year of office. Such accountability was the security against abuse—a very insufficient security, yet not wholly inoperative. It will be seen however presently, that these archons, though strong to coerce, and perhaps to oppress, small and poor men, had no means of keeping down rebellious nobles of their own rank, such as Peisistratus, Lykurgus, and Megakles, each with his armed followers. When we compare the drawn swords of these ambitious competitors, ending in the despot-

ism of one of them, with the vehement parliamentary strife between Themistokles and Aristides afterward, peaceably decided by the vote of the sovereign people and never disturbing the public tranquillity—we shall see that the democracy of the ensuing century fulfilled the conditions of order, as well as of progress, better than the Solonian constitution.

To distinguish this Solonian constitution from the democracy which followed it, is essential to a due comprehension of the progress of the Greek mind, and especially of Athenian affairs. That democracy was achieved by gradual steps, which will be hereafter described. Demosthenes and Æschines lived under it as a system consummated and in full activity, when the stages of its previous growth were no longer matter of exact memory; and the dikasts then assembled in judgment were pleased to hear their constitution associated with the names either of Solon or of Theseus. Their inquisitive contemporary Aristotle was not thus misled: but even commonplace Athenians of the century preceding would have escaped the same delusion. For during the whole course of the democratical movement, from the Persian invasion down to the Peloponnesian war, and especially during the changes proposed by Perikles and Ephialtes, there was always a strenuous party of resistance, who would not suffer the people to forget that they had already forsaken, and were on the point of forsaking still more, the orbit marked out by Solon. The illustrious Perikles underwent innumerable attacks both from the orators in the assembly and from the comic writers in the theater. And among these sarcasms on the political tendencies of the day, we are probably to number the complaint, breathed by the poet Kratinus, of the desuetude into which both Solon and Drako had fallen—"I swear (said he in a fragment of one of his comedies) by Solon and Drako, whose wooden tablets (of laws) are now employed by people to roast their barley." The laws of Solon respecting penal offenses, respecting inheritance and adoption, respecting the private relations generally, etc., remained for the most part in force: his quadripartite census also continued, at least for financial purposes, until the archonship of Nausinikus in 377 B.C.—so that Cicero and others might be warranted in affirming that his laws still prevailed at Athens: but his political and judicial arrangements had undergone a revolution not less complete and memorable than the character and spirit of the Athenian people generally. The choice, by way of lot, of archons and other magistrates—and the distribution by lot of the general body of dikasts or jurors into panels for judicial business—may be decidedly considered as not belonging to Solon, but adopted after the revolution of Kleisthenes; probably the choice of senators by lot also. The lot was a symptom of pronounced democratical spirit, such as we must not seek in the Solonian institutions.

It is not easy to make out distinctly what was the political position of the ancient Gentes and Phratries, as Solon left them. The four

tribes consisted altogether of gentes and phratries, insomuch that no one could be included in any one of the tribes who was not also a member of some gens and phratry. Now the new probouleutic or preconsidering senate consisted of 400 members,—100 from each of the tribes: persons not included in any gens or phratry could therefore have had no access to it. The conditions of eligibility were similar, according to ancient custom, for the nine archons—of course, also, for the senate of Areopagus. So that there remained only the public assembly, in which an Athenian not a member of these tribes could take part: yet he was a citizen, since he could give his vote for archons and senators, and could take part in the annual decision of their accountability, besides being entitled to claim redress for wrong from the archons in his own person—while the alien could only do so through the intervention of an avouching citizen or Prostates. It seems, therefore, that all persons not included in the four tribes, whatever their grade of fortune might be, were on the same level in respect to political privilege as the fourth and poorest class of the Solonian census. It has already been remarked, that even before the time of Solon, the number of Athenians not included in the gentes or phratries was probably considerable: it tended to become greater and greater, since these bodies were close and unexpansive, while the policy of the new lawgiver tended to invite industrious settlers from other parts of Greece to Athens. Such great and increasing inequality of political privilege helps to explain the weakness of the government in repelling the aggressions of Peisistratus, and exhibits the importance of the revolution afterward wrought by Kleisthenes, when he abolished (for all political purposes) the four old tribes, and created ten new comprehensive tribes in place of them.

In regard to the regulations of the senate and the assembly of the people, as constituted by Solon, we are altogether without information: nor is it safe to transfer to the Solonian constitution the information, comparatively ample, which we possess respecting these bodies under the later democracy.

The laws of Solon were inscribed on wooden rollers and triangular tablets, in the species of writing called Boustrophedon (lines alternating first from left to right, and next from right to left, like the course of the plowman), and preserved first in the Akropolis, subsequently in the Prytaneium. On the tablets, called *Kyrbéis*, were chiefly commemorated the laws respecting sacred rites and sacrifices. on the pillars or rollers, of which there were at least sixteen, were placed the regulations respecting matters profane. So small are the fragments which have come down to us, and so much has been ascribed to Solon by the orators which belongs really to the subsequent times, that it is hardly possible to form any critical judgment respecting the legislation as a whole, or to discover by what general principles or purposes he was guided.

He left unchanged all the previous laws and practices respecting the crime of homicide, connected as they were intimately with the religious feelings of the people. The laws of Drako on this subject, therefore, remained, but on other subjects, according to Plutarch, they were altogether abrogated: there is, however, room for supposing, that the repeal cannot have been so sweeping as this biographer represents.

The Solonian laws seem to have borne more or less upon all the great departments of human interest and duty. We find regulations political and religious, public and private, civil and criminal, commercial, agricultural, sumptuary, and disciplinarian. Solon provides punishment for crimes, restricts the profession and status of the citizen, prescribes detailed rules for marriage as well as for burial, for the common use of springs and wells, and for the mutual interest of conterminous farmers in planting or hedging their properties. As far as we can judge from the imperfect manner in which his laws come before us, there does not seem to have been any attempt at a systematic order or classification. Some of them are mere general and vague directions, while others again run into the extreme of speciality.

By far the most important of all was the amendment of the law of debtor and creditor which has already been adverted to, and the abolition of the power of fathers and brothers to sell their daughters and sisters into slavery. The prohibition of all contracts on the security of the body was itself sufficient to produce a vast improvement in the character and condition of the poorer population,—a result which seems to have been so sensibly obtained from the legislation of Solon, that Boeckh and some other eminent authors suppose him to have abolished villeinage and conferred upon the poor tenants a property in their lands, annulling the seigniorial rights of the landlord. But this opinion rests upon no positive evidence, nor are we warranted in ascribing to him any stronger measure in reference to the land than the annulment of the previous mortgages.

The first pillar of his laws contained a regulation respecting exportable produce. He forbade the exportation of all produce of the Attic soil, except olive-oil alone. And the sanction employed to enforce observance of this law deserves notice, as an illustration of the ideas of the time—the archon was bound on pain of forfeiting 100 drachmas, to pronounce solemn curses against every offender. We are probably to take this prohibition in conjunction with other objects said to have been contemplated by Solon, especially the encouragement of artisans and manufacturers at Athens. Observing (we are told) that many new immigrants were just then flocking into Attica to seek an establishment, in consequence of its greater security, he was anxious to turn them rather to manufacturing industry than to the cultivation of a soil naturally poor. He forbade the granting of citizenship to any immigrants, except to such as had quitted irrev-

ocably their former abodes, and come to Athens for the purpose of carrying on some industrious profession; and in order to prevent idleness, he directed the senate of Areopagus to keep watch over the lives of the citizens generally, and punish every one who had no course of regular labor to support him. If a father had not taught his son some art or profession, Solon relieved the son from all obligation to maintain him in his old age. And it was to encourage the multiplication of these artisans, that he insured, or sought to insure, to the residents in Attica the exclusive right of buying and consuming all its landed produce except olive-oil, which was raised in abundance more than sufficient for their wants. It was his wish that the trade with foreigners should be carried on by exporting the produce of artisan labor, instead of the produce of land.

This commercial prohibition is founded on principles substantially similar to those which were acted upon in the early history of England, with reference both to corn and to wool, and in other European countries also. In so far as it was at all operative it tended to lessen the total quantity of produce raised upon the soil of Attica, and thus to keep the price of it from rising,—a purpose less objectionable (if we assume that the legislator is to interfere at all) than that of our late Corn Laws, which were destined to prevent the price of grain from falling. But the law of Solon must have been altogether inoperative, in reference to the great articles of human subsistence; for Attica imported, both largely and constantly, grain and salt-provisions,—probably also wool and flax for the spinning and weaving of the women, and certainly timber for building. Whether the law was ever enforced with reference to figs and honey, may well be doubted; at least these productions of Attica were in after-times generally consumed and celebrated throughout Greece. Probably also in the time of Solon, the silver-mines of Laureium had hardly begun to be worked: these afterward became highly productive, and furnished to Athens a commodity for foreign payments not less convenient than lucrative.

It is interesting to notice the anxiety, both of Solon and of Drako, to enforce among their fellow-citizens industrious and self-maintaining habits; and we shall find the same sentiment proclaimed by Përikles, at the time when Athenian power was at its maximum. Nor ought we to pass over this early manifestation in Attica of an opinion equitable and tolerant toward sedentary industry, which in most other parts of Greece was regarded as comparatively dishonorable. The general tone of Grecian sentiment recognized no occupations as perfectly worthy of a free citizen except arms, agriculture, and athletic and musical exercises; and the proceedings of the Spartans, who kept aloof even from agriculture and left it to their Helots, were admired, though they could not be copied, throughout most part of the Hellenic world. Even minds like Plato, Aristotle, and Xenophon concurred to a considerable extent in this feeling,

which they justified on the ground that the sedentary life and unceasing house-work of the artisan were inconsistent with military aptitude. The town-occupations are usually described by a word which carries with it contemptuous ideas, and though recognized as indispensable to the existence of the city, are held suitable only for an inferior and semi-privileged order of citizens. This, the received sentiment among Greeks, as well as foreigners, found a strong and growing opposition at Athens, as I have already said—corroborated also by a similar feeling at Corinth. The trade of Corinth, as well as of Chalkis in Eubœa, was extensive, at a time when that of Athens had scarce any existence. But while the despotism of Periander can hardly have failed to operate as a discouragement to industry at Corinth, the contemporaneous legislation of Solon provided for traders and artisans a new home at Athens, giving the first encouragement to that numerous town-population both in the city and in the Peiræus, which we find actually residing there in the succeeding century. The multiplication of such town residents, both citizens and metics (i.e., resident persons, not citizens, but enjoying an assured position and civil rights), was a capital fact in the onward march of Athens, since it determined not merely the extension of her trade, but also the pre-eminence of her naval force—and thus, as a further consequence, lent extraordinary vigor to her democratical government. It seems, moreover, to have been a departure from the primitive temper of Atticism, which tended both to cantonal residence and rural occupation. We have, therefore, the greater interest in noting the first mention of it as a consequence of the Solonian legislation.

To Solon is first owing the admission of a power of testamentary bequest at Athens in all cases in which a man had no legitimate children. According to the pre-existing custom, we may rather presume that if a deceased person left neither children nor blood relations, his property descended (as at Rome) to his gens and phratry. Throughout most rude states of society the power of willing is unknown, as among the ancient Germans—among the Romans prior to the twelve tables—in the old laws of the Hindus, etc. Society limits a man's interest or power of enjoyment to his life, and considers his relatives as having joint reversionary claims to his property, which take effect, in certain determinate proportions, after his death. Such a view was the more likely to prevail at Athens, since the perpetuity of the family sacred rites, in which the children and near relatives partook of right, was considered by the Athenians as a matter of public as well as of private concern. Solon gave permission to every man dying without children to bequeath his property by will as he should think fit; and the testament was maintained unless it could be shown to have been procured by some compulsion or improper seduction. Speaking generally, this continued to be the law throughout the historical times of Athens. Sons, wherever there were sons, succeeded to the property

of their father in equal shares, with the obligation of giving out their sisters in marriage along with a certain dowry. If there were no sons, then the daughters succeeded, though the father might by will, within certain limits, determine the person to whom they should be married, with their rights of succession attached to them; or might, with the consent of his daughters, make by will certain other arrangements about his property. A person who had no children or direct lineal descendants might bequeath his property at pleasure: if he died without a will, first his father, then his brother or brother's children, next his sister or sister's children succeeded: if none such existed, then the cousins by the father's side, next the cousins by the mother's side,—the male line of descent having preference over the female. Such was the principle of the Solonian laws of succession, though the particulars are in several ways obscure and doubtful. Solon, it appears, was the first who gave power of superseding by testament the rights of agnates and gentiles to succession,—a proceeding in consonance with his plan of encouraging both industrious occupation and the consequent multiplication of individual acquisitions.

It has been already mentioned that Solón forbade the sale of daughters or sisters into slavery by fathers or brothers; a prohibition which shows how much females had before been looked upon as articles of property. And it would seem that before his time the violation of a free woman must have been punished at the discretion of the magistrates; for we are told that he was the first who enacted a penalty of 100 drachmas against the offender, and twenty drachmas against the seducer of a free woman. Moreover, it is said, that he forbade a bride when given in marriage to carry with her any personal ornaments and appurtenances, except to the extent of three robes and certain matters of furniture not very valuable. Solon further imposed upon women several restraints in regard to proceeding at the obsequies of deceased relatives. He forbade profuse demonstrations of sorrow, singing of composed dirges, and costly sacrifices and contributions. He limited strictly the quantity of meat and drink admissible for the funeral banquet, and prohibited nocturnal exit, except in a car and with a light. It appears that both in Greece and Rome, the feelings of duty and affection on the part of surviving relatives prompted them to ruinous expense in a funeral, as well as to unmeasured effusions both of grief and conviviality; and the general necessity experienced for legal restriction is attested by the remark of Plutarch, that similar prohibitions to those enacted by Solon were likewise in force at his native town of Chæroneia.

Other penal enactments of Solon are yet to be mentioned. He forbade absolutely evil-speaking with respect to the dead. He forbade it likewise with respect to the living, either in a temple or before judges or archons, or at any public festival—on pain of a forfeit of three drachmas to the person aggrieved, and two

more to the public treasury. How mild the general character of his punishments was, may be judged by this law against foul language, not less than by the law before-mentioned against rape. Both the one and the other of these offenses were much more severely dealt with under the subsequent law of democratical Athens. The peremptory edict against speaking ill of a deceased person, though doubtless springing in a great degree from disinterested repugnance, is traceable also in part to that fear of the wrath of the departed which strongly possessed the early Greek mind.

It seems generally that Solon determined by law the outlay for the public sacrifices, though we do not know what were his particular directions. We are told that he reckoned a sheep and a medimnus (of wheat or barley?) as equivalent, either of them, to a drachma, and that he also prescribed the prices to be paid for first-rate oxen intended for solemn occasions. But it astonishes us to see the large recompense which he awarded out of the public treasury to a victor at the Olympic or Isthmian games: to the former 500 drachmas, equal to one year's income of the highest of the four classes on the census; to the latter 100 drachmas. The magnitude of these rewards strikes us the more when we compare them with the fines on rape and evil-speaking. We cannot be surprised that the philosopher Xenophanes noticed, with some degree of severity, the extravagant estimate of this species of excellence, current among the Grecian cities. At the same time, we must remember both that these Pan-Hellenic sacred games presented the chief visible evidence of peace and sympathy among the numerous communities of Greece, and that in the time of Solon, factitious reward was still needful to encourage them. In respect to land and agriculture Solon proclaimed a public reward of five drachmas for every wolf brought in, and one drachma for every wolf's cub: the extent of wild land has at all times been considerable in Attica. He also provided rules respecting the use of wells between neighbors, and respecting the planting in conterminous olive grounds. Whether any of these regulations continued in operation during the better-known period of Athenian history cannot be safely affirmed.

In respect to theft, we find it stated that Solon repealed the punishment of death which Drako had annexed to that crime, and enacted as a penalty, compensation to an amount double the value of the property stolen. The simplicity of this law perhaps affords ground for presuming that it really does belong to Solon. But the law which prevailed during the time of the orators respecting theft must have been introduced at some later period, since it enters into distinctions and mentions both places and forms of procedure, which we cannot reasonably refer to the forty-sixth Olympiad. The public dinners at the Prytaneium, of which the archons and a select few partook in common, were also either first established, or perhaps only more strictly regulated, by Solon. He ordered barley-cakes for their ordi-

nary meals, and wheaten loaves for festival days, prescribing how often each person should dine at the table. The honor of dining at the table of the Prytaneium was maintained throughout as a valuable reward at the disposal of the government.

Among the various laws of Solon, there are few which have attracted more notice than that which pronounces the man, who in a sedition stood aloof and took part with neither side, to be dishonored and disfranchised. Strictly speaking, this seems more in the nature of an emphatic moral denunciation, or a religious curse, than a legal sanction capable of being formally applied in an individual case and after judicial trial,—though the sentence of Atimy, under the more elaborated Attic procedure, was both definite in its penal consequences and also judicially delivered. We may, however, follow the course of ideas under which Solon was induced to write this sentence on his tables, and we may trace the influence of similar ideas in later Attic institutions. It is obvious that his denunciation is confined to that special case in which a sedition has already broken out: we must suppose that Kylon has seized the Akropolis, or that Peisistratus, Megakles, and Lykurgus are in arms at the head of their partisans. Assuming these leaders to be wealthy and powerful men, which would in all probability be the fact, the constituted authority—such as Solon saw before him in Attica, even after his own organic amendments—was not strong enough to maintain the peace; it became, in fact itself, one of the contending parties. Under such given circumstances, the sooner every citizen publicly declared his adherence to some of them, the earlier this suspension of legal authority was likely to terminate. Nothing was so mischievous as the indifference of the mass, or their disposition to let the combatants fight out the matter among themselves, and then to submit to the victor. Nothing was more likely to encourage aggression on the part of an ambitious malcontent, than the conviction, that if he could once overpower the small amount of physical force which surrounded the archons, and exhibit himself in armed possession of the Prytaneium or the Akropolis, he might immediately count upon passive submission on the part of all the freemen without. Under the state of feeling which Solon inculcates, the insurgent leader would have to calculate that every man who was not actively in his favor would be actively against him, and this would render his enterprise much more dangerous. Indeed, he could then never hope to succeed, except on the double supposition of extraordinary popularity in his own person, and widespread detestation of the existing government. He would thus be placed under the influence of powerful deterring motives; so that ambition would be less likely to seduce him into a course which threatened nothing but ruin, unless under such encouragements from the pre-existing public opinion as to make his success a result desirable for the community. Among the small political societies of Greece—especially in the age of Solon, when the number of despots

in other parts of Greece seems to have been at its maximum—every government, whatever might be its form, was sufficiently weak to make its overthrow a matter of comparative facility. Unless upon the supposition of a band of foreign mercenaries—which would render the government a system of naked force, and which the Athenian lawgiver would of course never contemplate—there was no other stay for it except a positive and pronounced feeling of attachment on the part of the mass of citizens. Indifference on their part would render them a prey to every daring man of wealth who chose to become a conspirator. That they should be ready to come forward, not only with voice but with arms—and that they should be known beforehand to be so—was essential to the maintenance of every good Grecian government. It was salutary, in preventing mere personal attempts at revolution; and pacific in its tendency, even where the revolution had actually broken out—because in the greater number of cases the proportion of partisans would probably be very unequal, and the inferior party would be compelled to renounce their hopes.

It will be observed that in this enactment of Solon, the existing government is ranked merely as one of the contending parties. The virtuous citizen is enjoined, not to come forward in its support, but to come forward at all events, either for it or against it. Positive and early action is all which is prescribed to him as matter of duty. In the age of Solon there was no political idea or system yet current which could be assumed as an unquestionable datum—no conspicuous standard to which the citizens could be pledged under all circumstances to attach themselves. The option lay only, between a mitigated oligarchy in possession, and a despot in possibility; a contest wherein the affections of the people could rarely be counted upon in favor of the established government. But this neutrality in respect to the constitution was at an end after the revolution of Kleisthenes, when the idea of the sovereign people and the democratical institutions became both familiar and precious to every individual citizen. We shall hereafter find the Athenians binding themselves by the most sincere and solemn oaths to uphold their democracy against all attempts to subvert it; we shall discover in them a sentiment not less positive and uncompromising in its direction, than energetic in its inspirations. But while we notice this very important change in their character, we shall at the same time perceive that the wise precautionary recommendation of Solon, to obviate sedition by an early declaration of the impartial public between two contending leaders, was not lost upon them. Such, in point of fact, was the purpose of that salutary and protective institution which is called the Ostracism. When two party-leaders, in the early stages of the Athenian democracy, each powerful in adherents and influence, had become passionately embarked in bitter and prolonged opposition to each other, such opposition was likely to conduct one or other to violent measures. Over and above the hopes of party triumph, each

might well fear that if he himself continued within the bounds of legality, he might fall a victim to aggressive proceedings on the part of his antagonists. To ward off this formidable danger, a public vote was called for to determine which of the two should go into temporary banishment, retaining his property and unvisited by any disgrace. A number of citizens, not less than 6,000, voting secretly, and therefore independently, were required to take part, pronouncing upon one or other of these eminent rivals a sentence of exile for ten years. The one who remained became, of course, more powerful, yet less in a situation to be driven into anti-constitutional courses, than he was before. I shall, in a future chapter, speak again of this wise precaution and vindicate it against some erroneous interpretations to which it has given rise. At present, I merely notice its analogy with the previous Solonian law, and its tendency to accomplish the same purpose of terminating a fierce party-feud, by artificially calling in the votes of the mass of impartial citizens against one or other of the leaders,—with this important difference, that while Solon assumed the hostile parties to be actually in arms, the ostracism averted that grave public calamity by applying its remedy to the premonitory symptoms.

I have already considered, in a previous chapter, the directions given by Solon for the more orderly recital of the Homeric poems; and it is curious to contrast his reverence for the old epic with the unqualified repugnance which he manifested toward Thespis and the drama—then just nascent, and holding out little promise of its subsequent excellence. Tragedy and comedy were now beginning to be grafted on the lyric and choric song. First one actor was provided to relieve the chorus; next two actors were introduced to sustain fictitious characters and carry on a dialogue, in such manner that the songs of the chorus and the interlocution of the actors formed a continuous piece. Solon, after having heard Thespis acting (as all the early composers did, both tragic and comic) in his own comedy, asked him afterward if he was not ashamed to pronounce such falsehoods before so large an audience. And when Thespis answered that there was no harm in saying and doing such things merely for amusement, Solon indignantly exclaimed, striking the ground with his stick, "If once we come to praise and esteem such amusement as this, we shall quickly find the effects of it in our daily transactions." For the authenticity of this anecdote it would be rash to vouch, but we may at least treat it as the protest of some early philosopher against the deceptions of the drama; and it is interesting as marking the incipient struggles of that literature in which Athens afterward attained such unrivaled excellence.

It would appear that all the laws of Solon were proclaimed, inscribed, and accepted without either discussion or resistance. He is said to have described them, not as the best laws which he could himself have imagined, but as the best which he could have induced

the people to accept. He gave them validity for the space of ten years during which period both the senate collectively and the archons individually swore to observe them with fidelity; under penalty, in case of non-observance, of a golden statue as large as life to be erected at Delphi. But though the acceptance of the laws was accomplished without difficulty, it was not found so easy either for the people to understand and obey, or for the framer to explain them. Every day persons came to Solon either with praise, or criticism, or suggestions of various improvements, or questions as to the construction of particular enactments; until at last he became tired of this endless process of reply and vindication, which was seldom successful either in removing obscurity or in satisfying complainants. Foreseeing that if he remained he would be compelled to make changes, he obtained leave of absence from his countrymen for ten years, trusting that before the expiration of that period they would have become accustomed to his laws. He quitted his native city, in the full certainty that his laws would remain unrepealed until his return; for (says Herodotus) "the Athenians *could not* repeal them, since they were bound by solemn oaths to observe them for ten years." The unqualified manner in which the historian here speaks of an oath, as if it created a sort of physical necessity and shut out all possibility of a contrary result, deserves notice as illustrating Grecian sentiment.

On departing from Athens, Solon first visited Egypt, where he communicated largely with Psenophis of Heliopolis and Sonchis of Sais, Egyptian priests who had much to tell respecting their ancient history, and from whom he learnt matters real or pretended, far transcending in alleged antiquity the oldest Grecian genealogies—especially the history of the vast submerged island of Atlantis, and the war which the ancestors of the Athenians had successfully carried on against it, 9,000 years before. Solon is said to have commenced an epic poem upon this subject, but he did not live to finish it, and nothing of it now remains. From Egypt he went to Cyprus, where he visited the small town of *Æpeia*, said to have been originally founded by Demophon son of Theseus, and ruled at this period by the prince Philokyprus—each town in Cyprus having its own petty prince. It was situated near the river Klarius in a position precipitous and secure, but inconvenient and ill-supplied. Solon persuaded Philokyprus to quit the old site and establish a new town down in the fertile plain beneath. He himself staid and became *Ekist* of the new establishment, making all the regulations requisite for its safe and prosperous march, which was indeed so decisively manifested, that many new settlers flocked into the new plantation, called by Philokyprus *Soli*, in honor of Solon. To our deep regret, we are not permitted to know what these regulations were; but the general fact is attested by the poems of Solon himself, and the lines in which he bade farewell to Philokyprus on quitting the island are

yet before us. On the dispositions of this prince his poem bestowed unqualified commendation.

Besides his visit to Egypt and Cyprus, a story was also current of his having conversed with the Lydian king Cræsus at Sardis. The communication said to have taken place between them has been woven by Herodotus into a sort of moral tale which forms one of the most beautiful episodes in his whole history. Though this tale has been told and retold as if it were genuine history, yet as it now stands, it is irreconcilable with chronology—although very possibly Solon may at some time or other have visited Sardis, and seen Cræsus as hereditary prince.

But even if no chronological objections existed, the moral purpose of the tale is so prominent, and pervades it so systematically from beginning to end, that these internal grounds are of themselves sufficiently strong to impeach its credibility as a matter of fact, unless such doubts happen to be outweighed—which in this case they are not—by good contemporary testimony. The narrative of Solon and Cræsus can be taken for nothing else but an illustrative fiction, borrowed by Herodotus from some philosopher, and clothed in his own peculiar beauty of expression, which on this occasion is more decidedly poetical than is habitual with him. I cannot transcribe, and I hardly dare to abridge it. The vainglorious Cræsus, at the summit of his conquests and his riches, endeavors to win from his visitor Solon an opinion that he is the happiest of mankind. The latter, after having twice preferred to him modest and meritorious Grecian citizens, at length reminds him that his vast wealth and power are of a tenure too precarious to serve as an evidence of happiness—that the gods are jealous and meddlesome, and often make the show of happiness a mere prelude to extreme disaster—and that no man's life can be called happy until the whole of it has been played out, so that it may be seen to be out of the reach of reverses. Cræsus treats this opinion as absurd, but "a great judgment from God fell upon him, after Solon was departed—probably (observes Herodotus) because he fancied himself the happiest of all men." First he lost his favorite son Atys, a brave and intelligent youth (his only other son being dumb). For the Mysians of Olympus being ruined by a destructive and formidable wild boar which they were unable to subdue, applied for aid to Cræsus, who sent to the spot a chosen hunting force, and permitted—though with great reluctance, in consequence of an alarming dream—that his favorite son should accompany them. The young prince unintentionally slain by the Phrygian exile Adrastus, whom Cræsus had sheltered and protected. Hardly had the latter recovered from the anguish of this misfortune, when the rapid growth of Cyrus and the Persian power induced him to go to war with them, against the advice of his wisest counselors. After a struggle of about three years he was completely defeated, his capital Sardis taken by storm, and himself made prisoner. Cyrus ordered a large pile to be prepared, and

placed upon it Cræsus in fetters, together with fourteen young Lydians, in the intention of burning them alive, either as a religious offering, or in fulfillment of a vow. "or perhaps (says Herodotus) to see whether some of the gods would not interfere to rescue a man so pre-eminently pious as the king of Lydia." In this sad extremity, Cræsus bethought him of the warning which he had before despised, and thrice pronounced, with a deep groan, the name of Solon. Cyrus desired the interpreters to inquire whom he was invoking, and learnt in reply the anecdote of the Athenian lawgiver, together with the solemn memento which he had offered to Cræsus during more prosperous days, attesting the frail tenure of all human greatness. The remark sunk deep into the Persian monarch as a token of what might happen to himself: he repented of his purpose, and directed that the pile, which had already been kindled, should be immediately extinguished. But the orders came too late. In spite of the most zealous efforts of the bystanders, the flame was found unquenchable, and Cræsus would still have been burnt, had he not implored with prayers and tears the succor of Apollo, to whose Delphian and Theban temples he had given such munificent presents. His prayers were heard, the fair sky was immediately overcast and a profuse rain descended, sufficient to extinguish the flames. The life of Cræsus was thus saved, and he became afterward the confidential friend and adviser of his conqueror.

Such is the brief outline of a narrative which Herodotus has given with full development and with impressive effect. It would have served as a show-lecture to the youth of Athens not less admirably than the well-known fable of the Choice of Herakles, which the philosopher Prodikus, a junior contemporary of Herodotus, delivered with so much popularity. It illustrates forcibly the religious and ethical ideas of antiquity; the deep sense of the jealousy of the gods, who would not endure pride in any one except themselves; the impossibility, for any man, of realizing to himself more than a very moderate share of happiness; the danger from reactionary Nemesis, if at any time he had overpassed such limit; and the necessity of calculations taking in the whole of life, as a basis for rational comparison of different individuals. And it embodies, as a practical consequence from these feelings, the often-repeated protest of moralists against vehement impulses and unrestrained aspirations. The more valuable this narrative appears, in its illustrative character, the less can we presume to treat it as a history.

It is much to be regretted that we have no information respecting events in Attica immediately after the Solonian laws and constitution, which were promulgated in 594 B.C., so as to understand better the practical effect of these changes. What we next hear respecting Solon in Attica refers to a period immediately preceding the first usurpation of Peisistratus in 560 B.C., and after the return of Solon from his long absence. We are here again introduced to the same

oligarchical dissensions as are reported to have prevailed before the Solonian legislation: the *Pedieis*, or opulent proprietors of the plain round Athens, under *Lykurgus*; the *Parali* of the south of Attica, under *Megakles*; and the *Diakrii* or mountaineers of the eastern cantons, the poorest of the three classes, under *Peisistratus*, are in a state of violent intestine dispute. The account of *Plutarch* represents *Solon* as returning to Athens during the height of this sedition. He was treated with respect by all parties, but his recommendations were no longer obeyed, and he was disqualified by age from acting with effect in public. He employed his best efforts to mitigate party animosities, and applied himself particularly to restrain the ambition of *Peisistratus*, whose ulterior projects he quickly detected.

The future greatness of *Peisistratus* is said to have been first portended by a miracle which happened, even before his birth, to his father *Hippokrates* at the Olympic games. It was realized, partly by his bravery and conduct, which had been displayed in the capture of *Nisæa* from the *Megarians*—partly by his popularity of speech and manners, his championship of the poor, and his ostentatious disavowal of all selfish pretensions—partly by an artful mixture of stratagem and force. *Solon*, after having addressed fruitless remonstrances to *Peisistratus* himself, publicly denounced his designs in verses addressed to the people. The deception, whereby *Peisistratus* finally accomplished his design, is memorable in Grecian tradition. He appeared one day in the agora of Athens in his chariot with a pair of mules: he had intentionally wounded both his person and the mules, and in this condition he threw himself upon the compassion and defense of the people, pretending that his political enemies had violently attacked him. He implored the people to grant him a guard, and at the moment when their sympathies were freshly aroused both in his favor and against his supposed assassins, *Aristo* proposed formally to the *ekklesia* (the pro-bouleutic senate, being composed of friends of *Peisistratus*, had previously authorized the proposition) that a company of fifty club-men should be assigned as a permanent body-guard for the defense of *Peisistratus*. To this motion *Solon* opposed a strenuous resistance, but found himself overborne, and even treated as if he had lost his senses. The poor were earnest in favor of it, while the rich were afraid to express their dissent; and he could only comfort himself after the fatal vote had been passed, by exclaiming that he was wiser than the former and more determined than the latter. Such was one of the first known instances in which this memorable stratagem was played off against the liberty of a Grecian community.

The unbounded popular favor which had procured the passing of this grant was still farther manifested by the absence of all precautions to prevent the limits of the grant from being exceeded. The number of the body-guard was not long confined to fifty, and probably their clubs were soon exchanged for sharper weapons.

Peisistratus thus found himself strong enough to throw off the mask and seize the Akropolis. His leading opponents, Megakles and the Alkmaeonids, immediately fled the city, and it was left to the venerable age and undaunted patriotism of Solon to stand forward almost alone in a vain attempt to resist the usurpation. He publicly presented himself in the market-place, employing encouragement, remonstrance and reproach, in order to rouse the spirit of the people. To prevent this despotism from coming (he told them) would have been easy; to shake it off now was more difficult, yet at the same time more glorious. But he spoke in vain, for all who were not actually favorable to Peisistratus listened only to their fears, and remained passive; nor did any one join Solon, when, as a last appeal, he put on his armor and planted himself in military posture before the door of his house. "I have done my duty (he exclaimed at length); I have sustained to the best of my power my country and the laws;" and he then renounced all further hope of opposition—though resisting the instances of his friends that he should flee, and returning for answer, when they asked him on what he relied for protection, "On my old age." Nor did he even think it necessary to repress the inspirations of his Muse. Some verses yet remain, composed seemingly at a moment when the strong hand of the new despot had begun to make itself sorely felt, in which he tells his countrymen—"If ye have endured sorrow from your own baseness of soul, impute not the fault of this to the gods. Ye have yourselves put force and dominion into the hands of these men, and have thus drawn upon yourselves wretched slavery."

It is gratifying to learn that Peisistratus, whose conduct throughout his despotism was comparatively mild, left Solon untouched. How long this distinguished man survived the practical subversion of his own constitution, we cannot certainly determine; but according to the most probable statement he died during the very next year, at the advanced age of eighty.

We have only to regret that we are deprived of the means of following more in detail his noble and exemplary character. He represents the best tendencies of his age, combined with much that is personally excellent; the improved ethical sensibility; the thirst for enlarged knowledge and observation, not less potent in old age than in youth; the conception of regularized popular institutions, departing sensibly from the type and spirit of the governments around him, and calculated to found a new character in the Athenian people; a genuine and reflecting sympathy with the mass of the poor, anxious not merely to rescue them from the oppressions of the rich, but also to create in them habits of self-relying industry; lastly, during his temporary possession of a power altogether arbitrary, not merely an absence of all selfish ambition, but a rare discretion in seizing the mean between conflicting exigencies. In reading his poems we must always recollect that what now appears common-

place was once new, so that to his comparatively unlettered age the social pictures which he draws were still fresh, and his exhortations calculated to live in the memory. The poems composed on moral subjects generally inculcate a spirit of gentleness toward others and moderation in personal objects. They represent the gods as irresistible, retributive, favoring the good and punishing the bad, though sometimes very tardily. But his compositions on special and present occasions are usually conceived in a more vigorous spirit; denouncing the oppressions of the rich at one time, and the timid submission to Peisistratus at another—and expressing in emphatic language his own proud consciousness of having stood forward as champion of the mass of the people. Of his early poems hardly anything is preserved. The few lines remaining seem to manifest a jovial temperament which we may well conceive to have been overlaid by such political difficulties as he had to encounter—difficulties arising successively out of the Megarian war, the Kylonian sacrilege, the public despondency healed by Epimenides, and the task of arbiter between a rapacious oligarchy and a suffering people. In one of his elegies addressed to Mimnermus, he marked out the sixtieth year as the longest desirable period of life, in preference to the eightieth year, which that poet had expressed a wish to attain. But his own life, as far as we can judge, seems to have reached the longer of the two periods; and not the least honorable part of it (the resistance to Peisistratus) occurs immediately before his death.

There prevailed a story, that his ashes were collected and scattered around the island of Salamis, which Plutarch treats as absurd—though he tells us at the same time that it was believed both by Aristotle and by many other considerable men. It is at least as ancient as the poet Kratinus, who alluded to it in one of his comedies, and I do not feel inclined to reject it. The inscription on the statue of Solon at Athens described him as a Salaminian; he had been the great means of acquiring the island for his country: and it seems highly probable that among the new Athenian citizens, who went to settle there, he may have received a lot of land and become enrolled among the Salaminian demots. The dispersion of his ashes connecting him with the island as its *Ekist*, may be construed, if not as the expression of a public vote, at least as a piece of affectionate vanity on the part of his surviving friends.

We have now reached the period of the usurpation of Peisistratus (B.C. 560), whose dynasty governed Athens (with two temporary interruptions during the life of Peisistratus himself) for fifty years. The history of this despotism, milder than Grecian despotism generally, and productive of important consequences to Athens, will be reserved for a succeeding chapter.

APPENDIX.

The explanation which M. von Savigny gives of the *Nexi* and *Addicti* under the old Roman law of debtor and creditor (after he has refuted the elucidation of Niebuhr on the same subject), while it throws great light on the historical changes in Roman legislation on that important matter, sets forth at the same time the marked difference made in the procedure of Rome, between the demand of the creditor for repayment of *principal*, and the demand for payment of *interest*.

The primitive Roman law distinguished a debt arising from money lent (*pecunia certa credita*) from debts arising out of contract, delict, sale, etc., or any other source: the creditor on the former ground had a quick and easy process, by which he acquired the fullest power over the person and property of his debtor. After the debt on loan was either confessed or proved before the magistrate, thirty days were allowed to the debtor for payment: if payment was not made within that time, the creditor laid hold of him (*manus injectio*) and carried him before the magistrate again. The debtor was now again required either to pay or to find a surety (*vindex*); if neither of these demands were complied with, the creditor took possession of him and carried him home, where he kept him in chains for two months; during which interval he brought him before the prætor publicly on three successive *nundinæ*. If the debt was not paid within these two months, the sentence of addiction was pronounced, and the creditor became empowered either to put his debtor to death, or to sell him for a slave, or to keep him at forced work, without any restriction as to the degree of ill-usage which might be inflicted upon him. The judgment of the magistrate authorized him, besides, to seize the property of his debtor wherever he could find any, within the limits sufficient for payment: this was one of the points which Niebuhr had denied.

Such was the old law of Rome, with respect to the consequences of an action for money had and received, for more than a century after the Twelve Tables. But the law did not apply this stringent personal execution to any debt except that arising from loan—and even in that debt only to the principal money, not to the interest—which latter had to be claimed by a process both more gentle and less efficient, applying to the property only and not to the person of the debtor. Accordingly it was to the advantage of the creditor to devise some means for bringing his claim of interest under the same stringent process as his claim for the principal; it was also to his advantage, if his claim arose, not out of money lent, but out of sale, compensation for injury, or any other source, to give to it the form of an action for money lent. Now the *Nexum*, or *Nexi obligatio*, was an artifice—a fictitious loan—whereby this purpose was accomplished. The severe process which legally belonged only to the recovery of the principal money, was extended by the *Nexum* so as to comprehend the interest; and so as to comprehend also claims for money arising from all other sources (as well as from loan), wherein the law gave no direct recourse except against the property of a debtor. The Debitor *Nexus* was made liable by this legal artifice to pass into the condition of an *Addictus*, either without having borrowed money at all, or for the interest as well as for the principal of that which he had borrowed.

The *Lex Poetelia*, passed about B.C. 325, liberated all the *Nexi* then under liability, and interdicted the *Nexi obligatio* forever afterward (Cicero, *De Republ.* ii. 34; Livy, viii. 28). Here, as in the *Seisachtheia* of Solon, the existing contracts were canceled, at the same time that the whole class of similar contracts were forbidden for the future.

But though the *Nexi obligatio* was thus abolished, the old stringent remedy still continued against the debtor on loan, as far as the principal sum borrowed, apart from interest. Some mitigations were introduced: by *Lex Julia*, the still more important provision was added, that the debtor by means of a *Cessio Bonorum* might save his person from seizure. But this *Cessio Bonorum* was coupled with conditions which could not always be fulfilled, nor was the debtor

admitted to the benefit of it, if he had been guilty of carelessness or dishonesty. Accordingly the old stringent process, and the addiction in which it ended, though it became less frequent, still continued throughout the course of Imperial Rome, and even down to the time of Justinian. The private prison, with adjudicated debtors working in it, was still the appendage to a Roman money-lender's house, even in the third and fourth centuries after the Christian era, though the practice seems to have become rarer and rarer. The status of the *Addictus Debitor*, with its peculiar rights and obligations, is discussed by Quintilian (vii. 3); and Aulus Gellius (A.D. 160) observes—"Addicti namque nunc et vinciri multos videmus, quia vinculorum poenam deterrimi homines contemnant." (xx. 1.)

If the *Addictus Debitor* was adjudged to several creditors, they were allowed by the Twelve Tables to divide his body among them. No example was known of this power having been ever carried into effect, but the law was understood to give the power distinctly.

It is useful to have before us the old Roman law of debtor and creditor, partly as a point of comparison with the ante-Soloman practice in Attica, partly to illustrate the difference drawn in an early state of society between the claim for the principal and the claim for the interest.

See the Abhandlung of Von Savigny in the Transactions of the Berlin Academy for 1833, p. 70-103; the subject is also treated by the same admirable expositor in his *System des heutigen Römischen Rechts*, vol. v. sect. 19, and in Beilage xi. 10, 11 of that volume.

The same peculiar stringent process, which was available in the case of an action for *pecunia certa credita*, was also specially extended to the surety, who had paid down money to liquidate another man's debt: the debtor, if insolvent, became his *Addictus*—this was the *Actio Depensi*. I have already remarked in a former note, that in the Attic law, a case analogous to this was the only one in which the original remedy against the person of the debtor was always maintained. When a man had paid money to redeem a citizen from captivity, the latter, if he did not repay it, became the slave of the party who had advanced the money.

Walter (Geschichte des Römischen Rechts, sect. 582-715, 2d ed.) calls in question the above explanation of Von Savigny, on grounds which do not appear to me sufficient.

How long the feeling continued, that it was immoral and irreligious to receive any interest at all for money lent, may be seen from the following notice respecting the state of the law in France even down to 1789:

"Avant la Révolution Française (de 1789) le prêt à intérêt n'était pas également admis dans les diverses parties du royaume. Dans les pays de droit écrit, il était permis de stipuler l'intérêt des deniers prêtés; mais la jurisprudence des parlements résistait souvent à cet usage. Suivant le droit commun des pays coutumiers, on ne pouvait stipuler aucun intérêt pour le prêt appelé en droit *mutuum*. On tenait pour maxime que l'argent ne produisant rien par lui-même, un tel prêt devait être gratuit: que la perception d'intérêts était une usure: à cet égard, on admettait assez généralement les principes du droit canonique. Du reste, la législation et la jurisprudence variaient suivant les localités et suivant la nature des contrats et des obligations." (Carette, Lois Annotées, ou Lois, Décrets, Ordonnances, Paris 1843: Note sur le Décret de l'Assemblée Nationale concernant le Prêt et Intérêt, Août 11, 1789.)

The National Assembly declared the legality of all loans on interest, "suivant le taux déterminé par la loi," but did not then fix any special rate. "Le décret du 11 Avril 1793 défendit la vente et l'achat du numéraire." "La loi du 6 floréal, an iii. déclara que l'or et l'argent sont marchandises; mais elle fut rapportée par le décret du 2 prairial suivant. Les articles 1905 et 1907 du Code Civil permettent le prêt à intérêt, mais au taux fixé ou autorisé par la loi. La loi du 3 Sept. 1807 a fixé le taux d'intérêt à 5 per cent. en matière civile et à 6 per cent. en matière commerciale."

The article on Lending-houses, in Beckman's History of Inventions (vol. iii. pp. 2-50), is highly interesting and instructive on the same subject. It traces the gradual calling in question, mitigation, and disappearance, of the ancient antipathy against taking interest for money; an antipathy long sanctioned by

the ecclesiastics as well as by the jurists. Lending-houses, or *Monts de Piété*, were first commenced in Italy about the middle of the fifteenth century, by some Franciscan monks, for the purpose of rescuing poor borrowers from the exorbitant exactions of the Jews: Pope Pius II. (Æneas Silvius, one of the ablest of the Popes, about 1458-1464) was the first who approved of one of them at Perugia, but even the papal sanction was long combated by a large proportion of ecclesiastics. At first it was to be purely charitable; not only neither giving interest to those who contributed money, nor taking interest from the borrowers—but not even providing fixed pay to the administrators: interest was tacitly taken, but the popes were a long time before they would formally approve of such a practice. "At Vicenza, in order to avoid the reproach of usury, the artifice was employed of not demanding any interest, but admonishing the borrowers that they should give a remuneration according to their piety and ability." The Dominicans, partisans of the old doctrine, called these establishments *Montes Impietatis*. A Franciscan monk, Bernardinus, one of the most active promoters of the *Monts de Piété*, did not venture to defend, but only to excuse as an unavoidable evil, the payment of wages to the clerks and administrators: "*Speciosius et religiosius fatebatur Bernardinus fore, si absque ullo penitus obolo et pretio mutuum daretur et commodaretur libere pecunia, sed pium opus et pauperum subsidium exiguo sic duraturum tempore. Non enim (inquit) tantus est ardor hominum, ut gubernatores et officiales, Montium ministerio necessarii, velint laborem hunc omnem gratis subire: quod si remunerandi sint ex sorte principali, vel ipso deposito, seu ex illi Montium arario, brevi exhauriatur, et commodum opportunumque istud pauperum refugium ubique peribit.*"

The council of Trent, during the following century, pronounced in favor of the legality and usefulness of these lending-houses, and this has since been understood to be the sentiment of the Catholic church generally.

To trace this gradual change of moral feeling is highly instructive—the more so, as that general basis of sentiment, of which the antipathy against lending money on interest is only a particular case, still prevails largely in society and directs the current of moral approbation and disapprobation. In some nations, as among the ancient Persians before Cyrus, this sentiment has been carried so far as to repudiate and despise all buying and selling. (Herodot. i 153.) With many, the principle of reciprocity in human dealings appears, when conceived in theory, odious and contemptible, and goes by some bad name, such as egoism, selfishness, calculation, political economy, etc.: the only sentiment which they will admit in theory is, that the man who has, ought to be ready at all times to give away to him who has not; while the latter is encouraged to expect and require such gratuitous donation.

CHAPTER XII.

EUBŒA.—CYCLADES.

AMONG the Ionic portion of Hellas are to be reckoned (besides Athens) Eubœa, and the numerous group of islands included between the southernmost Eubœan promontory, the eastern coast of Peloponnesus and the north-western coast of Krete. Of these islands some are to be considered as outlying prolongations, in a south-easterly direction, of the mountain-system of Attica; others, of that of Eubœa; while a certain number of them lie apart from either system, and seem referable to a volcanic origin. To the first class belong Keos, Kythnus, Seriphus, Pholegandrus, Sikinus, Gyarus, Syra,

Paros, and Antiparos; to the second class, Andros, Tenos, Mykonos, Delos, Naxos, Amorgos; to the third class, Kimolos, Melos, Thera. These islands passed among the ancients by the general names of Cyclades and Sporades, the former denomination being commonly understood to comprise those which immediately surrounded the sacred island of Delos,—the latter being given to those which lay more scattered and apart. But the names are not applied with uniformity or steadiness even in ancient times: at present, the whole group are usually known by the title of Cyclades.

The population of these islands was called Ionic—with the exception of Styra and Karystus in the southern part of Eubœa, and the island of Kythnos, which were peopled by Dryopes, the same tribe as those who have been already remarked in the Argolic peninsula; and with the exception also of Melos and Thera, which were colonies from Sparta.

The island of Eubœa, long and narrow like Krete, and exhibiting a continuous backbone of lofty mountains from north-west to south-east, is separated from Boœtia at one point by a strait so narrow (celebrated in antiquity under the name of the Euripus), that the two were connected by a bridge for a large portion of the historical period of Greece, erected during the later times of the Peloponnesian war by the inhabitants of Chalkis. Its general want of breadth leaves little room for plains. The area of the island consists principally of mountain, rock, dell, and ravine, suited in many parts for pasture, but rarely convenient for grain-culture or town habitations. Some plains there were, however, of great fertility, especially that of Lelantum, bordering on the sea near Chalkis, and continuing from that city in a southerly direction toward Eretria. Chalkis and Eretria, both situated on the western coast, and both occupying parts of this fertile plain, were the two principal places in the island: the domain of each seems to have extended across the island from sea to sea. Toward the northern end of the island were situated Histiaæ, afterward called Oreus—as well as Kerinthus and Dium: Athenæ Diades, Ædepsus, Ægæ, and Orobiæ are also mentioned on the north-western coast over against Lokris. Dystus, Styra, and Karystus are made known to us in the portion of the island south of Eretria—the two latter opposite to the Attic demes Halæ Araphenides and Prasizæ. The wide extent of the island of Eubœa was thus distributed between six or seven cities, the larger and central portion belonging to Chalkis and Eretria. But the extensive mountain lands, applicable only for pastures in the summer—for the most part public lands, let out for pasture to such proprietors as had the means of providing winter sustenance elsewhere for their cattle,—were never visited by any one except the shepherds. They were hardly better known to the citizens resident in Chalkis and Eretria than if they had been situated on the other side of the Ægean.

The towns above enumerated in Eubœa, excepting Athenæ Diades,

all find a place in the *Iliad*. Of their history we know no particulars until considerably after 776 B.C. They are first introduced to us as Ionic, though in Homer the population are called Abantes. The Greek authors are never at a loss to give us the etymology of a name. While Aristotle tells us that the Abantes were Thracians who had passed over into the island from Abai in Phokis, Hesiod deduces the name of Eubœa from the cow Io. Hellopia, a district near Histiaea, was said to have been founded by Hellops son of Ion; according to others, Æklus and Kothus, two Athenians, were the founders, the former of Eretria, the latter of Chalkis and Kerinthus: and we are told, that among the demes of Attica, there were two named Histiaea and Eretria, from whence some contended that the appellations of the two Eubœan towns were derived. Though Herodotus represents the population of Styra as Dryopian, there were others who contended that the town had originally been peopled from Marathon and the Tetrapolis of Attica, partly from the deme called Steireis. The principal writers whom Strabo consulted seem to trace the population of Eubœa, by one means or another, to an Attic origin; though there were peculiarities in the Eretrian dialect which gave rise to the supposition that they had been joined by settlers from Elis, or from the Triphylian Makistus.

Our earliest historical intimations represent Chalkis and Eretria as the wealthiest, most powerful, and most enterprising Ionic cities in European Greece—apparently surpassing Athens, and not inferior to Samos or Miletus. Besides the fertility of the plain Lelantum, Chalkis possessed the advantage of copper and iron ore—obtained in immediate proximity both to the city and to the sea—which her citizens smelted and converted into arms and other implements, with a very profitable result. The Chalkidic sword acquired a distinctive renown. In this mineral source of wealth several of the other islands shared: iron ore is found in Keos, Kythnos, and Seriphus, and traces are still evident in the latter island of extensive smelting formerly practiced. Moreover in Siphnos, there were in early times veins of silver and gold, by which the inhabitants were greatly enriched; though their large acquisitions, attested by the magnitude of the tithe which they offered at the Delphian temple, were only of temporary duration, and belong principally to the seventh and sixth centuries before the Christian era. The island of Naxos too was at an early day wealthy and populous. Andros, Tenos, Keos, and several other islands, were at one time reduced to dependence upon Eretria: other islands seem to have been in like manner dependent upon Naxos, which at the time immediately preceding the Ionic revolt possessed a considerable maritime force, and could muster 8,000 heavy-armed citizens—a very large force for any single Grecian city. The military force of Eretria was not much inferior: for in the temple of the Amarynthian Artemis, nearly a mile from the city, to which the Eretrians were in the

habit of marching in solemn procession to celebrate the festival of the goddess, there stood an ancient column setting forth that the procession had been performed by no less than 3,000 hoplites, 600 horsemen, and 60 chariots. The date of this inscription cannot be known, but it can hardly be earlier than the forty-fifth Olympiad, or 600 B.C.—near about the time of the Solonian legislation. Chalkis was still more powerful than Eretria: both were in early times governed by an oligarchy, which among the Chalkidians was called the Hippobotæ or Horsefeeders—proprieters probably of most part of the plain called Lelantum, and employing the adjoining mountains as summer pasture for their herds. The extent of their property is attested by the large number of 4,000 Kleruchs or out-freemen, whom Athens quartered upon their lands, after the victory gained over them when they assisted the expelled Hippias in his efforts to regain the Athenian scepter.

Confining our attention, as we now do, to the first two centuries of Grecian history, or the interval between 776 B.C. and 560 B.C., there are scarce any facts which we can produce to ascertain the condition of these Ionic islands. Two or three circumstances, however, may be named which go to confirm our idea of their early wealth and importance.

1. The Homeric Hymn to Apollo presents to us the island of Delos as the center of a great periodical festival in honor of Apollo, celebrated by all the cities, insular and continental, of the Ionic name. What the date of this hymn is, we have no means of determining. Thucydides quotes it without hesitation as the production of Homer, and doubtless it was in his time universally accepted as such—though modern critics concur in regarding both that and the other hymns as much later than the *Iliad* and *Odyssey*. Yet it cannot probably be later than 600 B.C. The description of the Ionic visitors presented to us in this hymn is splendid and imposing. The number of their ships, the display of their finery, the beauty of their women, the athletic exhibitions as well as the matches of song and dance—all these are represented as making an ineffaceable impression on the spectator: “the assembled Ionians look as if they were beyond the reach of old age or death” Such was the magnificence of which Delos was the periodical theater, calling forth the voices and poetical genius not merely of itinerant bards, but also of the Delian maidens in the temple of Apollo, during the century preceding 560 B.C. At that time it was the great central festival of the Ionians in Asia and Europe; frequented by the twelve Ionic cities in and near Asia Minor, as well as by Athens and Chalkis in Europe. It had not yet been superceded by the Ephesia as the exclusive festival of these Asiatics; nor had the Panathenæa of Athens reached the importance which afterward came to belong to them during the plenitude of the Athenian power.

We find both Polykrates of Samos, and Peisistratus of Athens,

taking a warm interest in the sanctity of Delos and the celebrity of her festival. But it was partly the rise of these two great Ionian despots, partly the conquests of the Persians in Asia Minor, which broke up the independence of the numerous petty Ionian cities, during the last half of the sixth century before the Christian era; hence the great festival at Delos gradually declined in importance. Though never wholly intermitted, it was shorn of much of its previous ornament, and especially of that which constituted the first of all ornaments—the crowd of joyous visitors. And Thucydides, when he notices the attempt made by the Athenians during the Peloponnesian war, in the height of their naval supremacy, to revive the Delian festival, quotes the Homeric Hymn to Apollo as a certificate of its foregone and long-forgotten splendor. We perceive that even *he* could find no better evidence than this hymn, for Grecian transactions of a century anterior to Peisistratus—and we may therefore judge how imperfectly the history of this period was known to the men who took part in the Peloponnesian war. The hymn is exceedingly precious as an historical document, because it attests to us a transitory glory and extensive association of the Ionic Greeks on both sides of the Ægean Sea, which the conquest of the Lydians first, and of the Persians afterward, overthrew—a time when the hair of the wealthy Athenian was decorated with golden ornaments, and his tunic made of linen, like that of the Milesians and Ephesians, instead of the more sober costume and woollen clothing which he subsequently copied from Sparta and Peloponnesus—a time too when the Ionic name had not yet contracted that stain of effeminacy and cowardice which stood imprinted upon it in the time of Herodotus and Thucydides, and which grew partly out of the subjugation of the Asiatic Ionians by Persia, partly out of the antipathy of the Peloponnesian Dorians to Athens. The author of the Homeric hymn, in describing the proud Ionians who thronged in his day to the Delian festival, could hardly have anticipated a time to come when the name *Ionian* would become a reproach, such as the European Greeks, to whom it really belonged were desirous of disclaiming.

2. Another illustrative fact in reference both to the Ionians generally, and to Chalkis and Eretria in particular, during the century anterior to Peisistratus—is to be found in the war between these two cities respecting the fertile plain Lelantum which lay between them. In general, it appears, these two important towns maintained harmonious relations. But there were some occasions of dispute, and one in particular, wherein a formidable war ensued between them, several allies joining with each. It is remarkable that this was the only war known to Thucydides (anterior to the Persian conquest) which had risen above the dignity of a mere quarrel between neighbors; and in which so many different states manifested a disposition to interfere, as to impart to it a semi-Hellenic character. Respecting

the allies of each party on this occasion we know only, that the Milesians lent assistance to Eretria, and the Samians, as well as the Thessalians and the Chalkidic colonies in Thrace, to Chalkis. A column, still visible during the time of Strabo in the temple of the Amarynthian Artemis near Eretria, recorded the covenant entered into mutually by the two belligerents, to abstain from missiles, and to employ nothing but hand-weapons. The Eretrians are said to have been superior in horse, but they were vanquished in the battle; the tomb of Kleomachus of Pharsalus, a distinguished warrior who had perished in the cause of the Chalkidians, was erected in the agora of Chalkis. We know nothing of the date, the duration, or the particulars of this war; but it seems that the Eretrians were worsted, though their city always maintained its dignity as the second state in the island. Chalkis was decidedly the first, and continued to be flourishing, populous, and commercial, long after it had lost its political importance, throughout all the period of Grecian independent history.

3. Of the importance of Chalkis and Eretria, during the seventh and part of the eighth century before the Christian era, we gather other evidences—partly in the numerous colonies founded by them (to which I shall advert in a subsequent chapter)—partly in the prevalence throughout a large portion of Greece, of the Euboic scale of weight and money. What the quantities and proportions of this scale were, has been first shown by M. Boeckh in his “Metrologie.” It was of Eastern origin, and the gold collected by Dareius in tribute throughout the vast Persian empire was ordered to be delivered in Euboic talents. Its divisions—the talent equal to 60 minæ, the mina equal to 100 drachmas, the drachma equal to 6 obols—were the same as those of the scale called Æginæan, introduced by Pheidon of Argos. But the six obols of the Euboic drachma contained a weight of silver equal only to five Æginæan obols, so that the Euboic denominations drachma, mina, and talent—were equal only to five-sixths of the same denominations in the Æginæan scale. It was the Euboic scale which prevailed at Athens before the debasement introduced by Solon; which debasement (amounting to about 27 per cent, as has been mentioned in a previous chapter) created a third scale called the Attic, distinct both from the Æginæan and Euboic—standing to the former in the ratio of 3:5, and to the latter in the ratio of 18:25. It seems plain that the Euboic scale was adopted by the Ionians through their intercourse with the Lydians and other Asiatics, and that it became naturalized among their cities under the name of the Euboic, because Chalkis and Eretria were the most actively commercial states in the Ægean—just as the superior commerce of Ægina, among the Dorian states, had given to the scale introduced by Pheidon of Argos the name of Æginæan. The fact of its being so called indicates a time when these two Eubœan cities surpassed Athens in maritime power and extended commercial relations, and when they stood among the

foremost of the Ionic cities throughout Greece. The Euboic scale, after having been debased by Solon in reference to coinage and money, still continued in use at Athens for merchandise. The Attic mercantile mina retained its primitive Euboic weight.

CHAPTER XIII.

ASIATIC IONIANS.

THERE existed at the commencement of historical Greece in 776 B.C., besides the Ionians in Attica and the Cyclades, twelve Ionian cities of note on or near the coast of Asia Minor, besides a few others less important. Enumerated from south to north, they stand—Miletus, Myus, Priene, Samos, Ephesus, Kolophon, Lebedus, Teos, Erythræ, Chios, Klazomenæ, Phokæa.

That these cities, the great ornament of the Ionic name, were founded by emigrants from European Greece, there is no reason to doubt. How or when they were founded, we have no history to tell us: the legend, which has already been set forth in a preceding chapter, gives us a great event called the Ionic migration, referred by chronologists to one special year, 140 years after the Trojan war. This massive grouping belongs to the character of legend. The Æolic and Ionic emigrations, as well as the Dorian conquest of Peloponnesus, are each invested with unity and imprinted upon the imagination as the results of a single great impulse. But such is not the character of the historical colonies: when we come to relate the Italian and Sicilian emigrations, it will appear that each colony has its own separate nativity and causes of existence. In the case of the Ionic emigration, this large scale of legendary conception is more than usually conspicuous, since to that event is ascribed the foundation or re-peopling both of the Cyclades and of the Asiatic Ionian cities.

Euripides treats Ion, the son of Kreusa by Apollo, as the planter of these latter cities. But the more current form of the legend assigns that honor to the sons of Kodrus, two of whom are especially named, corresponding to the two greatest of the ten continental Ionic cities; Androklos as founder of Ephesus, Neileus of Miletus. These two towns are both described as founded directly from Athens. The others seem rather to be separate settlements, neither consisting of Athenians, nor emanating from Athens, but adopting the characteristic Ionic festival of the Apaturia and (in part at least) the Ionic tribes—and receiving princes from the Kodrid families at Ephesus or Miletus, as a condition of being admitted into the Pan-Ionic confederate festival. The poet Mimnermus ascribed the foundation of his native city Kolophon to emigrants from Pylus in Peloponnesus, under Andræmon; Teos was settled by Minyæ of Orchomenus,

under Athamas; Klazomenæ by settlers from Kleonæ and Phlius, Phokæa by Phokians, Priene in large portion by Kadmeians from Thebes. And with regard to the powerful islands of Chios and Samos, it does not appear that their native authors—the Chian poet Ion or the Samian poet Asius—ascribed to them a population emanating from Athens. Nor could Pausanias make out from the poems of Ion how it happened that Chios came to form a part of the Ionic federation. Herodotus especially dwells upon the number of Grecian tribes and races who contributed to supply the population of the twelve Ionic cities—Minyæ from Orchomenus, Kadmeians, Dryopians, Phokians, Molossians, Arkadian Pelasgians, Dorians from Epidauros, and “several other sections” of Greeks. Moreover he particularly singles out the Milesians, as claiming for themselves the truest Ionic blood, and as having started from the Prytaneium at Athens; thus plainly implying his belief that the majority at least of the remaining settlers did not take their departure from the same hearth.

But the most striking information which Herodotus conveys to us is, the difference of language or dialect which marked these twelve cities. Miletus, Myus and Priene, all situated on the soil of the Karians, had one dialect; Ephesus, Kolophon, Lebedus, Teos, Klazomenæ, and Phokæa had a dialect common to all, but distinct from that of the three preceding; Chios and Erythræ exhibited a third dialect, and Samos by itself a fourth. The historian does not content himself with simply noting such quadruple variety of speech; he employs very strong terms to express the degree of dissimilarity. The testimony of Herodotus as to these dialects is of course indisputable.

Instead of one great Ionic emigration, then, the statements above cited conduct us rather to the supposition of many separate and successive settlements, formed by Greeks of different sections, mingling with and modified by pre-existing Lydians and Karians, and subsequently allying themselves with Miletus and Ephesus into the so-called Ionic Amphiktyony. As a condition of this union, they are induced to adopt among their chiefs, princes of the Kodrid gens or family, who are called sons of Kodrus, but who are not for that reason to be supposed necessarily contemporary with Androklos or Neileus.

The chiefs selected by some of the cities are said to have been Lykians, of the heroic family of Glaukus and Bellerophon; there were other cities wherein the Kodrids and the Glaukids were chiefs conjointly. Respecting the dates of these separate settlements, we cannot give any account, for they lie beyond the commencement of authentic history. We see some ground for believing that most of them existed for some time previous to 776 B.C., but at what date the federate solemnity uniting the twelve cities was commenced, we do not know.

The account of Herodotus shows us that these colonies were composed of mixed sections of Greeks—an important circumstance in estimating their character. Such was usually the case more or less in respect to all emigrations. Hence the establishments thus planted contracted at once, generally speaking, both more activity and more instability than was seen among those Greeks who remained at home, among whom the old habitual routine had not been counterworked by any marked change of place or of social relations. For in a new colony it became necessary to alter the classification of the citizens, to range them together in fresh military and civil divisions, and to adopt new characteristic sacrifices and religious ceremonies as bonds of union among all the citizens conjointly. At the first outset of a colony, moreover, there were inevitable difficulties to be surmounted which imposed upon its leading men the necessity of energy and forethought—more especially in regard to maritime affairs, on which not only their connection with the countrymen whom they had left behind, but also their means of establishing advantageous relations with the population of the interior, depended. At the same time, the new arrangements indispensable among the colonists were far from working always harmoniously; dissension and partial secessions were not unfrequent occurrences. And what has been called the mobility of the Ionic race, as compared with the Doric, is to be ascribed in a great measure to this mixture of races and external stimulus arising out of expatriation. For there is no trace of it in Attica anterior to Solon; while on the other hand, the Doric colonies of Korkyra and Syracuse exhibit a population not less excitable than the Ionic towns generally, and much more so than the Ionic colony of Massalia. The remarkable commercial enterprise, which will be seen to characterize Miletus, Samos, and Phokæa, belongs but little to anything connected with the Ionic temperament.

All the Ionic towns, except Klazomenæ and Phokæa, are represented to have been founded on some pre-existing settlements of Karians, Lelegians, Kretans, Lydians, or Pelasgians. In some cases these previous inhabitants were overcome, slain, or expelled; in others they were accepted as fellow-residents, so that the Grecian cities, thus established, acquired a considerable tinge of Asiatic customs and feelings. What is related by Herodotus respecting the first establishment of Neileus and his emigrants at Miletus is in this point of view remarkable. They took out with them no women from Athens (the historian says), but found wives in the Karian women of the place, whose husbands and fathers they overcame and put to death; and the women, thus violently seized, manifested their repugnance by taking a solemn oath among themselves that they would never eat with their new husbands, nor ever call them by their personal names. This same pledge they imposed upon their daughters; but how long the practice lasted we are not informed. We may suspect from the language of the historian that traces of it were visible even in his day,

in the family customs of the Milesians. The population of this greatest of the Ionic towns must thus have been half of Karian breed. It is to be presumed that what is true of Neileus and his companions would be found true also respecting most of the maritime colonies of Greece, and that the vessels which took them out would be scantily provided with women. But on this point, unfortunately, we are left without information.

The worship of Apollo Didymæus, at Branchidæ near Miletus—that of Artemis, near Ephesus—and that of the Apollo Klarius, near Kolophon—seems to have existed among the native Asiatic population before the establishment of either of these three cities. To maintain such pre-existing local rights was not less congenial to the feelings than beneficial to the interests of the Greeks. All the three establishments acquired increased celebrity under Ionic administration, contributing in their turn to the prosperity of the towns to which they were attached. Miletus, Myus, and Priene were situated on or near the productive plain of the river Mæander; while Ephesus was in like manner planted near the mouth of the Kaister, thus immediately communicating with the productive breadth of land separating Mount Tmolus on the north from Mount Messogis on the south, through which that river runs: Kolophon is only a very few miles north of the same river. Possessing the best means of communication with the interior, these three towns seem to have thriven with greater rapidity than the rest; and they, together with the neighboring island of Samos, constituted in early times the strength of the Pan-Ionic Amphiktyony. The situation of the sacred precinct of Poseidon (where this festival was celebrated), on the north side of the promontory of Mykale, near Priene, and between Ephesus and Miletus, seems to show that these towns formed the primitive center to which the other Ionian settlements became gradually aggregated. For it was by no means a central site with reference to all the twelve; so that Thales of Miletus—who at a subsequent period recommended a more intimate political union between the twelve Ionic towns, and the establishment of a common government to manage their collective affairs—indicated Teos, and not Priene, as the suitable place for it. Moreover, it seems that the Pan-Ionic festival, though still formally continued, had lost its importance before the time of Thucydides, and had become practically superseded by the festival of the Ephesia, near Ephesus, where the cities of Ionia found a more attractive place of meeting.

An island close adjoining to the coast, or an outlying tongue of land connected with the continent by a narrow isthmus, and presenting some hill sufficient for an acropolis, seem to have been considered the most favorable situations for Grecian colonial settlement. To one or other of these descriptions most of the Ionic cities conform. The city of Miletus at the height of its power had four separate harbors, formed probably by the aid of the island of Lade and one or



ARTEMIS. (LOUVRE),

two islets which lay close off against it. The Karian or Kretan establishment, which the Ionic colonists found on their arrival and conquered, was situated on an eminence overhanging the sea, and became afterward known by the name of Old Miletus, at a time when the new Ionic town had been extended down to the water-side and rendered maritime. The territory of this important city seems to have comprehended both the southern promontory called Poseidium and the greater part of the northern promontory of Mykale, reaching on both sides of the river Mæander. The inconsiderable town of Myus on the southern bank of the Mæander, an offset seemingly formed by the secession of some Milesian malcontents under a member of the Neleid gens named Kydrelus, maintained for a long time its autonomy, but was at length absorbed into the larger unity of Miletus; its swampy territory having been rendered uninhabitable by a plague of knats. Priene acquired an importance, greater than naturally belonged to it, by its immediate vicinity to the holy Pan-Ionic temple and its function of administering the sacred rites—a dignity which it probably was only permitted to enjoy in consequence of the jealousies of its greater neighbors Miletus, Ephesus, and Samos. The territories of these Grecian cities seem to have been interspersed with Karian villages, probably in the condition of subjects.

It is rare to find a genuine Greek colony established at any distance from the sea; but the two Asiatic towns called Magnesia form exceptions to this position—one situated on the south side of the Mæander, or rather on the river Lethæus, which runs into the Mæander; the other more northerly, adjoining to the Æolic Greeks, on the northern declivity of Mount Sipylus, and near to the plain of the river Hermus. The settlement of both these towns dates before the period of history. The tale which we read affirms them to be settlements from the Magnetes in Thessaly, formed by emigrants who had first passed into Krete, under the orders of the Delphian oracle, and next into Asia, where they are said to have extricated the Ionic and Æolic colonists, then recently arrived, from a position of danger and calamity. By the side of this story, which can neither be verified nor contradicted, it is proper to mention the opinion of Niebuhr, that both these towns of Magnesia are remnants of a primitive Pelasgic population, akin to, but not emigrants from, the Magnetes of Thessaly—Pelasgians whom he supposes to have occupied both the valley of the Hermus and that of the Kaister, anterior to the Æolic and Ionic migrations. In support of this opinion, it may be stated that there were towns bearing the Pelasgic name of Larissa, both near the Hermus and near the Mæander; Menekrates of Elæa considered the Pelasgians as having once occupied most part of that coast; and O. Müller even conceives the Tyrrhenians to have been Pelasgians from Tyrrha, a town in the interior of Lydia south of Tmolus. The point is one upon which we have not sufficient evidence to advance beyond conjecture.

Of the Ionic towns, with which our real knowledge of Asia Minor begins, Miletus was the most powerful. Its celebrity was derived not merely from its own wealth and population, but also from the extraordinary number of its colonies, established principally in the Propontis and Euxine, and amounting, as we are told by some authors, to not less than seventy-five or eighty. Respecting these colonies I shall speak presently, in treating of the general colonial expansion of Greece during the eighth and seventh centuries B.C.; at present it is sufficient to notice, that the islands of Ikarus and Lerus, not far from Samos and the Ionic coast generally, were among the places planted with Milesian settlers.

The colonization of Ephesus by Androklos appears to be connected with the Ionic occupation of Samos, so far as the confused statements which we find enable us to discern. Androklos is said to have lingered upon that island for a long time, until the oracle vouchsafed to indicate to him what particular spot to occupy on the continent. At length, the indication being given, he planted his colonists at the fountain of Hypelæon and on a portion of the hill of Koressus, within a short distance of the temple and sanctuary of Artemis; whose immediate inhabitants he respected and received as brethren, while he drove away for the most part the surrounding Lelegians and Lydians. The population of the new town of Ephesus was divided into three tribes,—the pre-existing inhabitants, or Ephesians proper, the Bennians, and the Euonymeis, so named (we are told) from the deme Euonymus in Attica. So much did the power of Androklos increase, that he was enabled to conquer Samos, and to expel from it the prince Leogorus. Of the retiring Samians, a part are said to have gone to Samothrace and to have there established themselves; while another portion acquired possession of Marathesium near Ephesus, on the adjoining continent of Asia Minor, from whence, after a short time, they recovered their island, compelling Androklos to return to Ephesus. It seems, however, that in the compromise and treaty which ensued, they yielded possession of Marathesium to Androklos, and confined themselves to Anæa, a more southerly district farther removed from the Ephesian settlement, and immediately opposite to the island of Samos. Androklos is said to have perished in a battle fought for the defense of Priene, which town he had come to aid against an attack of the Karians. His dead body was brought from the field and buried near the gates of Ephesus, where the tomb was yet shown during the days of Pausanias. But a sedition broke out against his sons after him, and the malcontents strengthened their party by inviting reinforcements from Teos and Karina. The struggle which ensued terminated in the discontinuance of the kingly race and the establishment of a republican government—the descendants of Androklos being allowed to retain both considerable honorary privileges and the hereditary priesthood of the Eleusinian Demeter. The newly-received inhabitants were enrolled in two new tribes,

making in all five tribes, which appear to have existed throughout the historical times at Ephesus. It appears, too, that a certain number of fugitive proprietors from Samos found admission among the Ephesians and received the freedom of the city; and the part of the city in which they resided acquired the name of Samorna or Smyrna, by which name it was still known in the time of the satirical poet Hipponax, about 530 B.C.

Such are the stories which we find respecting the infancy of the Ionic Ephesus. The fact of its increase and of its considerable acquisitions of territory, at the expense of the neighboring Lydians, is at least indisputable. It does not appear to have been ever very powerful or enterprising at sea. Few maritime colonies owed their origin to its citizens. But its situation near the mouth and the fertile plain of the Kaister was favorable both to the multiplication of its inland dependencies and to its trade with the interior. A despot named Pythagoras is said to have subverted by stratagem the previous government of the town, at some period before Cyrus, and to have exercised power for a certain time with great cruelty. It is worthy of remark, that we find no trace of the existence of the four Ionic tribes at Ephesus; and this, when coupled with the fact that neither Ephesus nor Kolophon solemnized the peculiar Ionic festival of the *Apaturia*, is one among other indications that the Ephesian population had little community of race with Athens, though the *Ækist* may have been of heroic Athenian family. Guhl attempts to show, on mistaken grounds, that the Greek settlers at Ephesus were mostly of Arkadian origin.

Kolophon—about fifteen miles north of Ephesus, and divided from the territory of the latter by the precipitous mountain range called *Gallesium*—though a member of the Pan-Ionic *Amphiktyony*, seems to have had no Ionic origin. It recognized neither an Athenian *Ækist* nor Athenian inhabitants. The Kolophonian poet *Mimnermus* tells us that the *Ækist* of the place was the *Pylian Andræmon*, and that the settlers were *Pylians* from *Peloponnesus*. “We quitted (he says) *Pylus*, the city of *Neleus*, and passed in our vessels to the much-desired *Asia*. There, with the insolence of superior force, and employing from the beginning cruel violence, we planted ourselves in the tempting *Kolophon*.” This description of the primitive Kolophonian settlers, given with Homeric simplicity, forcibly illustrates the account given by *Herodotus* of the proceedings of *Neileus* at *Miletus*. The establishment of *Andræmon* must have been effected by force, and by the dispossession of previous inhabitants, leaving probably their wives and daughters as a prey to the victors. The city of *Kolophon* seems to have been situated about two miles inland; having a fortified port called *Notium*, not joined to it by long walls as the *Peiræus* to *Athens*, but completely distinct. There were times in which this port served the Kolophonians as a refuge, when their upper town was assailed by *Persians* from the interior. But the inhabitants of

Notium occasionally manifested inclinations to act as a separate community, and dissensions thus occurred between them and the people in Kolophon—so difficult was it in the Greek mind to keep up a permanent feeling of political amalgamation beyond the circle of the town walls.

It is much to be regretted that nothing beyond a few lines of Mimnermus, and nothing at all of the long poem of Xenophanes (composed seemingly nearly a century after Mimnermus) on the foundation of Kolophon, has reached us. The statements of Pausanias omit all notice of that violence which the native Kolophonian poet so emphatically signalizes in his ancestors. They are derived more from the temple legends of the adjoining Klarian Apollo, and from morsels of epic poetry referring to that holy place, which connected itself with the worship of Apollo in Krete, at Delphi, and at Thebes. The old Homeric poem, called Thebais, reported that Manto, daughter of the Theban prophet Teiresias, had been presented to Apollo and Delphi as a votive offering by the victorious Epigoni; the god directed her to migrate to Asia, and she thus arrived at Klarus, where she married the Kretan Rhakius. The offspring of this marriage was the celebrated prophet Mopsus, whom the Hesiodic epic described as having gained a victory in prophetic skill over Kalchas; the latter having come to Klarus after the Trojan war in company with Amphiloehus, son of Amphiaras. Such tales evince the early importance of the temple and oracle of Apollo at Klarus, which appears to have been in some sort an emanation from the great sanctuary of Branchidæ near Miletus; for we are told that the high priest of Klarus was named by the Milesians. Pausanias states that Mopsus expelled the indigenous Karians, and established the city of Kolophon; and the Ionic settlers under Prometheus and Damasichthon, sons of Kodrus, were admitted amicably as additional inhabitants: a story probably emanating from that of the Kolophonian townsmen in the time of Mimnermus. It seems evident that not only the Apollinic sanctuary at Klarus, but also the analogous establishments on the south of Asia Minor at Phaselis, Mallus, etc., had their own foundation legends (apart from those of the various bands of emigrant settlers), in which they connected themselves by the best thread which they could devise with the epic glories of Greece.

Passing along the Ionian coast in a north-westerly direction from Kolophon, we come first to the small but independent Ionic settlement of Lebedus—next, to Teos, which occupies the southern face of a narrow isthmus, Klazomenæ being placed on the northern. This isthmus, a low narrow valley of about six miles across, forms the eastern boundary of a very considerable peninsula, containing the mountainous and woody regions called Mimas and Korykus. Teos is said to have been first founded by Orchomenian Minyæ under Athamas, and to have received afterward by consent various swarms

of settlers, Orchomenians and others, under the Kodrid leaders Apœkus, Nauklus, and Damasus. The valuable Teian inscriptions published in the large collection of Boeckh, while they mention certain names and titles of honor which connect themselves with this Orchomenian origin, reveal to us some particulars respecting the internal distribution of the Teian citizens. The territory of the town was distributed amongst a certain number of towers, to each of which corresponded a symmory or section of the citizens, having its common altar and sacred rites, and often its heroic Eponymus. How many in number the tribes of Teos were, we do not know. The name of the Geleontes, one of the four old Ionic tribes, is preserved in an inscription; but the rest, both as to names and number, are unknown. The symmories or tower-fellowships of Teos seem to be analogous to the phratries of ancient Athens—forming each a factitious kindred, recognizing a common mythical ancestor, and bound together by a communion at once religious and political. The individual name attached to each tower is in some cases Asiatic rather than Hellenic, indicating in Teos the mixture not merely of Ionic and Æolic, but also of Karian or Lydian inhabitants, of which Pausanias speaks. *Gerrhæidæ* or *Cherræidæ*, the port on the west side of the town of Teos, had for its eponymous hero Geres the Bœotian, who was said to have accompanied the Kodrids in their settlement.

The worship of Athene Polias at Erythræ may probably be traceable to Athens, and that of the Tyrian Herakles (of which Pausanias recounts a singular legend) would seem to indicate an intermixture of Phœnician inhabitants. But the close neighborhood of Erythræ to the island of Chios, and the marked analogy of dialect which Herodotus attests between them, show that the elements of the population must have been much the same in both. The Chian poet Ion mentioned the establishment of Abantes from Eubœa in his native island, under Amphiklus, intermixed with the pre-existing Karians. Hektor, the fourth descendant from Amphiklus, was said to have incorporated this island in the Pan-Ionic Amphiktyony. It is to Pherekydes that we owe the mention of the name of Egertius, as having conducted a miscellaneous colony into Chios; and it is through Egertius (though Ion, the native poet, does not appear to have noticed him) that this logographer made out the connection between the Chians and the other group of Kodrid settlements. In Erythræ, Knopus, or Kleopus is noted as the Kodrid *Ækist*, and as having procured for himself, partly by force, partly by consent, the sovereignty of the pre-existing settlement of mixed inhabitants. The Erythrean historian Hippias recounted how Knopus had been treacherously put to death on shipboard, by Ortyges and some other false adherents; who, obtaining some auxiliaries from the Chian king Amphiklus, made themselves masters of Erythræ and established in it an oppressive oligarchy. They maintained the government, with a temper at once licentious and cruel, for some time, admitting none

but a chosen few of the population within the walls of the town; until at length Hippotes, the brother of Knopus, arriving from without at the head of some troops, found sufficient support from the discontents of the Erythræans to enable him to overthrow the tyranny. Overpowered in the midst of a public festival, Ortyges and his companions were put to death with cruel tortures. The like tortures were inflicted upon their innocent wives and children—a degree of cruelty which would at no time have found place amidst a community of European Greeks: even in the murderous party dissensions of Korkyra during the Peloponnesian war, death was not aggravated by preliminary tortures. Aristotle mentions the oligarchy of the Basilids as having existed in Erythræ, and as having been overthrown by a democratical revolution, although prudently managed. To what period this is to be referred we do not know.

Klazomenæ is said to have been founded by a wandering party, either of Ionians or of inhabitants from Kleonæ and Phlius, under Parphorus or Paralus; and Phokæa by a band of Phokians under Philogones and Damon. This last-mentioned town was built at the end of a peninsula which formed part of the territory of the Æolic Kyme: the Kymæans were induced to cede it amicably, and to permit the building of the new town. The Phokians asked and obtained permission to enroll themselves in the Pan-Ionic Amphiktyony; but the permission is said to have been granted only on condition that they should adopt members of the Kodrid family as their Æekists: and they accordingly invited from Erythræ and Teos three chiefs belonging to that family or gens—Decætes, Periklus, and Abartus.

Smyrna, originally an Æolic colony, established from Kyme, fell subsequently into the hands of the Ionians of Kolophon. A party of exiles from the latter city, expelled during an intestine dispute, were admitted by the Smyrnæans into their city—a favor which they repaid by shutting the gates and seizing the place for themselves, at a moment when the Smyrnæans had gone forth in a body to celebrate a religious festival. The other Æolic towns sent auxiliaries for the purpose of re-establishing their dispossessed brethren; but they were compelled to submit to an accommodation whereby the Ionians retained possession of the town, restoring to the prior inhabitants all their movables. These exiles were distributed as citizens among the other Æolic cities.

Smyrna after this became wholly Ionian; and the inhabitants in later times, if we may judge by Aristides the rhetor, appear to have forgotten the Æolic origin of their town, though the fact is attested by Herodotus and by Mimnermus. At what time the change took place we do not know, but Smyrna appears to have become Ionian before the celebration of the twenty-third Olympiad (B. C. 668), when Onomastus the Smyrnæan gained the prize. Nor have we information as to the period at which the city was received as a member into the Pan-Ionic Amphiktyony; for the assertion of Vitruvius is obvi-

ously inadmissible, that it was admitted at the instance of Attalus king of Pergamus, in place of a previous town called Melite, excluded by the rest for misbehavior. As little can we credit the statement of Strabo, that the city of Smyrna was destroyed by the Lydian kings, and that the inhabitants were compelled to live in dispersed villages until its restoration by Antigonus. A fragment of Pindar, which speaks of "the elegant city of the Smyrnæans," indicates that it must have existed in his time. The town of Eræ, near Lebedus, though seemingly autonomous, was not among the contributors to the Pan-Ionion; Myconnesus seems to have been a dependency of Teos, as Pygeia and Marathesium were of Ephesus. Notium, after its re-colonization by the Athenians during the Peloponnesian war, seems to have remained separate from and independent of Kolophon: at least the two are noticed by Skylax as distinct towns.

CHAPTER XIV.

ÆOLIC GREEKS IN ASIA.

ON the coast of Asia Minor to the north of the twelve Ionic confederated cities, were situated the twelve Æolic cities, apparently united in a similar manner. Besides Smyrna, the fate of which has already been described, the eleven others were—Temnos, Larissa, Neon-Teichos, Kyme, Ægæ, Myrina, Gryneium, Killa, Notium, Ægiroessa, Pitane. These twelve are especially noted by Herodotus, as the twelve ancient continental Æolic cities, and distinguished on the one hand from the insular Æolic Greeks, in Lesbos, Tenedos, and Hekatonnesoi—and on the other hand from the Æolic establishments in and about Mount Ida, which seem to have been subsequently formed and derived from Lesbos and Kyme.

Of these twelve Æolic towns, eleven were situated very near together, clustered round the Elæitic gulf: their territories, all of moderate extent, seem also to have been conterminous with each other. Smyrna, the twelfth, was situated to the south of Mount Sipylus, and at greater distance from the remainder—one reason why it was so soon lost to its primitive inhabitants. These towns occupied chiefly a narrow but fertile strip of territory lying between the base of the woody mountain-range called Sardene and the sea. Gryneium, like Kolophon and Miletus, possessed a venerated sanctuary of Apollo, of older date than the Æolic immigration. Larissa, Temnos, and Ægæ were at some little distance from the sea; the first at a short distance north of the Hermus, by which its territory was watered and occasionally inundated, so as to render embankments necessary; the last two upon rocky mountain-sites, so inaccessible to attack, that the inhabitants were enabled, even during the height of the Persian power,

to maintain constantly a substantial independence. Elæa, situated at the mouth of the river Kaikus, became in later times the port of the strong and flourishing city of Pergamus; while Pitana, the northernmost of the twelve, was placed between the mouth of the Kaikus and the lofty promontory of Kane, which closes in the Elæitic gulf to the northward. A small town Kanæ close to that promontory is said to have once existed.

It has already been stated that the legend ascribes the origin of these colonies to a certain special event called the Æolic emigration, of which chronologers profess to know the precise date, telling us how many years it happened after the Trojan war, considerably before the Ionic emigration. That the Æolic as well as the Ionic inhabitants of Asia were emigrants from Greece, we may reasonably believe, but as to the time or circumstances of their emigration we can pretend to no certain knowledge. The name of the town Larissa, and perhaps that of Magnesia on Mount Sipylus (according to what has been observed in the preceding chapter), has given rise to the supposition that the anterior inhabitants were Pelasgians, who, having once occupied the fertile banks of the Hermus, as well as those of the Kaister near Ephesus, employed their industry in the work of embankment. Kyme was the earliest as well as the most powerful of the twelve Æolic towns; Neon-Teichos having been originally established by the Kymæans as a fortress for the purpose of capturing the Pelasgic Larissa. Both Kyme and Larissa were designated by the epithet of Phrikonis. By some this was traced to the mountain Phrikium in Lokris; from whence it was alleged that the Æolic emigrants had started to cross the Ægean: by others it seems to have been connected with an eponymous hero Phrikon.

It was probably from Kyme and its sister cities on the Elæitic gulf that Hellenic inhabitants penetrated into the smaller towns in the inland plain of the Kaikus—Pergamus, Halisarna, Gambreion, etc. In the more southerly plain of the Hermus, on the northern declivity of Mount Sipylus, was situated the city of Magnesia, called *Magnesia ad Sipylum* in order to distinguish it from Magnesia on the river Mæander. Both these towns called Magnesia were inland—the one bordering upon the Ionic Greeks, the other upon the Æolic, but seemingly not included in any Amphiktyony either with the one or the other. Each is referred to a separate and early immigration either from the Magnetes in Thessaly or from Krete. Like many other of the early towns, Magnesia ad Sipylum appears to have been originally established higher up on the mountain—in a situation nearer to Smyrna, from which it was separated by the Sipylene range—and to have been subsequently brought down nearer to the plain on the north side as well as to the river Hermus. The original site, Palæ-Magnesia, was still occupied as a dependent township, even during the times of the Attalid and Seleukid kings. A like transfer of situation, from a height difficult of access to some lower and more

convenient position, took place with other towns in and near this region; such as Gambreion and Skepsis, which had their Palæ-Gambreion and Palæ-Skepsis not far distant.

Of these twelve Æolic towns, it appears that all except Kyme were small and unimportant. Thucydides, in recapitulating the dependent allies of Athens at the commencement of the Peloponnesian war, does not account them worthy of being enumerated. Nor are we authorized to conclude, because they bear the general name of Æolians, that the inhabitants were all of kindred race, though a large proportion of them are said to have been Bœotians, and the feeling of fraternity between Bœotians and Lesbians was maintained throughout the historical times. One etymology of the name is indeed founded upon the supposition that they were of miscellaneous origin. We do not hear, moreover, of any considerable poets produced by the Æolic continental towns. In this respect Lesbos stood alone—an island said to have been the earliest of all the Æolic settlements, anterior even to Kyme. Six towns were originally established in Lesbos—Mitylene, Methymna, Eresus, Pyrrha, Antissa, and Arisbe: the last-mentioned town was subsequently enslaved and destroyed by the Methymnæans, so that there remained only five towns in all. According to the political subdivision usual in Greece, the island had thus, first six, afterward five, independent governments; of which, however, Mitylene, situated in the south-eastern quarter and facing the promontory of Kane, was by far the first—while Methymna, on the north of the island over against Cape Lekton, was the second. Like so many other Grecian colonies, the original city of Mitylene was founded upon an islet divided from Lesbos by a narrow strait; it was subsequently extended on to Lesbos itself, so that the harbor presented two distinct entrances.

It appears that the native poets and fabulists who professed to deliver the archæology of Lesbos, dwelt less upon the Æolic settlers than upon the various heroes and tribes who were alleged to have had possession of the island anterior to that settlement, from the deluge of Deukalion downward—just as the Chian and Samian poets seem to have dwelt principally upon the ante-Ionic antiquities of their respective islands. After the Pelasgian Xanthus son of Triopas, comes Makar son of Krinakus, the great native hero of the island, supposed by Plehn to be the eponym of an occupying race called the Makares. The Homeric hymn to Apollo brings Makar into connection with the Æolic inhabitants, by calling him son of Æolus; and the native historian Myrsilus also seems to have treated him as an Æolian. To dwell upon such narratives suited the disposition of the Greeks; but when we come to inquire for the history of Lesbos, we find ourselves destitute of any genuine materials not only for the period prior to the Æolic occupation, but also for a long time after it: nor can we pretend to determine at what date that occupation took place. We may reasonably believe it to have occurred

before 776 B.C., and it therefore becomes a part of the earliest manifestation of real Grecian history. Both Kyme, with its eleven sister towns on the continent, and the islands Lesbos and Tenedos, were then Æolic. I have already remarked that the migration of the father of Hesiod the poet, from the Æolie Kyme to Askra in Bœotia, is the earliest authentic fact known to us on contemporary testimony—seemingly between 776 and 700 B.C.

But besides these islands, and the strip of the continent between Kyme and Pitane (which constituted the territory properly called Æolis), there were many other Æolic establishments in the region near Mount Ida, the Troad, and the Hellespont, and even in European Thrace. All those establishments seem to have emanated from Lesbos, Kyme, and Tenedos, but at what time they were formed we have no information. Thirty different towns are said to have been established by these cities, from whence nearly all the region of Mount Ida (meaning by that term the territory west of a line drawn from the town of Adramyttion northward, to Priapos on the Propontis) came to be Æolized. A new Æolis was thus formed, quite distinct from the Æolis near the Elæitic gulf, and severed from it partly by the territory of Atarneus, partly by the portion of Mysia and Lydia, between Atarneus and Adramyttium, including the fertile plain of Thebe. A portion of the lands on this coast seems indeed to have been occupied by Lesbos, but the far larger part of it was never Æolic. Nor was Ephorus accurate when he talked of the whole territory between Kyme and Abydos as known under the name of Æolis.

The inhabitants of Tenedos possessed themselves of the strip of the Troad opposite to their island, northward of Cape Lekton—those of Lesbos founded Assus, Gargara, Lamponia, Antandrus, etc., between Lekton and the north-eastern corner of the Adramyttian gulf—while the Kymæans seem to have established themselves at Kebren and other places in the inland Idæan district. As far as we can make out, this north-western corner (west of a line drawn from Smyrna to the eastern corner of the Propontis) seems to have been occupied, anterior to the Hellenic settlements, by Mysians and Teukrians—who are mentioned together, in such manner as to show that there was no great ethnical difference between them. The elegiac poet Kallinus, in the middle of the seventh century B.C., was the first who mentioned the Teukrians; treating them as immigrants from Krete, though other authors represented them as indigenous, or as having come from Attica. However the fact may stand as to their origin, we may gather that in the time of Kallinus they were still the great occupants of the Troad. Gradually the south and west coasts, as well as the interior of this region, became penetrated by successive colonies of Æolic Greeks, to whom the iron and ship timber of Mount Ida were valuable acquisitions. Thus the small Teukrian townships (for there were no considerable cities) became Æolized;

while on the coast northward of Ida, along the Hellespont and Propontis, Ionic establishments were formed from Miletus and Phokæa, and Milesian colonists were received into the inland town of Skepsis. In the time of Kallinus, the Teukrians seem to have been in possession of Hamaxitus and Kolonæ, with the worship of the Sminthian Apollo, in the south-western region of the Troad: a century and a half afterward, at the time of the Ionic revolt, Herodotus notices the inhabitants of Gergis (occupying a portion of the northern region of Ida in the line eastward from Dardanus and Ophrynyon) as "the remnant of the ancient Teukrians." We also find the Mityleneans and Athenians contending by arms about 600-580 B.C. for the possession of Sigæium at the entrance of the Hellespont. Probably the Lesbian settlements on the southern coast of the Troad, lying as they do so much nearer to the island, as well as the Tenedian settlements on the western coast opposite Tenedos, had been formed at some time prior to this epoch. We further read of Æolic inhabitants as possessing Sestos on the European side of the Hellespont. The name Teukrians gradually vanished out of present use, and came to belong only to the legends of the past; preserved either in connection with the worship of the Sminthian Apollo, or by writers such as Hellanikus and Kephalaon of Gergis, from whence it passed to the later poets and to the Latin epic. It appears that the native place of Kephalaon was a town called Gergis or Gergithes, near Kyme: there was also another place called Gergetha on the river Kaikus, near its sources, and therefore higher up in Mysia. It was from Gergithes near Kyme (according to Strabo), that the place called Gergis in Mount Ida was settled: probably the non-Hellenic inhabitants, both near Kyme and in the region of Ida, were of kindred race, but the settlers who went from Kyme to Gergis in Ida were doubtless Greeks, and contributed in this manner to the conversion of that place from a Teukrian to an Hellenic settlement. In one of those violent dislocations of inhabitants, which were so frequent afterward among the successors of Alexander in Asia Minor, the Teukro-Hellenic population of the Idæan Gergis is said to have been carried away by Attalus of Pergamus, in order to people the village of Gergetha near the river Kaikus.

We must regard the Æolic Greeks as occupying not only their twelve cities on the continent round the Elæitic Gulf and the neighboring islands, of which the chief were Lesbos and Tenedos—but also as gradually penetrating and Hellenizing the Idæan region and the Troad. This last process belongs probably to a period subsequent to 776 B.C., but Kyme and Lesbos doubtless count as Æolic from an earlier period.

Of Mitylene, the chief city of Lesbos, we hear some facts between the fortieth and fiftieth Olympiad (620-580 B.C.), which unfortunately reach us only in a faint echo. That city then numbered as its own the distinguished names of Pittakus, Sappho, and Alkæus. Like

many other Grecian communities of that time, it suffered much from intestine commotion, and experienced more than one violent revolution. The old oligarchy called the Pentaktydes (seemingly a gens with heroic origin), rendered themselves intolerably obnoxious by misrule of the most reckless character; their brutal use of the bludgeon in the public streets was avenged by Megakles and his friends, who slew them and put down their government. About the forty-second Olympiad (612 B.C.) we hear of Melanchrus, as despot of Mitylene, who was slain by the conspiracy of Pittakus, Kikis, and Antimenedas—the last two being brothers of Alkæus the poet. Other despots, Myrsilus, Megalagyrus, and the Kleonaktides, whom we know only by name, and who appear to have been immortalized chiefly by the bitter stanzas of Alkæus, acquired afterward the sovereignty of Mitylene. Among all the citizens of the town, however, the most fortunate, and the most deserving, was Pittakus, the son of Hyrrhadus—a champion trusted by his countrymen alike in foreign war and in intestine broils.

The foreign war in which the Mityleneans were engaged and in which Pittakus commanded them, was against the Athenians on the continental coast opposite to Lesbos, in the Troad near Sigæum. The Mityleneans had already established various settlements along the Troad, the northernmost of which was Achilleûm. They laid claim to the possession of the whole line of coast, and when Athens (about the forty-third Olympiad, as it is said) attempted to plant a settlement at Sigæum, they resisted the establishment by force. At the head of the Mitylæan troops, Pittakus engaged in single combat with the Athenian commander Phrynon, and had the good fortune to kill him. The general struggle was, however, carried on with no very decisive result. On one memorable occasion the Mitylæans fled; and Alkæus the poet, serving as an hoplite in their ranks, commemorated in one of his odes both his flight and the humiliating loss of his shield, which the victorious Athenians suspended as a trophy in the temple of Athene at Sigæum. His predecessor Archilochus, and his imitator Horace, have both been frank enough to confess a similar misfortune, which Tyrtæus perhaps would not have endured to survive. It was at length agreed by Mitylene and Athens to refer the dispute to Periander of Corinth. While the Mitylæans laid claim to the whole line of coast, the Athenians alleged that inasmuch as a contingent from Athens had served in the host of Agamemnon against Troy, their descendants had as good a right as any other Greeks to share in the conquered ground. It appears that Periander felt unwilling to decide this delicate question of legendary law. He directed that each party should retain what they possessed; a verdict still remembered and appealed to even in the time of Aristotle, by the inhabitants of Tenedos against those of Sigæum.

Though Pittakus and Alkæus were both found in the same line of hoplites against the Athenians at Sigæum, yet in the domestic politics

of their native city, their bearing was that of bitter enemies. Alkæus and Antimenidas, his brother, were worsted in this party-feud, and banished: but even as exiles they were strong enough seriously to alarm and afflict their fellow-citizens, while their party at home, and the general dissension within the walls, reduced Mitylene to despair. In this calamitous condition, the Mityleneans had recourse to Pittakus, who—with his great rank in the state (his wife belonged to the old gens of the Pentilids), courage in the field, and reputation for wisdom—inspired greater confidence than any other citizen of his time. He was by universal consent named *Æsymnete* or dictator for ten years, with unlimited powers: and the appointment proved eminently successful. How effectually he repelled the exiles, and maintained domestic tranquillity, is best shown by the angry effusions of Alkæus; whose songs (unfortunately lost) gave vent to the political hostility of the time in the same manner as the speeches of the Athenian orators two centuries afterward—and who, in his vigorous invectives against Pittakus, did not spare even the coarsest nicknames, founded on alleged personal deformities. Respecting the proceedings of this eminent dictator, the contemporary and reported friend of Solon, we know only in a general way, that he succeeded in re-establishing security and peace, and that at the end of his term he voluntarily laid down his power—affording presumption not only of probity superior to the lures of ambition, but also of that conscious moderation during the period of his dictatorship which left him without fear as a private citizen afterward. He enacted various laws for Mitylene, one of which was sufficiently curious to cause it to be preserved and commented on—for it prescribed double penalties against offenses committed by men in a state of intoxication. But he did not (like Solon at Athens) introduce any constitutional changes, nor provide any new formal securities for public liberty and good government: which illustrates the remark previously made, that Solon in doing this was beyond his age and struck out new lights for his successors—since on the score of personal disinterestedness, Pittakus and he are equally unimpeachable. What was the condition of Mitylene afterward, we have no authority to tell us. Pittakus is said (if the chronological computers of a latter age can be trusted) to have died in the fifty-second Olympiad (B.C. 572–568). Both he and Solon are numbered among the Seven Wise Men of Greece, respecting whom something will be said in a future chapter. The various anecdotes current about him are little better than uncertified exemplifications of a spirit of equal and generous civism: but his songs and his elegiac compositions were familiar to literary Greeks in the age of Plato.

CHAPTER XV.

ASIATIC DORIANS.

THE islands of Rhodes, Kos, Syme, Nisyros, Kasas, and Karpthus are represented in the Homeric Catalogue as furnishing troops to the Grecian armament before Troy. Historical Rhodes, and historical Kos, are occupied by Dorians, the former with its three separate cities of Lindus, Jalysus, and Kameirus. Two other Dorian cities, both on the adjacent continent, are joined with these four as members of an Amphiktyony on the Triopian promontory, or southwestern corner of Asia Minor—thus constituting an Hexapolis, including Halikarnassus, Knidus, Kos, Lindus, Jalysus, and Kameirus. Knidus was situated on the Triopian promontory itself; Halikarnassus more to the northward, on the northern coast of the Keramic gulf; neither of the two are named in Homer.

The legendary account of the origin of these Asiatic Dorians has already been given, and we are compelled to accept their Hexapolis as a portion of the earliest Grecian history, of which no previous account can be rendered. The circumstance of Rhodes and Kos being included in the Catalogue of the Iliad leads us to suppose that they were Greek at an earlier period than the Ionic or Æolic settlements. It may be remarked that both the brothers Antiphus and Pheidippus from Kos, and Tlepolemus from Rhodes, are Herakleids, —the only Herakleids who figure in the Iliad: and the deadly combat between Tlepolemus and Sarpedon may perhaps be an heroic copy drawn from real contests, which doubtless often took place between the Rhodians and their neighbors, the Lykians. That Rhodes and Kos were already Dorian at the period of the Homeric Catalogue, I see no reason for doubting. They are not called Dorian in that Catalogue, but we may well suppose that the name Dorian had not at that early period come to be employed as a great distinctive class name, as it was afterward used in contrast with Ionian and Æolian. In relating the history of Pheidon of Argos, I have mentioned various reasons for suspecting that the trade of the Dorians on the eastern coast of the Peloponnesus was considerable at an early period, and there may well have been Doric migrations by sea to Krete and Rhodes, anterior to the time of the Iliad.

Herodotus tells us that the six Dorian towns which had established their Amphiktyony on the Triopian promontory, were careful to admit none of the neighboring Dorians to partake of it. Of these neighboring Dorians, we make out the islands of Astypalæa, and Kalymnæ, Nisyros, Karpathus, Syme, Telus, Kasas, and Chalkia; also, on the continental coast, Myndus, situated on the same peninsula with Halikarnassus—and Phaselis, on the eastern coast of Lykia toward Pamphylia. The strong coast-rock of Iasus, midway between

Miletus and Halikarnassus, is said to have been originally founded by Argeians, but was compelled in consequence of destructive wars with the Karians to admit fresh settlers and a Neleid Ækist from Miletus. Bargylia and Karyanda seem to have been Karian settlements more or less Hellenized. There probably were other Dorian towns, not specially known to us, upon whom this exclusion from the Triopian solemnities was brought to operate. The six Amphiktyonized cities were in course of time reduced to five, by the exclusion of Halikarnassus: the reason for which (as we are told) was, that a citizen of Halikarnassus, who had gained a tripod as prize, violated the regulation, which required that the tripod should always be consecrated as an offering in the Triopian temple, in order that he might carry it off to decorate his own house. The Dorian Amphiktyony was thus contracted into a Pentapolis. At what time this incident took place we do not know, nor is it perhaps unreasonable to conjecture that the increasing predominance of the Karian element at Halikarnassus had some effect in producing the exclusion, as well as the individual misbehavior of the victor Agasikles.

CHAPTER XVI.

NATIVES OF ASIA MINOR WITH WHOM THE GREEKS BECAME CONNECTED.

FROM the Grecian settlements on the coast of Asia Minor and on the adjacent islands, our attention must now be turned to those non-Hellenic kingdoms and people with whom they there came in contact.

Our information with respect to all of them is unhappily very scanty. And we shall not improve our narrative by taking the catalogue, presented in the *Iliad*, of allies of Troy, and construing it as if it were a chapter of geography. If any proof were wanting of the unpromising results of such a proceeding, we may find it in the confusion which darkens so much of the work of Strabo—who perpetually turns aside from the actual and ascertainable condition of the countries which he is describing to conjectures on Homeric antiquity, often announced as if they were unquestionable facts. Where the Homeric geography is confirmed by other evidence, we note the fact with satisfaction; where it stands unsupported, or difficult to reconcile with other statements, we cannot venture to reason upon it as in itself a substantial testimony. The author of the *Iliad*, as he has congregated together a vast body of the different sections of Greeks for the attack of the consecrated hill of Ilium, so he has also summoned all the various inhabitants of Asia Minor to co-operate in its defense. He has planted portions of the Kilikians and Lykians, whose historical

existence is on the southern coast, in the immediate vicinity of the Troad. Those only will complain of this who have accustomed themselves to regard him as an historian or geographer. If we are content to read him only as the first of poets, we shall no more quarrel with him for a geographical misplacement, than with his successor Arktinus for bringing on the battlefield of Ilium the Amazons or the Æthiopians.

The geography of Asia Minor is even now very imperfectly known, and the matters ascertained respecting its ancient divisions and boundaries relate almost entirely either to the later periods of the Persian empire, or to times after the Macedonian and even after the Roman conquest. To state them as they stood in the time of Cræsus, king of Lydia, before the arrival of the conquering Cyrus, is a task in which we find little evidence to sustain us. The great mountain chain of Taurus, which begins from the Chelidonian promontory on the southern coast of Lydia, and strikes north-eastward as far as Armenia, formed the most noted boundary-line during the Roman times. But Herodotus does not once mention it; the river Halys is in his view the most important geographical limit. Northward of Taurus, on the upper portions of the rivers Halys and Sangarius, was situated the spacious and lofty central plain of Asia Minor. To the north, west, and south of this central plain, the region is chiefly mountainous, as it approaches all the three seas, the Euxine, the Ægean, and the Pamphylian—most mountainous in the case of the latter, permitting no rivers of long course. The mountains Kadmus, Messogis, Tmolus, stretch westward toward the Ægean Sea yet leaving extensive spaces of plain and long valleys, so that the Mæander, the Kaister, and the Hermus have each considerable length of course. The north-western part includes the mountainous regions of Ida, Temnus, and the Mysian Olympus, with much admixture of fertile and productive ground. The elevated tracts near the Euxine appear to have been the most wooded—especially Kyturus: the Parthenius, the Sangarius, the Halys, and the Iris, are all considerable streams flowing northward toward that sea. Nevertheless, the plain land interspersed through these numerous elevations was often of the greatest fertility; and as a whole, the peninsula of Asia Minor was considered as highly productive by the ancients, in grain, wine, fruit, cattle, and in many parts, oil; though the cold central plain did not carry the olive.

Along the western shores of this peninsula, where the various bands of Greek emigrants settled, we hear of Pelasgians, Teukrians, Mysians, Bithynians, Phrygians, Lydians or Mæonians, Karians, Lelegians. Farther eastward are Lykians, Pisidians, Kilikians, Phrygians, Kapadokians, Paphlagonians, Mariandynians, etc. Speaking generally, we may say that the Phrygians, Teukrians, and Mysians appear in the north-western portion, between the river Hermus and the Propontis—the Karians and Lelegians south of the river Mæander,—and the

Lydians in the central region between the two. Pelasgians are found here and there, seemingly both in the valley of the Hermus and in that of the Kaister. Even in the time of Herodotus, there were Pelasgian settlements at Plakia and Skylake on the Propontis, westward of Kyzikus: and O. Müller would trace the Tyrrhenian Pelasgians to Tyrrha, an inland town of Lydia, whence he imagines (though without much probability) the name Tyrrhenian to be derived.

One important fact to remark, in respect to the native population of Asia Minor at the first opening of this history is, that they were not aggregated into great kingdoms or confederations, nor even into any large or populous cities—but distributed into many inconsiderable tribes, so as to present no overwhelming resistance, and threaten no formidable danger, to the successive bodies of Greek emigrants. The only exception to this is, the Lydian monarchy of Sardis, the real strength of which begins with Gyges and the dynasty of the Mermnadæ, about 700 B.C. Though the increasing force of that kingdom ultimately extinguished the independence of the Greeks in Asia, it seems to have no way impeded their development, as it stood when they first arrived and for a long time afterward. Nor were either Karians or Mysians united under any one king, so as to possess facilities for aggression or conquest.

As far as can be made out from our scanty data, it appears that all the nations of Asia Minor west of the river Halys, were, in a large sense, of kindred race with each other, as well as with the Thracians on the European side of the Bosphorus and Hellespont. East of the Halys dwelt the people of Syro-Arabian or Semitic race,—Assyrians, Syrians, and Kappadokians—as well as Kilikians, Pamphylians and Solymi, along its upper course and farther southward to the Pamphylian sea. Westward of the Helys the languages were not Semitic, but belonging to a totally different family—cognate yet distinct one from another, perhaps not mutually intelligible. The Karians, Lydians, and Mysians recognized a certain degree of brotherhood with each other, attested by common religious sacrifices in the temple of Zeus Karios at Mylasa. But it is by no means certain that each of these nations mutually comprehended each other's speech. Herodotus, from whom we derive the knowledge of these common sacrifices, acquaints us at the same time that the Kaunians in the south-western corner of the peninsula had no share in them, though speaking the same language as the Karians. He does not, however, seem to consider identity or difference of language as a test of national affinity.

Along the coast of the Euxine, from the Thracian Bosphorus eastward to the river Halys, dwelt Bithynians or Thynians, Mariandynians, and Paphlagonians—all recognized branches of the widely extended Thracian race. The Bithynians especially, in the north-western portion of this territory, reaching from the Euxine to the Propontis, are often spoken of as Asiatic Thracians—while on the

other hand various tribes among the Thracians of Europe are denominated Thyni or Thynians: so little difference was there in the population on the two sides of the Bosphorus, alike brave, predatory, and sanguinary. The Bithynians of Asia are also sometimes called Bebrykians, under which denomination they extend as far southward as the Gulf of Kios in the Propontis. They here come in contact with Mygdonians, Mysians, and Phrygians. Along the southern coast of the Propontis, between the rivers Rhyndakus and Æsepus, in immediate neighborhood with the powerful Greek colony of Kyzikus, appear the Doliones; next, Pelasgians at Plakia and Skylake; then again, along the coast of the Hellespont near Abydus and Lampsakus, and occupying a portion of the Troad, we find mention made of other Bebrykians. In the interior of the Troad, or the region of Ida, are Teukrians and Mysians. The latter seem to extend southward down to Pergamus and the region of Mount Sipylus, and eastward to the mountainous region called the Mysian Olympus, south of the lake Askanius, near which they join with the Phrygians.

As far as any positive opinion can be formed respecting nations of whom we know so little, it would appear that the Mysians and Phrygians are a sort of connecting link between Lydians and Karians on one side, and Thracians (Europeans as well as Asiatic) on the other—a remote ethnical affinity pervading the whole. Ancient migrations are spoken of in both directions across the Hellespont and the Thracian Bosphorus. It was the opinion of some that Phrygians, Mysians, and Thracians had immigrated into Asia from Europe; and the Lydian historian Xanthus referred the arrival of the Phrygians to an epoch subsequent to the Trojan war. On the other hand, Herodotus speaks of a vast body of Teukrians and Mysians, who, before the Trojan war, had crossed the strait from Asia into Europe, expelled many of the European Thracians from their seats, crossed the Strymon and the Macedonian rivers, and penetrated as far southward as the river Peneus in Thessaly—as far westward as the Ionic gulf. This Teukro-Mysian migration (he tells us) brought about two consequences: first, the establishment near the river Strymon of the Pæonians, who called themselves Teukrian colonists; next, the crossing into Asia of many of the dispossessed Thracian tribes from the neighborhood of the Strymon into the north-western region of Asia Minor, by which the Bithynian or Asiatic Thracian people was formed. The Phrygians also are supposed by some to have originally occupied an European soil on the borders of Macedonia near the snow-clad Mount Bermion, at which time they were called Briges,—an appellative name in the Lydian language equivalent to freemen or Franks: while the Mysians are said to have come from the north-eastern portions of European Thrace south of the Danube, known under the Roman empire by the name of Mæsia. But with respect to the Mysians there was also another story, according to which they were described as colonists emanating from the Lydians; put forth according to that system of

devoting by solemn vow a tenth of the inhabitants, chosen by lot, to seek settlements elsewhere, which recurs not unfrequently among the stories of early emigrations, as the consequence of distress and famine. And this last opinion was supported by the character of the Mysian language, half Lydian and half Phrygian, of which both the Lydian historian Xanthus, and Menekrates of Elæa, by whom the opinion was announced, must have been very competent judges.

From such tales of early migration both ways across the Hellespont and the Bosphorus, all that we can with any certainty infer is, a certain measure of affinity among the population of Thrace and Asia Minor—especially visible in the case of the Phrygians and Mysians. The name and legends of the Phrygian hero Midas are connected with different towns throughout the extensive region of Asiatic Phrygia—Kelænæ, Pessinus, Ankyra, Gordium—as well as with the neighborhood of Mount Bermion in Macedonia. The adventure whereby Midas got possession of Silenus, mixing wine with the spring of which he drank, was localized at the latter place as well as at the town of Thymbrion, nearly at the eastern extremity of Asiatic Phrygia. The name Mygdonia, and the eponymous hero Mygdon, belong not less to the European territory near the river Axios (afterward a part of Macedonia) than to the Asiatic coast of the eastern Propontis, between Kios and the river Rhyndakus. Otreus and Mygdon are the commanders of the Phrygians in the *Iliad*; and the river Odryses, which flowed through the territory of the Asiatic Mygdonians into the Rhyndakus, affords another example of homonymy with the Odrysian Thracians in Europe. And as these coincidences of names and legends conduct us to the idea of analogy and affinity between Thracians and Phrygians, so we find Archilochus, the earliest poet remaining to us who mentions them as contemporaries, coupling the two in the same simile. To this early Parian Iambist, the population on the two sides of the Hellespont appears to have presented similarity of feature and customs.

To settle with any accuracy the extent and condition of these Asiatic nations during the early days of Grecian settlement among them is impracticable. The problem was not to be solved even by the ancient geographers, with their superior means of knowledge. The early indigenous distribution of the Phrygian population is unknown to us; for even the division into the Greater and Lesser Phrygia belongs to a period at least subsequent to the Persian conquest (like most of the recognized divisions of Asia Minor), and is only misleading if applied to the period earlier than Cæresus. It appears that the name Phrygians like that of Thracians, was a generic designation, and comprehended tribes or separate communities who had also specific names of their own. We trace Phrygians at wide distances: on the western bank of the river Halys—at Kelænæ, in the interior of Asia Minor, on the upper course of the river Mæander—and on the coast of the Propontis near Kios. In both of these latter localities

there is a salt lake called Askanius, which is the name both of the leader of the Phrygian allies of Troy and of the country from whence they are said to come, in the *Iliad*. They thus occupy a territory bounded on the south by the Pisidian mountains—on the west by the Lydians (indicated by a terminal pillar set up by Cræsus at Kydrara) on the east by the river Halys, on the other side of which were Kapadokians or Syrians: on the north by Paphlagonians and Marian-dynians. But it seems besides this, that they must have extended farther to the west, so as to occupy a great portion of the region of Mount Ida and the Troad. For Apollodorus considered that both the Doliones and the Bebrykians were included in the great Phrygian name; and even in the ancient poem called "*Phoronis*" (which can hardly be placed later than 600 B.C.), the Daktyls of Mount Ida, the great discoverers of metallurgy, are expressly named Phrygian. The custom of the Attic tragic poets to call the inhabitants of the Troad Phrygians, does not necessarily imply any translation of inhabitants, but an employment of the general name, as better known to the audience whom they addressed, in preference to the less notorious specific name—just as the inhabitants of Bithynia might be described either as Bithynians or as Asiatic Thracians.

If (as the language of Herodotus and Ephorus would seem to imply) we suppose the Phrygians to be at a considerable distance from the coast and dwelling only in the interior, it will be difficult to explain to ourselves how or where the early Greek colonists came to be so much influenced by them; whereas the supposition that the tribes occupying the Troad and the region of Ida were Phrygians elucidates this point. And the fact is incontestable, that both Phrygians and Lydians did not only modify the religious manifestations of the Asiatic Greeks, and through them of the Grecian world generally—but also rendered important aid toward the first creation of the Grecian musical scale. Of this the denominations of the scale afford a proof.

Three primitive musical modes were employed by the Greek poets, in the earliest times of which later authors could find any account—the Lydian, which was the most acute—the Dorian, which was the most grave—and the Phrygian intermediate between the two; the highest note of the Lydian being one tone higher, that of the Dorian one tone lower, than the highest note of the Phrygian scale. Such were the three modes or scales, each including only a tetrachord, upon which the earliest Greek masters worked: many other scales, both higher and lower, were subsequently added. It thus appears that the earliest Greek music was, in large proportion, borrowed from Phrygia and Lydia. When we consider that in the eighth and seventh centuries before the Christian era, music and poetry conjoined (often also with dancing or rhythmical gesticulation) was the only intellectual manifestation known among the Greeks—and moreover, that in the belief of all the ancient writers, every musical mode had

its own peculiar emotional influences, powerfully modified the temper of hearers, and was intimately connected with the national worship—we shall see that this transmission of the musical modes implies much both of communication and interchange between the Asiatic Greeks and the indigenous population of the continent. Now the fact of communication between the Ionic and the Æolic Greeks, and their eastern neighbors, the Lydians, is easy to comprehend generally, though we have no details as to the way in which it took place. But we do not distinctly see where it was that the Greeks came so much into contact with the Phrygians, except in the region of Ida, the Troad, and the southern coast of the Propontis. To this region belonged those early Phrygian musicians (under the heroic names of Olympus, Hyagnis, Marsyas), from whom the Greeks borrowed. And we may remark that the analogy between Thracians and Phrygians seems partly to hold in respect both to music and to religion; since the old mythe in the *Iliad*, wherein the Thracian bard Thamyris, rashly contending in song with the Muses, is conquered, blinded, and stripped of his art, seems to be the prototype of the very similar story respecting the contention of Apollo with the Phrygian Marsyas—the cithara against the flute; while the Phrygian Midas is farther characterized as the religious disciple of Thracian Orpheus.

In my previous chapter relating to the legend of Troy, mention has been already made of the early fusion of the Æolic Greeks with the indigenous population of the Troad. It is from hence probably that the Phrygian music with the flute as its instrument—employed in the orgiastic rites and worship of the Great Mother in Mount Ida, in the Mysian Olympus, and other mountain regions of the country, and even in the Greek city of Lampsakus—passed to the Greek composers. Its introduction is coeval with the earliest facts respecting Grecian music, and must have taken place during the first century of the recorded Olympiads. In the Homeric poems we find no allusion to it, but it may probably have contributed to stimulate that development of lyric and elegiac composition which grew up among the post-homeric Æolians and Ionians, to the gradual displacement of the old epic. Another instance of the fusion of Phrygians with Greeks is to be found in the religious ceremonies of Kyzikus, Kius, and Prusa, on the southern and south-eastern coasts of the Propontis. At the first of the three places, the worship of the Great Mother of the Gods was celebrated with much solemnity on the hill of Dindymon, bearing the same name as that mountain in the interior, near Pessinus, from whence Cybele derived her principal surname of Dindymene. The analogy between the Kretan and Phrygian religious practices has been often noticed, and confusion occurs not unfrequently between Mount Ida in Krete and the mountain of the same name in the Troad; while the Teukrians of Gergis in the Troad—who were not yet Hellenized even at the time of the Persian invasion, and who were affirmed by the elegiac poet Kallinus to have immigrated from Krete—

if they were not really Phrygians, differed so little from them as to be called such by the poets.

The Phrygians are celebrated by Herodotus for the abundance both of their flocks and their agricultural produce. The excellent wool for which Miletus was always renowned came in part from the upper valley of the river Mæander, which they inhabited. He contrasts them in this respect with the Lydians, among whom the attributes and capacities of persons dwelling in cities are chiefly brought to our view: much gold and silver, retail trade, indigenous games, unchastity of young women, yet combined with thrift and industry. Phrygian cheese and salt-provisions—Lydian unguents, carpets and colored shoes—acquired notoriety. Both Phrygians and Lydians are noticed by Greek authors subsequent to the establishment of the Persian empire as a people timid, submissive, industrious, and useful as slaves—an attribute not ascribed to the Mysians, who are usually described as brave and hardy mountaineers, difficult to hold in subjection: nor even true respecting the Lydians, during the earlier times anterior to the complete overthrow of Cræsus by Cyrus; for they were then esteemed for their warlike prowess. Nor was the different character of these two Asiatic people yet effaced even in the second century after the Christian era. For the same Mysians, who in the time of Herodotus and Xenophon gave so much trouble to the Persian satraps, are described by the rhetor Aristides as seizing and plundering his property at Læcien near Hadriani—while on the contrary he mentions the Phrygians as habitually coming from the interior toward the coast regions to do the work of the olive-gathering. During the time of Grecian autonomy and ascendancy, in the fifth century B.C., the conception of a Phrygian or a Lydian was associated in the Greek mind with ideas of contempt and servitude, to which unquestionably these Asiatics became fashioned, since it was habitual with them under the Roman empire to sell their own children into slavery—a practice certainly very rare among the Greeks, even when they too had become confounded among the mass of subjects of imperial Rome. But we may fairly assume that this association of contempt with the name of a Phrygian or a Lydian did not prevail during the early period of Grecian Asiatic settlement, or even in the time of Alkman, Mimnermus, or Sappho, down to 600 B.C. We first trace evidence of it in a fragment of Hipponax. It began with the subjection of Asia Minor generally, first under Cræsus, and then under Cyrus, and with the sentiment of comparative pride which grew up afterwards in the minds of European Greeks. The native Phrygian tribes along the Propontis, with whom the Greek colonists came in contact—Bebrykians, Doliones, Mygdonians, etc.—seem to have been agricultural, cattle-breeding, and horse-breeding; yet more vehement and warlike than the Phrygians of the interior, as far at least as can be made out by their legends. The brutal but gigantic Amykus, son of Poseidon, chief of the Bebrykians, with

whom Pollux contends in boxing—and his brother Mygdon to whom Herakles is opposed—are samples of a people whom the Greek poets considered ferocious, and not submissive: while the celebrity of the horses of Erichthonius, Laomedon, and Asius of Arisbe, in the *Iliad*, shows that horse-breeding was a distinguishing attribute of the region of Ida, not less in the mind of Homer than in that of Virgil.

According to the legend of the Phrygian town of Gordium on the river Sangarius, the primitive Phrygian king Gordius was originally a poor husbandman, upon the yoke of whose team, as he one day tilled his field, an eagle perched and posted himself. Astonished at this portent, he consulted the Telmiscean augurs to know what it meant, when a maiden of the prophetic breed acquainted him that the kingdom was destined to his family. He espoused her, and the offspring of the marriage was Midas. Sedition afterward breaking out among the Phrygians, they were directed by an oracle, as the only means of tranquillity, to choose for themselves as king the man whom they should first see approaching in a wagon. Gordius and Midas happened to be then coming into the town in their wagon, and the crown was conferred upon them. Their wagon, consecrated in the citadel of Gordium to Zeus Basileus, became celebrated from the insoluble knot whereby the yoke was attached, and from the severance of it afterward by the sword of Alexander the Great. Whosoever could untie the knot, to him the kingdom of Asia was portended, and Alexander was the first whose sword both fulfilled the condition and realized the prophecy.

Of these legendary Phrygian names and anecdotes we can make no use for historical purposes. We know nothing of any Phrygian kings, during the historical times; but Herodotus tells us of a certain Midas son of Gordius, king of Phrygia, who was the first foreign sovereign that ever sent offerings to the Delphian temple, anterior to Gyges of Lydia. This Midas dedicated to the Delphian god the throne on which he was in the habit of sitting to administer justice. Chronologers have referred the incident to a Phrygian king Midas placed by Eusebius in the tenth Olympiad—a supposition which there are no means of verifying. There may have been a real Midas king of Gordium; but that there was ever any great united Phrygian monarchy, we have not the least ground for supposing. The name Gordius son of Midas again appears in the legend of Cræsus and Solon told by Herodotus, as part of the genealogy of the ill-fated prince Adrastus: here, too, it seems to represent a legendary rather than a real person.

Of the Lydians I shall speak in the following chapter.

CHAPTER XVII.

LYDIANS.—MEDES.—CIMMERIANS.—SCYTHIANS.

THE early relations between the Lydians and the Asiatic Greeks, anterior to the reign of Gyges, are not better known to us than those of the Phrygians. Their native music became partly incorporated with the Greek, as the Phrygian music was; to which it was very analogous, both in instruments and in character, though the Lydian mode was considered by the ancients as more effeminate and enervating. The flute was used alike by Phrygians and Lydians, passing from both of them to the Greeks. But the *magadis* or *pectis* (a harp with sometimes as many as twenty strings, sounded two together in octave) is said to have been borrowed by the Lesbian Terpander from the Lydian banquets. The flute-players who acquired esteem among the early Asiatic Greeks were often Phrygian or Lydian slaves; and even the poet Alkman, who gained for himself permanent renown among the Greek lyric poets, though not a slave born at Sardis, as is sometimes said, was probably of Lydian extraction.

It has been already mentioned that Homer knows nothing of Lydia or Lydians. He names Mæonians in juxtaposition with Karians, and we are told by Herodotus that the people once called Mæonian received the new appellation of Lydian from Lydus son of Atys. Sardis, whose almost inexpugnable citadel was situated on a precipitous rock on the northern side of the ridge of Tmolus, overhanging the plain of the river Hermus, was the capital of the Lydian kings. It is not named by Homer, though he mentions both Tmolus and the neighboring Gygean lake: the fortification of it was ascribed to an old Lydian king named Meles, and strange legends were told concerning it. Its possessors were enriched by the neighborhood of the river Paktolus, which flowed down from Mount Tmolus toward the Hermus, bringing considerable quantities of gold in its sands. To this cause historians often ascribed the abundant treasure belonging to Cræsus and his predecessors. But Cræsus possessed, besides, other mines near Pergamus; while another cause of wealth is also to be found in the general industry of the Lydian people, which the circumstances mentioned respecting them seem to attest. They were the first people (according to Herodotus) who ever carried on retail trade, and the first to coin money of gold and silver.

The archæologists of Sardis in the time of Herodotus (a century after the Persian conquest) carried very far back the antiquity of the Lydian monarchy, by means of a series of names which are in great part, if not altogether, divine and heroic. Herodotus gives us first Manes, Atys, and Lydus—next a line of kings beginning with Herakles, twenty-two in number, succeeding each other from father to son and lasting for 505 years. The first of this line of Herakleid kings

was Agron, descended from Herakles in the fourth generation—Herakles, Alkæus, Ninus, Belus, and Agron. The twenty-second prince of this Herakleid family, after an uninterrupted succession of father and son during 505 years, was Kandaules, called by the Greeks Myrsilus the son of Myrsus. With him the dynasty ended, and ended by one of those curious incidents which Herodotus has narrated with his usual dramatic, yet unaffected, emphasis. It was the divine will that Kandaules should be destroyed, and he lost his rational judgment. Having a wife the most beautiful woman in Lydia, his vanity could not be satisfied without exhibiting her naked person to Gyges son of Daskylus, his principal confidant and the commander of his guards. In spite of the vehement repugnance of Gyges, this resolution was executed; but the wife became aware of the inexpiable affront, and took her measures to avenge it. Surrounded by her most faithful domestics, she sent for Gyges, and addressed him.—“Two ways are now open to thee, Gyges: take which thou wilt. Either kill Kandaules, wed me, and acquire the kingdom of Lydia—or else thou must at once perish. For thou hast seen forbidden things, and either thou, or the man who contrived it for thee, must die.” Gyges in vain entreated to be spared so terrible an alternative: he was driven to the option, and he chose that which promised safety to himself. The queen, planting him in ambush behind the bed-chamber door, in the very spot where Kandaules had placed him as a spectator, armed him with a dagger, which he plunged into the heart of the sleeping king.

Thus ended the dynasty of the Herakleids; yet there was a large party in Lydia who indignantly resented the death of Kandaules, and took arms against Gyges. A civil war ensued, which both parties at length consented to terminate by reference to the Delphian oracle. The decision of that holy referee being given in favor of Gyges, the kingdom of Lydia passed to his dynasty, called the Mermnadæ. But the oracle accompanied its verdict with an intimation that in the person of the fifth descendant of Gyges, the murder of Kandaules would be avenged—a warning of which (Herodotus innocently remarks) no one took any notice, until it was actually fulfilled in the person of Cræsus.

In this curious legend, which marks the commencement of the dynasty called Mermnadæ, the historical kings of Lydia—we cannot determine how much, or whether any part, is historical. Gyges was probably a real man, contemporary with the youth of the poet Archilochus; but the name Gyges is also an heroic name in Lydian archæology. He is the eponymus of the Gygæan lake near Sardis. Of the many legends told respecting him, Plato has preserved one, according to which, Gyges is a mere herdsman of the king of Lydia: after a terrible storm and earthquake he sees near him a chasm in the earth, into which he descends and finds a vast horse of brass, hollow and partly open, wherein there lies a gigantic corpse with a golden ring.

This ring he carries away, and discovers unexpectedly that it possesses the miraculous property of rendering him invisible at pleasure. Being sent on a message to the king he makes the magic ring available to his ambition. He first possesses himself of the person of the queen, then with her aid assassinates the king, and finally seizes the scepter.

The legend thus recounted by Plato, thoroughly Oriental in character, has this one point in common with the Herodotean, that the adventurer Gyges, through the favor and help of the queen, destroys the king and becomes his successor. Feminine preference and patronage are the cause of his prosperity. Klausen has shown that this "aphrodisiac influence" runs in a peculiar manner through many of the Asiatic legends, both divine and heroic. The Phrygian Midas or Gordius (as before recounted) acquires the throne by marriage with a divinely privileged maiden: the favor, shown by Aphrodite to Anchises, confers upon the Æneadæ sovereignty in the Troad; moreover the great Phrygian and Lydian goddess Rhea or Cybele has always her favored and self-devoting youth Atys, who is worshiped along with her, and who serves as a sort of mediator between her and mankind. The feminine element appears predominant in Asiatic myths. Midas, Sardanapalus, Sandon, and even Herakles, are described as clothed in women's attire and working at the loom; while on the other hand the Amazons and Semiramis achieve great conquests.

Admitting, therefore, the historical character of the Lydian kings called Mermnadæ, beginning with Gyges about 715-690 B.C., and ending with Cræsus, we find nothing but legend to explain to us the circumstances which led to their accession. Still less can we make out anything respecting the preceding kings, or determine whether Lydia was ever in former times connected with or dependent upon the kingdom of Assyria, as Ktesias affirmed. Nor can we certify the reality or dates of the old Lydian kings named by the native historian Xanthus—Alkimus, Kambles, Adramytes. One piece of valuable information, however, we acquire from Xanthus—the distribution of Lydia into two parts, Lydia proper and Torrhebia, which he traces to the two sons of Atys—Lydus and Torrhebus; he states that the dialect of the Lydians and Torrhebians differed much in the same degree as that of Doric and Ionic Greeks. Torrhebia appears to have included the valley of the Kaister, south of Tmolus, and near to the frontiers of Karia.

With Gyges, the Mermnad king, commences the series of aggressions from Sardis upon the Asiatic Greeks, which ultimately ended in their subjection. Gyges invaded the territories of Miletus and Smyrna, and even took the city (probably not the citadel, of Kolophon. Though he thus, however, made war upon the Asiatic Greeks, he was munificent in his donations to the Grecian god of Delphi. His numerous as well as costly offerings were seen in the temple by Herodotus. Elegiac compositions of the poet Mimnermus celebrated

the valor of the Smyrnæans in their battle with Gyges. We hear also, in a story which bears the impress of Lydian more than of Grecian fancy, of a beautiful youth of Smyrna named Magnes, to whom Gyges was attached, and who incurred the displeasure of his countrymen for having composed verses in celebration of the victories of the Lydians over the Amazons. To avenge the ill-treatment received by this youth, Gyges attacked the territory of Magnesia (probably Magnesia on Sipylus) and after a considerable struggle took the city.

How far the Lydian kingdom of Sardis extended during the reign of Gyges we have no means of ascertaining. Strabo alleges that the whole Troad belonged to him, and that the Greek settlement of Abydus on the Hellespont was established by the Milesians only under his auspices. On what authority this statement is made, we are not told, and it appears doubtful, especially as so many legendary anecdotes are connected with the name of Gyges. This prince reigned (according to Herodotus) thirty-eight years, and was succeeded by his son Ardys, who reigned forty-nine years (about B.C. 678-629). We learn that he attacked the Milesians, and took the Ionic city of Priene. Yet this possession cannot have been maintained, for the city appears afterward as autonomous. His long reign, however, was signalized by two events, both of considerable moment to the Asiatic Greeks; the invasion of the Cimmerians—and the first approach to collision (at least the first of which we have any historical knowledge) between the inhabitants of Lydia and those of Upper Asia under the Median kings.

It is affirmed by all authors that the Medes were originally numbered among the subjects of the great Assyrian empire, of which Nineveh (or Ninos, as the Greeks call it) was the chief town, and Babylon one of the principal portions. That the population and power of these two great cities (as well as of several others which the Ten Thousand Greeks in their march found ruined and deserted in those same regions) is of high antiquity, there is no room for doubting. But it is noway incumbent upon a historian of Greece to entangle himself in the mazes of Assyrian chronology, or to weigh the degree of credit to which the conflicting statements of Herodotus, Ktesias, Berosus, Abydenus, etc., are entitled. With the Assyrian empire—which lasted, according to Herodotus, 520 years, according to Ktesias, 1360 years—the Greeks have no ascertainable connection. The city of Nineveh appears to have been taken by the Medes a little before the year 600 B.C. (insofar as the chronology can be made out), and exercised no influence upon Grecian affairs. Those inhabitants of Upper Asia, with whom the early Greeks had relation, were the Medes, and the Assyrians or Chaldeans of Babylon—both originally subject to the Assyrians of Nineveh—both afterward acquiring independence—and both ultimately embodied in the Persian empire. At what time either of them became first independent, we do not know. The astronomical canon, which gives a list of kings of Babylon begin-

ning with what is called the era of Nabonassar, or 747 B.C., does not prove at what epoch these Babylonian chiefs became independent of Nineveh: and the catalogue of Median kings which Herodotus begins with Deïokes, about 709-711 B.C., is commenced by Ktesias more than a century earlier—moreover the names in the two lists are different almost from first to last.

For the historian of Greece, the Medes first begin to acquire importance about 656 B.C., under a king whom Herodotus calls Phraortes, son of Deïokes. Respecting Deïokes himself, Herodotus recounts to us how he came to be first chosen king. The seven tribes of Medes dwelt dispersed in separate villages, without any common authority, and the mischiefs of anarchy were painfully felt among them. Deïokes, having acquired great reputation in his own village as a just man, was invoked gradually by all the adjoining villages to settle their disputes. As soon as his efficiency in this vocation, and the improvement which he brought about, had become felt throughout all the tribes, he artfully threw up his post and retired again into privacy,—upon which the evils of anarchy revived in a manner more intolerable than before. The Medes had now no choice except to elect a king. The friends of Deïokes expatiated so warmly upon his virtues, that he was the person chosen. The first step of the new king was to exact from the people a body of guards selected by himself; next, he commanded them to build the city of Ekbatana, upon a hill surrounded with seven concentric circles of walls, his own palace being at the top and in the innermost. He farther organized the scheme of Median despotism; the king, though his person was constantly secluded in a fortified palace, inviting written communications from all aggrieved persons, and administering to each the decision or the redress which they required—informing himself, moreover, of passing events by means of ubiquitous spies and officials, who seized all wrong-doers and brought them to the palace for condign punishment. Deïokes farther constrained the Medes to abandon their separate abodes and concentrate themselves in Ekbatana, from whence all the powers of government branched out. And the seven distinct fortified circles in the town, coinciding as they do with the number of the Median tribes, were probably conceived by Herodotus as intended each for one distinct tribe—the tribe of Deïokes occupying the innermost along with himself.

Except the successive steps of this well-laid political plan, we hear of no other acts ascribed to Deïokes. He is said to have held the government for fifty-three years, and then dying, was succeeded by his son Phraortes. Of the real history of Deïokes, we cannot be said to know anything. For the interesting narrative of Herodotus, of which the above is an abridgement, presents to us in all its points Grecian society and ideas, not Oriental. It is like the discussion which the historian ascribes to the seven Persian conspirators, previous to the accession of Darius—whether they shall adopt an oligar-

chical, a democratical, or a monarchical form of government; or it may be compared, perhaps more aptly still, to the *Cyropædia* of Xenophon, who beautifully and elaborately works out an ideal such as Herodotus exhibits in brief outline. The story of Deiokes describes what may be called the despot's progress, first as candidate and afterward as fully established. Amidst the active political discussion carried on by intelligent Greeks in the days of Herodotus, there were doubtless many stories of the successful arts of ambitious despots, and much remark as to the probable means conducive to their success, of a nature similar to those in the politics of Aristotle: one of these tales Herodotus has employed to decorate the birth and infancy of the Median monarchy. His Deiokes begins like a clever Greek among other Greeks, equal, free, and disorderly. He is athirst for despotism from the beginning, and is forward in manifesting his rectitude and justice, "as becometh a candidate for command;" he passes into a despot by the public vote, and receives what to the Greeks was the great symbol and instrument of such transition, a personal body-guard; he ends by organizing both the machinery and the etiquette of a despotism in the Oriental fashion, like the Cyrus of Xenophon. Only that both these authors maintain the superiority of their Grecian ideal over Oriental reality, by ascribing both to Deiokes and Cyrus a just, systematic and laborious administration, such as their own experience did not present to them in Asia. Probably Herodotus had visited Ekbatana (which he describes and measures like an eye-witness, comparing its circuit to that of Athens), and there heard that Deiokes was the builder of the city, the earliest known Median king, and the first author of those public customs which struck him as peculiar, after a revolt from Assyria: the interval might then be easily filled up, between Median autonomy and Median despotism, by intermediate incidents such as would have accompanied that transition in the longitude of Greece. The features of these inhabitants of Upper Asia, for a thousand years forward from the time at which we are now arrived—under the descendants of Deiokes, of Cyrus, of Arsakes, and of Ardshir—are so unvarying, that we are much assisted in detecting those occasions in which Herodotus or others infuse into their history indigenous Grecian ideas.

Phraortes (658-636 B.C.), having extended the dominion of the Medes over a large portion of Upper Asia, and conquered both the Persians and several other nations, was ultimately defeated and slain in a war against the Assyrians, of Nineveh: who, though deprived of their external dependencies, were yet brave and powerful by themselves. His son Kyaxares (636-595 B.C.) followed up with still greater energy the same plans of conquest, and is said to have been the first who introduced any organization into the military force—before his time, archers, spearmen, and cavalry had been confounded together indiscriminately, until this monarch established separate

divisions for each. He extended the Median dominion to the eastern bank of the Halys, which river afterward, by the conquests of the Lydian king Cræsus, became the boundary between the Lydian and Median empires; and he carried on war for six years with Alyattes, king of Lydia, in consequence of the refusal of the latter to give up a band of Scythian Nomads, who having quitted the territory of Kyaxares in order to escape severities with which they were menaced, had sought refuge as suppliants in Lydia. The war, indecisive as respects success, was brought to its close by a remarkable incident. In the midst of a battle between the Median and Lydian armies there happened a total eclipse of the sun, which occasioned equal alarm to both parties, and induced them immediately to cease hostilities. The Kilikian prince Syennesis, and the Babylonian prince Labynetis interposed their mediation, and effected a reconciliation between Kyaxares and Alyattes, one of the conditions of which was that Alyattes gave his daughter Aryenis in marriage to Astyages, son of Kyaxares. In this manner began the connection between the Lydian and Median kings which afterward proved so ruinous to Cræsus. It is affirmed that the Greek philosopher Thales foretold this eclipse; but we may reasonably consider the supposed prediction as not less apocryphal than some others ascribed to him, and doubt whether at that time any living Greek possessed either knowledge or scientific capacity sufficient for such a calculation. The eclipse itself, and its terrific working upon the minds of the combatants, are facts not to be called in question; though the diversity of opinion among chronologists, respecting the date of it, is astonishing.

It was after this peace with Alyattes, as far as we can make out the series of events in Herodotus, that Kyaxares collected all his forces and laid siege to Nineveh, but was obliged to desist by the unexpected inroad of the Scythians. Nearly at the same time, or somewhat before the time, that Upper Asia was desolated by these formidable Nomads, Asia Minor too was overrun by other Nomads—the Cimmerians—Ardys being then king of Lydia; and the two invasions, both spreading extreme disaster, are presented to us as indirectly connected together in the way of cause and effect.

The name Cimmerians appears in the *Odyssey*—the fable describes them as dwelling beyond the ocean-stream, immersed in darkness and unblest by the rays of Helios. Of this people as existent we can render no account, for they had passed away or lost their identity and become subject previous to the commencement of trustworthy authorities; but they seem to have been the chief occupants of the Tauric Chersonesus (Crimea) and of the territory between that peninsula and the river Tyras (Dniester), at the time when the Greeks first commenced their permanent settlements on those coasts in the seventh century B.C. The numerous localities which bore their name, even in the time of Herodotus, after they had ceased to exist as a nation—
—as well as the tombs of the Cimmerian kings then shown near the

Tyras—sufficiently attest this fact. There is reason to believe that they were (like their conquerors and successors the Scythians) a nomadic people, mare-milkers, moving about with their tents and herds, suitably to the nature of those unbroken steppes which their territory presented, and which offered little except herbage in profusion. Strabo tells us (on what authority we do not know) that they as well as the Treves and other Thracians had desolated Asia Minor more than once before the time of Ardys, and even earlier than Homer.

The Cimmerians thus belong partly to legend, partly to history; but the Scythians formed for several centuries an important section of the Grecian contemporary world. Their name, unnoticed by Homer, occurs for the first time in the Hesiodic poems. When the Homeric Zeus in the *Iliad* turns his eye away from Troy toward Thrace, he sees, besides the Thracians and Mysians, other tribes whose names cannot be made out, but whom the poet knows as milk-eaters and mare-milkers. The same characteristic attributes, coupled with that of "having wagons for their dwelling-houses," appear in Hesiod connected with the name of the Scythians. The navigation of the Greeks into the Euxine gradually became more and more frequent, and during the last half of the seventh century B.C. their first settlements on its coasts were established. The foundation of Byzantium, as well as of the Pontic Herakleia (at a short distance to the east of the Thracian Bosphorus) by the Megarians is assigned to the 30th Olympiad, or 658 B.C. The succession of colonies founded by the enterprise of Milesian citizens on the western coast of the Euxine seems to fall not very long after this date—at least within the following century. Istria, Tyras, and Olbia or Borysthenes, were planted respectively near the mouths of the three great rivers Danube, Dniester, and Bog: Kruni, Odessus, Tomi, Kallatis, and Apollonia, were also planted on the south-western or Thracian coast—northward of the dangerous land of Salmydessus, so frequent in wrecks—yet south of the Danube. According to the turn of Grecian religious faith, the colonists took out with them the worship of the hero Achilles (from whom, perhaps, the *ekist* and some of the expatriating chiefs professed to be descended), which they established with great solemnity both in the various towns and on the small adjoining islands. The earliest proof which we find of Scythia as a territory familiar to Grecian ideas and feeling, is found in a fragment of the poet Alkæus (about B.C. 600), wherein he addresses Achilles as "sovereign of Scythia." There were, besides, several other Milesian foundations on or near the Tauric Chersonese (Crimea) which brought the Greeks into conjunction with the Scythians—Herakleia, Chersonesus, and Theodostia, on the southern coast and the south-western corner of the peninsula—Pantikapæum and the Teian colony of Phanagoria (these two on the European and Asiatic sides of the Cimmerian Bosphorus respectively), and Kepi, Hermonassa, etc., not

far from Phanagoria, on the Asiatic coast of the Euxine. Last of all there was, even at the extremity of the Palus Mæotis (Sea of Azof) the Grecian settlement of Tanais. All or most of these seem to have been founded during the course of the sixth century B.C., though the precise dates of most of them cannot be named; probably several of them anterior to the time of the mystic poet Aristæus of Prokonnesus, about 540 B.C. His long voyage from the Palus Mæotis (Sea of Azof) into the interior of Asia as far as the country of the Issedones (described in the poem, now lost, called the Arimaspean verses), implies an habitual intercourse between Scythians and Greeks which could not well have existed without Grecian establishments on the Cimmerian Bosphorus.

Hekataeus of Miletus appears to have given much geographical information respecting the Scythian tribes. But Herodotus, who personally visited the town of Olbia, together with the inland regions adjoining to it, and probably other Grecian settlements in the Euxine (at a time which we may presume to have been about 450-440 B.C.)—and who conversed with both Scythians and Greeks competent to give him information—has left us far more valuable statements respecting the Scythian people, dominion, and manners, as they stood in his day. His conception of the Scythians, as well as that of Hippokrates, is precise and well defined—very different from that of the later authors, who use the word almost indiscriminately to denote all barbarous Nomads. His territory called Scythia is a square area, twenty days' journey or 4,000 stadia (somewhat less than 500 English miles) in each direction—bounded by the Danube (the course of which river he conceives in a direction from N.W. to S.E.), the Euxine, and the Palus Mæotis with the river Tanais, on three sides respectively—and on the fourth or north side by the nations called Agathyrsi, Neuri, Androphagi, and Melanchlæni. However imperfect his idea of the figure of this territory may be found, if we compare it with a good modern map the limits which he gives us are beyond all dispute: from the Lower Danube and the mountains eastward of Transylvania to the Lower Tanais, the whole area was either occupied by or subject to the Scythians. And this name comprised tribes differing materially in habits and civilization. The great mass of the people who bore it, strictly Nomadic in their habits—neither sowing nor planting, but living only on food derived from animals, especially mare's-milk and cheese—moved from place to place, carrying their families in wagons covered with wicker and leather, themselves always on horseback with their flocks and herds, between the Borysthenes and the Palus Mæotis. They hardly even reached so far westward as the Borysthenes, since a river (not easily identified) which Herodotus calls Pantikapæ, flowing into the Borysthenes from the eastward, formed their boundary. These Nomads were the genuine Scythians, possessing the marked attributes of the race, and including among their number the Regal Scythians—hordes so much

more populous and more effective in war than the rest, as to maintain undisputed ascendancy, and to account all other Scythians no better than their slaves. It was to these that the Scythian kings belonged, by whom the religious and political unity of the name was maintained—each horde having its separate chief and to a certain extent separate worship and customs. But besides these Nomads there were also agricultural Scythians, with fixed abodes, living more or less upon bread, and raising corn for exportation, along the banks of the Borysthenes and the Hypanis. And such had been the influence of the Grecian settlement of Olbia at the mouth of the latter river in creating new tastes and habits, that two tribes on its western banks, the Kallipidæ and the Alazones, had become completely accustomed both to tillage and to vegetable food, and had in other respects so much departed from their Scythian rudeness as to be called Hellenic-Scythians, many Greeks being seemingly domiciled among them. Northward of the Alazones lay those called the Agricultural Scythians, who sowed corn, not for food but for sale.

Such stationary cultivators were doubtless regarded by the predominant mass of the Scythians as degenerate brethren. Some historians even maintain that they belonged to a foreign race, standing to the Scythians merely in the relation of subjects—an hypothesis contradicted implicitly, if not directly, by the words of Herodotus, and no way necessary in the present case. It is not from them, however, that Herodotus draws his vivid picture of the people, with their inhuman rites and repulsive personal features. It is the purely Nomadic Scythians whom he depicts, the earliest specimens of the Mongolian race (so it seems probable) known to history, and prototypes of the Huns and Bulgarians of later centuries. The Sword, in the literal sense of the word, was their chief god—an iron scimitar solemnly elevated upon a wide and lofty platform, which was supported on masses of fagots piled underneath—to whom sheep, horses, and a portion of their prisoners taken in war, were offered up in sacrifice. Herodotus treats this sword as the image of the god Ares, thus putting an Hellenic interpretation upon that which he describes literally as a barbaric rite. The scalps and the skins of slain enemies, and sometimes the skull formed into a drinking-cup, constituted the decoration of a Scythian warrior. Whoever had not slain an enemy was excluded from participation in the annual festival and bowl of wine prepared by the chief of each separate horde. The ceremonies which took place during the sickness and funeral obsequies of the Scythian kings (who were buried at Gerrhi at the extreme point to which navigation extended up the Borysthenes) partook of the same sanguinary disposition. It was the Scythian practice to put out the eyes of all their slaves. The awkwardness of the Scythian frame, often overloaded with fat, together with extreme dirt of body, and absence of all discriminating feature between one man and another, complete the brutish portrait. Mare's milk (with cheese made from

it) seems to have been their chief luxury, and probably served the same purpose of procuring the intoxicating drink called *kumiss*, as at present among the Bashkirs and the Kalmucks.

If the habits of the Scythians were such as to create in the near observer no other feeling than repugnance, their force at least inspired terror. They appeared in the eyes of Thucydides so numerous and so formidable that he pronounces them irresistible, if they could but unite, by any other nation within his knowledge. Herodotus, too, conceived the same idea of a race among whom every man was a warrior and a practised horse-bowman, and who were placed by their mode of life out of all reach of an enemy's attack. Moreover, Herodotus does not speak meanly of their intelligence, contrasting them in favorable terms with the general stupidity of the other nations bordering on the Euxine. In this respect Thucydides seems to differ from him.

On the east, the Scythians of the time of Herodotus were separated only by the river Tanais from the Sarmatians, who occupied the territory for several days' journey north-east of the Palus Maotis; on the south they were divided by the Danube from the section of Thracians called Getae. Both these nations were Nomadic, analogous to the Scythians in habits, military efficiency, and fierceness. Indeed Herodotus and Hippocrates distinctly intimate that the Sarmatians were nothing but a branch of Scythians, speaking a Scythian dialect, and distinguished from their neighbors on the other side of the Tanais chiefly by this peculiarity—that the women among them were warriors hardly less daring and expert than the men. This attribute of Sarmatian women, as a matter of fact, is well attested; though Herodotus has thrown over it an air of suspicion not properly belonging to it, by his explanatory genealogical myth, deducing the Sarmatians from a mixed breed between the Scythians and the Amazons.

The wide extent of steppe eastward and north-eastward of the Tanais, between the Ural mountains and the Caspian, and beyond the possessions of the Sarmatians, was traversed by Grecian traders, even to a good distance in the direction of the Altai mountains—the rich produce of gold, both in Altai and Ural, being the great temptation. First (according to Herodotus) came the indigenous Nomadic nation called Budini, who dwelt to the northward of the Sarmatians, and among whom were established a colony of Pontic Greeks intermixed with natives and called Geloni; these latter inhabited a spacious town, built entirely of wood. Beyond the Budini eastward dwelt the Thysagetae and the Jurkæ, tribes of hunters, and even a body of Scythians who had migrated from the territories of the Regal Scythians. The Issedones were the easternmost people respecting whom any definite information reached the Greeks; beyond them we find nothing but fable—the one-eyed Arimaspians, the gold-guarding Grypes or Griffins, and the bald-headed Argippæi. It is impossible to fix with precision the geography of these different tribes, or to do more than

comprehend approximately their local bearings and relations to each other.

But the best known of all is the situation of the Tauri (perhaps a remnant of the expelled Cimmerians), who dwelt in the southern portion of the Tauric Chersonesus (or Crimea), and who immolated human sacrifices to their native virgin goddess—identified by the Greeks with Artemis, and serving as a basis for the affecting legend of Iphigeneia. The Tauri are distinguished by Herodotus from Scythians, but their manners and state of civilization seem to have been very analogous. It appears also that the powerful and numerous Massagetæ, who dwelt in Asia on the plains eastward of the Caspian and southward of the Issedones, were so analogous to the Scythians as to be reckoned as members of the same race by many of the contemporaries of Herodotus.

This short enumeration of the various tribes near the Euxine and the Caspian, as well as we can make them out, from the seventh to the fifth century B.C., is necessary for the comprehension of that double invasion of Scythians and Cimmerians which laid waste Asia between 630 and 610 B.C. We are not to expect from Herodotus, born a century and a half afterward, any very clear explanations of this event, nor were all his informants unanimous respecting the causes which brought it about. But it is a fact perfectly within the range of historical analogy, that accidental aggregations of number, development of aggressive spirit, or failure in the means of subsistence, among the Nomadic tribes of the Asiatic plains, have brought on the civilized nations of Southern Europe calamitous invasions of which the primary moving cause was remote and unknown. Sometimes a weaker tribe, flying before a stronger, has been in this manner precipitated upon the territory of a richer and less military population, so that an impulse originating in the distant plains of Central Tartary has been propagated until it reached the southern extremity of Europe, through successive intermediate tribes—a phenomenon especially exhibited during the fourth and fifth centuries of the Christian era, in the declining years of the Roman empire. A pressure so transmitted onward is said to have brought down the Cimmerians and Scythians upon the more southerly regions of Asia. The most ancient story in explanation of this incident seems to have been contained in the epic poem (now lost) called *Arimaspiæ*, of the mystic Aristeas of Prokonnesus, composed apparently about 540 B.C. This poet, under the inspiration of Apollo, undertook a pilgrimage to visit the sacred Hyperboreans (especial votaries of that god) in their Elysium beyond the Rhipæan mountains; but he did not reach farther than the Issedones. According to him, the movement, whereby the Cimmerians had been expelled from their possessions on the Euxine Sea, began with the Grypes or Griffins in the extreme north—the sacred character of the Hyperboreans beyond was incompatible with aggression or bloodshed. The Grypes invaded the

Arimaspians, who on their part assailed their neighbors the Issedones. These latter moved southward or westward and drove the Scythians across the Tanais; while the Scythians, carried forward by this onset, expelled the Cimmerians from their territories along the Palus Mæotis and the Euxine.

We see thus that Aristæas referred the attack of the Scythians upon the Cimmerians to a distant impulse proceeding in the first instance from the Grypes or Griffins. But Herodotus had heard it explained in another way which he seems to think more correct—the Scythians, originally occupants of Asia, or the regions east of the Caspian, had been driven across the Araxes, in consequence of an unsuccessful war with the Massagætæ, and precipitated upon the Cimmerians in Europe.

When the Scythian host approached, the Cimmerians were not agreed among themselves whether to resist or retire. The majority of the people were dismayed and wished to evacuate the territory, while the kings of the different tribes resolved to fight and perish at home. Those who were animated with such fierce despair, divided themselves along with the kings into two equal bodies, and perished by each other's hands near the river Tyras, where the sepulchers of the kings were yet shown in the time of Herodotus. The mass of the Cimmerians fled and abandoned their country to the Scythians; who, however, not content with possession of the country, followed the fugitives across the Cimmerian Bosphorus from west to east, under the command of their prince Madyes, son of Protothyas. The Cimmerians, coasting along the east of the Euxine Sea and passing to the west of Mount Caucasus, made their way first into Kolchis, and next into Asia Minor, where they established themselves on the peninsula on the northern coast, near the site of the subsequent Grecian city of Sinope. But the Scythian pursuers, mistaking the course taken by the fugitives, followed the more circuitous route east of Mount Caucasus near to the Caspian Sea; which brought them, not into Asia Minor, but into Media. Both Asia Minor and Media became thus exposed nearly at the same time to the ravages of northern Nomads.

These two stories, representing the belief of Herodotus and Aristæas, involve the assumption that the Scythians were comparatively recent immigrants into the territory between the Ister and the Palus Mæotis. But the legends of the Scythians themselves, as well as those of the Pontic Greeks, imply the contrary of this assumption; and describe the Scythians as primitive and indigenous inhabitants of the country. Both legends are so framed as to explain a triple division, which probably may have prevailed, of the Scythian aggregate nationality, traced up to three heroic brothers: both also agree in awarding the predominance to the youngest brother of the three, though, in other respects, the names and incidents of the two are altogether different. The Scythians called themselves Skoloti.

Such material differences, in the various accounts given to Herod-

otus of the Scythian and Cimmerian invasions of Asia, are by no means wonderful, seeing that nearly two centuries had elapsed between that event and his visit to the Pontus. That the Cimmerians (perhaps the northernmost portion of the great Thracian name and conterminous with the Getæ on the Danube) were the previous tenants of much of the territory between the Ister and the Palus Mæotis, and that they were expelled in the seventh century B. C., by the Scythians, we may follow Herodotus in believing. But Niebuhr has shown that there is great intrinsic improbability in his narrative of the march of the Cimmerians into Asia Minor, and in the pursuit of these fugitives by the Scythians. That the latter would pursue at all, when an extensive territory was abandoned to them without resistance, is hardly supposable: that they would pursue and mistake their way, is still more difficult to believe; nor can we overlook the great difficulties of the road and the Caucasian passes, in the route ascribed to the Cimmerians. Niebuhr supposes the latter to have marched into Asia Minor by the western side of the Euxine and across the Thracian Bosphorus, after having been defeated in a decisive battle by the Scythians near the river Tyras, where their last kings fell and were interred. Though this is both an easier route, and more in accordance with the analogy of other occupants expelled from the same territory, we must, in the absence of positive evidence, treat the point as unauthenticated.

The inroad of the Cimmerians into Asia Minor was doubtless connected with their expulsion from the northern coast of the Euxine by the Scythians, but we may well doubt whether it was at all connected (as Herodotus had been told that it was) with the invasion of Media by the Scythians, except as happening near about the same time. The same great evolution of Scythian power, or propulsion by other tribes behind, may have occasioned both events—brought about by different bodies of Scythians, but nearly contemporaneous.

Herodotus tells us two facts respecting the Cimmerian immigrants into Asia Minor. They committed destructive, through transient, ravages in many parts of Paphlagonia, Phrygia, Lydia, and Ionia—and they occupied permanently the northern peninsula, whereon the Greek city of Sinope was afterward planted. Had the elegies of the contemporary Ephesian poet Kallinus been preserved, we should have known better how to appreciate these trying times. He strove to keep alive the energy of his countrymen against the formidable invaders. From later authors (who probably had these poems before them) we learn that the Cimmerian host, having occupied the Lydian chief town Sardis (its inaccessible acropolis defied them), poured with their wagons into the fertile valley of the Kaister, took and sacked Magnesia on the Mæander, and even threatened the temple of Artemis at Ephesus. But the goddess so well protected her own town and sanctuary, that Lygdamis, the leader of the Cimmerians, whose name marks him for a Greek, after a season of prosperous

depredation in Lydia and Ionia, conducting his host into the mountainous regions of Kilikia, was there overwhelmed and slain. Though these marauders perished, the Cimmerian settlers in the territory near Sinope remained; and Ambron, the first Milesian ækist who tried to colonize that spot, was slain by them, if we may believe Skymnus. They are not mentioned afterward, but it seems not unreasonable to believe that they appear under the name of the Chalybes, whom Herodotus mentions along that coast between the Mariandynians and Paphlagonians, and whom Mela notices as adjacent to Sinope and Amisus. Other authors place the Chalybes, on several different points, more to the east, through along the same parallel of latitude—between the Mosynœki and Tibareni—near the river Thermodon—and on the northern boundary of Armenia, near the sources of the Araxes; but Herodotus and Mela recognize Chalybes westward of the river Halys and the Paphlagonians, near to Sinope. These Chalybes were brave mountaineers, though savage in manners; distinguished as producers and workers of the iron which their mountains afforded. In the conceptions of the Greeks, as manifested in a variety of fabulous notices, they are plainly connected with Scythians or Cimmerians; whence it seems probable that this connection was present to the mind of Herodotus in regard to the inland population near Sinope.

Herodotus seems to have conceived only one invasion of Asia by the Cimmerians, during the reign of Ardys in Lydia. Ardys was succeeded by his son Sadyattes, who reigned twelve years; and it was Alyattes, son and successor of Sadyattes (according to Herodotus), who expelled the Cimmerians from Asia. But Strabo seems to speak of several invasions, in which the Treres, a Thracian tribe, were concerned, and which are not clearly discriminated; while Kallisthenés affirmed that Sardis had been taken by the Treres and Lykians. We see only that a large and fair portion of Asia Minor was for much of this seventh century B.C. in possession of these destroying Nomads, who while on the one hand they afflicted the Ionic Greeks, on the other hand indirectly befriended them by retarding the growth of the Lydian monarchy.

The invasion of Upper Asia by the Scythians appears to have been nearly simultaneous with that of Asia Minor by the Cimmerians, but more ruinous and longer protracted. The Median King Kyaxares, called away from the siege of Nineveh to oppose them, was totally defeated; and the Scythians became full masters of the country. They spread themselves over the whole of Upper Asia, as far as Palestine and the borders of Egypt, where Psammetichus the Egyptian king met them and only redeemed his kingdom from invasion by prayers and costly presents. In their return a detachment of them sacked the temple of Aphrodite at Askalon: an act of sacrilege which the goddess avenged both upon the plunderers and their descendants, to the third and fourth generations. Twenty-eight years did their dominion in Upper Asia continue, with intolerable cruelty and oppression:

until at length Kyaxares and the Medes found means to entrap the chiefs into a banquet, and slew them in the hour of intoxication. The Scythian host once expelled, the Medes resumed their empire. Herodotus tells us that these Scythians returned to the Tauric Chersonese, where they found that during their long absence their wives had intermarried with the slaves, while the new offspring which had grown up refused to readmit them. A deep trench had been drawn across a line over which their march lay, and the new-grown youth defended it with bravery, until at length (so the story runs) the returning masters took up their whips instead of arms, and scourged the rebellious slaves into submission.

Little as we know about the particulars of these Cimmerian and Scythian inroads, they deserve notice as the first (at least the first historically known) among the numerous invasions of cultivated Asia and Europe by the Nomads of Tartary. Huns, Avars, Bulgarians, Magyars, Turks, Mongols, Tartars, etc., are found in subsequent centuries repeating the same infliction, and establishing a dominion both more durable, and not less destructive, than the transient scourge of the Scythians during the reign of Kyaxares.

After the expulsion of the Scythians from Asia, the full extent and power of the Median empire was re-established; and Kyaxares was enabled again to besiege Nineveh. He took that great city, and reduced under his dominion all the Assyrians except those who formed the kingdom of Babylon. This conquest was achieved toward the close of his reign, and he bequeathed the Median empire, at the maximum of its grandeur, to his son Astyages, in 595 B.C.

As the dominion of the Scythians in Upper Asia lasted twenty-eight years before they were expelled by Kyaxares, so also the inroads of the Cimmerians through Asia Minor, which had begun during the reign of the Lydian king Ardys, continued through the twelve years of the reign of his son Sadyattes (629-617 B.C.), and were finally terminated by Alyattes, son of the latter. Notwithstanding the Cimmerians, however, Sadyattes was in a condition to prosecute a war against the Grecian city of Miletus, which continued during the last seven years of his reign, and which he bequeathed to his son and successor. Alyattes continued the war for five years longer. So feeble was the sentiment of union among the various Grecian towns on the Asiatic coast, that none of them would lend any aid to Miletus except the Chians, who were under special obligations to Miletus for previous aid in a contest against Erythræ. The Milesians unassisted were no match for a Lydian army in the field, though their great naval strength placed them out of all danger of a blockade; and we must presume that the erection of those mounds of earth against the walls, whereby the Persian Harpagus vanquished the Ionian cities half a century afterward, was then unknown to the Lydians. For twelve successive years the Milesian territory was annually overrun and ravaged, previous to the gathering in of the crop. The

inhabitants, after having been defeated in two ruinous battles, gave up all hope of resisting the devastation; so that the task of the invaders became easy, and the Lydian army pursued their destructive march to the sound of flutes and harps. While ruining the crops and the fruit-trees, Alyattes would not allow the farm-buildings or country-houses to be burnt, in order that the means of production might still be preserved, to be again destroyed during the following season. By such unremitting devastation the Milesians were reduced to distress and famine, in spite of their command of the sea. The fate which afterward overtook them during the reign of Cræsus of becoming tributary subjects to the throne of Sardis, would have begun half a century earlier, had not Alyattes unintentionally committed a profanation against the goddess Athene. Her temple at Assessus accidentally took fire and was consumed, when his soldiers on a windy day were burning the Milesian standing corn. Though no one took notice of this incident at the time, yet Alyattes on his return to Sardis was smitten with prolonged sickness. Unable to obtain relief, he dispatched envoys to seek humble advice from the god at Delphi. But the Pythian priestess refused to furnish any healing suggestions until he should have rebuilt the burnt temple of Athene,—and Periander, at that time despot of Corinth, having learnt the tenor of this reply, transmitted private information of it to Thrasybulus despot of Miletus, with whom he was intimately allied. Presently there arrived at Miletus a herald on the part of Alyattes, proposing a truce for the special purpose of enabling him to rebuild the destroyed temple—the Lydian monarch believing the Milesians to be so poorly furnished with subsistence that they would gladly embrace such temporary relief. But the herald on his arrival found abundance of corn heaped up in the agora, and the citizens engaged in feasting and enjoyment; for Thrasybulus had caused all the provision in the town, both public and private, to be brought out, in order that the herald might see the Milesians in a condition of apparent plenty, and carry the news of it to his master. The stratagem succeeded. Alyattes, under the persuasion that his repeated devastation inflicted upon the Milesians no sensible privations, abandoned his hostile designs, and concluded with them a treaty of amity and alliance. It was his first proceeding to build two temples to Athene, in place of the one which had been destroyed, and he then forthwith recovered from his protracted malady. His gratitude for the cure was testified by the transmission of a large silver bowl, with an iron footstand welded together by the Chian artist Glaukus—the inventor of the art of thus joining together pieces of iron.

Alyattes is said to have carried on other operations against some of the Ionic Greeks: he took Smyrna, but was defeated in an inroad on the territory of Klazomenæ. But on the whole his long reign of fifty-seven years was one of tranquillity to the Grecian

cities on the coast, though we hear of an expedition which he undertook against Karia. He is reported to have been during youth of overweening insolence, but to have acquired afterward a just and improved character. By an Ionian wife he became father of Cræsus, whom even during his lifetime he appointed satrap of the town of Adramyttium and the neighboring plain of Thebe. But he had also other wives and other sons, and one of the latter, Adramytus, is reported as the founder of Adramyttium. How far his dominion in the interior of Asia Minor extended, we do not know, but very probably his long and comparatively inactive reign may have favored the accumulation of those treasures which afterward rendered the wealth of Cræsus so proverbial. His monument, an enormous pyramidal mound upon a stone base, erected near Sardis by the joint efforts of the whole Sardian population, was the most memorable curiosity in Lydia during the time of Herodotus. It was inferior only to the gigantic edifices of Egypt and Babylon.

Cræsus obtained the throne, at the death of his father, by appointment from the latter. But there was a party among the Lydians who had favored the pretensions of his brother Pantaleon. One of the richest chiefs of that party was put to death afterward by the new king, under the cruel torture of a spiked carding machine—his property being confiscated. The aggressive reign of Cræsus, lasting fourteen years (559–545 B.C.), formed a marked contrast to the long quiescence of his father during a reign of fifty-seven years.

Pretenses being easily found for war against the Asiatic Greeks, Cræsus attacked them one after the other. Unfortunately we know neither the particulars of these successive aggressions, nor the previous history of the Ionic cities, so as to be able to explain how it was that the fifth of the Mermnad kings of Sardis met with such unqualified success, in an enterprise which his predecessors had attempted in vain. Miletus alone, with the aid of Chios, had resisted Alyattes and Sadyattes for eleven years—and Cræsus possessed no naval force, any more than his father and grandfather. But on this occasion, not one of the towns can have displayed the like individual energy. In regard to the Milesians, we may perhaps suspect that the period now under consideration was comprised in that long duration of intestine conflict which Herodotus represents (though without defining exactly when) to have crippled the forces of the city for two generations, and which was at length appeased by a memorable decision of some arbitrators invited from Paros. These latter, called in by mutual consent of the exhausted antagonist parties at Miletus, found both the city and her territory in a state of general neglect and ruin. But on surveying the lands, they discovered some which still appear to be tilled with undiminished diligence and skill: to the proprietors of these lands they consigned the government of the town, in the belief that they would manage the public affairs with as much success as their own. Such a state of

intestinal weakness would partly explain the easy subjugation of the Milesians by Cræsus; while there was little in the habits of the Ionic cities to present the chance of united efforts against a common enemy. These cities, far from keeping up any effective political confederation, were in a state of habitual jealousy of each other, and not unfrequently in actual war. The common religious festivals—the Deliac festival as well as the Pan-Ionia, and afterward the Ephesia in place of the Delia—seem to have been regularly frequented by all the cities throughout the worst of times. But these assemblies had no direct political function, nor were they permitted to control that sentiment of separate city-autonomy which was paramount in the Greek mind—though their influence was extremely precious in calling forth social sympathies. Apart from the periodical festival, meetings for special emergencies were held at the Pan-Ionic temple; but from such meetings any city, not directly implicated, kept aloof. As in this case, so in others not less critical throughout the historical period—the incapacity of large political combination was the source of constant danger, and ultimately proved the cause of ruin, to the independence of all the Grecian states. Herodotus warmly commends the advice given by Thales to his Ionic countrymen—and given (to use his remarkable expression) “before the ruin of Ionia”—that a common senate, invested with authority over all the twelve cities, should be formed within the walls of Teos, as the most central in position; and that all the other cities should account themselves mere demes of this aggregate commonwealth or Polis. And we cannot doubt that such was the unavailing aspiration of many a patriot of Miletus or Ephesus, even before the final operations of Cræsus were opened against them.

That prince attacked the Greek cities successively, finding or making different pretenses for hostility against each. He began with Ephesus, which is said to have been then governed by a despot of harsh and oppressive character, named Pindarus, whose father Melas had married a daughter of Alyattes, and who was therefore himself nephew of Cræsus. The latter, having in vain invited Pindarus and the Ephesians to surrender the town, brought up his forces and attacked the walls. One of the towers being overthrown, the Ephesians abandoned all hope of defending their town, and sought safety by placing it under the guardianship of Artemis, to whose temple they carried a rope from the walls—a distance little less than seven furlongs. They at the same time sent a message of supplication to Cræsus, who is said to have granted them the preservation of their liberties, out of reverence to the protection of Artemis; exacting at the same time that Pindarus should quit the place. Such is the tale of which we find a confused mention in Ælian and Polyænus. But Herodotus, while he notices the fact of the long rope whereby the Ephesians sought to place themselves in contact with their divine protectress, does not indicate that Cræsus was induced to treat them

more favorably Ephesus, like all the other Grecian towns on the coast, was brought under subjection and tribute to him. How he dealt with them, and what degree of coercive precaution he employed either to insure subjection or collect tribute, the brevity of the historian does not acquaint us. But they were required partially at least, if not entirely, to raze their fortifications; for on occasion of the danger which supervened a few years afterward from Cyrus, they are found practically unfortified.

Thus completely successful in his aggressions on the continental Asiatic Greeks, Cræsus conceived the idea of assembling a fleet, for the purpose of attacking the islanders of Chios and Samos; but became convinced (as some said, by the sarcastic remark of one of the seven Greek sages, Bias or Pittakus) of the impracticability of the project. He carried his arms, however, with full success, over other parts of the continent of Asia Minor, until he had subdued the whole territory within the river Halys, excepting only the Kilikians and the Lykians. The Lydian empire thus reached the maximum of its power, comprehending, besides the Æolic, Ionic, and Doric Greeks on the coast of Asia Minor, the Phrygians, Mysians, Mariandynians, Chalybes, Paphlagonians, Thynian and Bithynian Thracians, Karians, and Pamphylians. And the treasures amassed by Cræsus at Sardis, derived partly from this great number of tributaries, partly from mines in various places as well as the auriferous sands of the Paktolus, exceeded anything which the Greeks had ever before known.

We learn, from the brief but valuable observations of Herodotus, to appreciate the great importance of these conquests of Cræsus, with reference not merely to the Grecian cities actually subjected, but also indirectly to the whole Grecian world.

"Before the reign of Cræsus (observes the historian) all the Greeks were free: it was by him first that Greeks were subdued into tribute." And he treats this event as the initial phenomenon of the series, out of which grew the hostile relations between the Greeks on one side, and Asia as represented by the Persians on the other, which were uppermost in the minds of himself and his contemporaries.

It was in the case of Cræsus that the Greeks were first called upon to deal with a tolerably large barbaric aggregate under a warlike and enterprising prince, and the result was such as to manifest the inherent weakness of their political system, from its incapacity of large combination. The separated autonomous cities could only maintain their independence either through similar disunion on the part of barbaric adversaries—or by superiority, on their own side, of military organization as well as of geographical position. The situation of Greece proper and of the islands was favorable to the maintenance of such a system: not so the shores of Asia with a wide interior country behind. The Ionic Greeks were at this time different from what they became during the ensuing century. Little inferior in

energy to Athens or to the general body of European Greeks, they could doubtless have maintained their independence, had they cordially combined. But it will be seen hereafter that the Greek colonies—planted as isolated settlements, and indisposed to political union, even when neighbors—all of them fell into dependence so soon as attack from the interior came to be powerfully organized; especially if that organization was conducted by leaders partially improved through contact with the Greeks themselves. Small autonomous cities maintain themselves so long as they have only enemies of the like strength to deal with: but to resist larger aggregates requires such a concurrence of favorable circumstances as can hardly remain long without interruption. And the ultimate subjection of entire Greece, under the kings of Macedon, was only an exemplification on the widest scale of this same principle.

The Lydian monarchy under Cræsus, the largest with which the Greeks had come into contact down to that moment, was very soon absorbed into a still larger—the Persian; of which the Ionic Greeks, after unavailing resistance, became the subjects. The partial sympathy and aid which they obtained from the independent or European Greeks, their western neighbors, followed by the fruitless attempt on the part of the Persian king to add these latter to his empire, gave an entirely new turn to Grecian history and proceedings. First, it necessitated a degree of central action against the Persians which was foreign to Greek political instinct; next, it opened to the noblest and most enterprising section of the Hellenic name—the Athenians—an opportunity of placing themselves at the head of this centralizing tendency: while a concurrence of circumstances, foreign and domestic, imparted to them at the same time that extraordinary and many-sided impulse, combining action with organization, which gave such brilliancy to the period of Herodotus and Thucydides. It is thus that most of the splendid phenomena of Grecian history grew, directly or indirectly, out of the reluctant dependence in which the Asiatic Greeks were held by the inland barbaric powers, beginning with Cræsus.

These few observations will suffice to intimate that a new phase of Grecian history is now on the point of opening. Down to the time of Cræsus, almost everything which is done or suffered by the Grecian cities bears only upon one or other of them separately; the instinct of the Greeks repudiates even the modified form of political centralization, and there are no circumstances in operation to force it upon them. Relation of power and subjection exists between a strong and a weak state, but no tendency to standing political co-ordination. From this time forward, we shall see partial causes at work, tending in this direction, and not without considerable influence; though always at war with the indestructible instinct of the nation, and frequently counteracted by selfishness and misconduct on the part of the leading cities.

CHAPTER XVIII.

PHENICIANS.

OF the Phenicians, Assyrians, and Egyptians, it is necessary for me to speak so far as they acted upon the condition, or occupied the thoughts, of the early Greeks, without undertaking to investigate thoroughly their previous history. Like the Lydians, all three became absorbed into the vast mass of the Persian empire, retaining, however, their social character and peculiarities after having been robbed of their political independence.

The Persians and Medes—portions of the Arian race, and members of what has been classified, in respect of language, as the great Indo-European family—occupied a part of the vast space comprehended between the Indus on the east, and the line of Mount Zagros (running eastward of the Tigris and nearly parallel with that river) on the west. The Phenicians as well as the Assyrians belonged to the Semitic, Aramæan, or Syro-Arabian family, comprising, besides, the Syrians, Jews, Arabians, and in part the Abyssinians. To what established family of the human race the swarthy and curly-haired Egyptians are to be assigned, has been much disputed. We cannot reckon them as members of either of the two preceding, and the most careful inquiries render it probable that their physical type was something purely African, approximating in many points to that of the Negro.

It has already been remarked that the Phenician merchant and trading vessel figures in the Homeric poems as a well-known visitor, and that the variegated robes and golden ornaments fabricated at Sidon are prized among the valuable ornaments belonging to the chiefs. We have reason to conclude generally, that in these early times the Phenicians traversed the *Ægean Sea* habitually, and even formed settlements for trading and mining purposes upon some of its islands. On Thasos, especially, near the coast of Thrace, traces of their abandoned gold-mines were visible even in the days of Herodotus, indicating both persevering labor and considerable length of occupation. But at the time when the historical era opens, they seem to have been in course of gradual retirement from these regions. Their commerce had taken a different direction. Of this change we can furnish no particulars; but we may easily understand that the increase of the Grecian marine, both warlike and commercial, would render it inconvenient for the Phenicians to encounter such enterprising rivals—piracy (or private war at sea), being then an habitual proceeding, especially with regard to foreigners.

The Phenician towns occupied a narrow strip of the coast of Syria and Palestine, about 120 miles in length—never more, and generally much less, than twenty miles in breadth—between Mount Libanus and the sea. Aradus (on an islet, with Antaradus and Marathus over against it on the mainland) was the northernmost, and Tyre the

southernmost (also upon a little island, with Palæ-Tyros and a fertile adjacent plain over against it). Between the two were situated Sidon, Berytus, Tripolis, and Byblus, besides some smaller towns attached to one or other of these last-mentioned, and several islands close to the coast occupied in like manner; while the colony of Myriandrus lay farther north, near the borders of Kilikia. Whether Sidon or Tyre was the most ancient, seems not determinable. If it be true, as some authorities affirmed, that Tyre was originally planted from Sidon, the colony must have grown so rapidly as to surpass its metropolis in power and consideration; for it became the chief of all the Phenician towns. Aradus, the next in importance after these two, was founded by exiles from Sidon, and all the rest either by Tyrian or Sidonian settlers. Within this confined territory was concentrated a greater degree of commercial wealth, enterprise, and manufacturing ingenuity, than could be found in any other portion of the contemporary world. Each town was an independent community, having its own surrounding territory and political constitution and its own hereditary prince; though the annals of Tyre display many instances of princes assassinated by men who succeeded them on the throne. Tyre appears to have enjoyed a certain presiding, perhaps controlling, authority over all of them, which was not always willingly submitted to; and examples occur in which the inferior towns, when Tyre was pressed by a foreign enemy, took the opportunity of revolting, or at least stood aloof. The same difficulty of managing satisfactorily the relations between a presiding town and its confederates, which Grecian history manifests, is found also to prevail in Phenicia, and will be hereafter remarked in regard to Carthage; while the same effects are also perceived, of the autonomous city polity, in keeping alive the individual energies and regulated aspirations of the inhabitants. The predominant sentiment of jealous town-isolation is forcibly illustrated by the circumstances of Tripolis, established jointly by Tyre, Sidon, and Aradus. It consisted of three distinct towns, each one furlong apart from the other two, and each with its own separate walls; though probably constituting to a certain extent one political community, and serving as a place of common meeting and deliberation for the entire Phenician name. The outlying promontories of Libanus and Anti-Libanus touched the sea along the Phenician coast, and those mountainous ranges, though rendering a large portion of the very confined area unfit for cultivation of corn, furnished what was perhaps yet more indispensable—abundant supplies of timber for ship-building; while the entire want of all wood in Babylonia, except the date palm, restricted the Assyrians of that territory from maritime traffic on the Persian gulf. It appears, however, that the mountains of Lebanon also afforded shelter to tribes of predatory Arabs, who continually infested both the Phenician territory and the rich neighboring plain of Cœle-Syria.

The splendid temple of that great Phenician god (Melkarth), whom

the Greeks called *Herakles*, was situated in Tyre. The Tyrians affirmed that its establishment had been coeval with the first foundation of the city, 2300 years before the time of Herodotus. This god, the companion and protector of their colonial settlements, and the ancestor of the Phenico-Libyan kings, is found especially at Carthage, Gades, and Thasos. Some supposed that the Phenicians had migrated to their site on the Mediterranean coast from previous abodes near the mouth of the Euphrates, or on islands (named Tylus and Aradus) of the Persian Gulf; while others treated the Mediterranean Phenicians as original, and the others as colonists. Whether such be the fact or not, history knows them in no other portion of Asia earlier than in Phenicia proper.

Though the invincible industry and enterprise of the Phenicians maintained them as a people of importance down to the period of the Roman empire, yet the period of their widest range and greatest efficiency is to be sought much earlier—anterior to 700 B.C. In these remote times they and their colonists were the exclusive navigators of the Mediterranean: the rise of the Greek maritime settlements banished their commerce to a great degree from the *Ægean* sea, and embarrassed it even in the more westerly waters. Their colonial establishments were formed in Africa, Sicily, Sardinia, the Balearic Isles, and Spain. The greatness as well as the antiquity of Carthage, Utica, and Gades, attest the long-sighted plans of Phenician traders, even in days anterior to the first Olympiad. We trace the wealth and industry of Tyre, and the distant navigation of her vessels through the Red sea and along the coast of Arabia, back to the days of David and Solomon. And as neither Egyptians, Assyrians, Persians, or Indians, addressed themselves to a sea-faring life, so it seems that both the importation and the distribution of the products of India and Arabia into Western Asia and Europe were performed by the Idumæan Arabs between Petra and the Red sea—by the Arabs of Gerrha on the Persian Gulf, joined as they were in later times by a body of Chaldæan exiles from Babylonia—and by the more enterprising Phenicians of Tyre and Sidon in these two seas as well as in the Mediterranean.

The most ancient Phenician colonies were Utica, nearly on the northernmost point of the coast of Africa and in the same gulf (now called the Gulf of Tunis) as Carthage, over against Cape Lilybæum in Sicily—and Gades, or Gadeira, in Tartessus, or the south-western coast of Spain. The latter town, founded perhaps near 1000 years before the Christian era, has maintained a continuous prosperity, and a name (Cadiz) substantially unaltered, longer than any town in Europe. How well the site of Utica was suited to the circumstances of Phenician colonists may be inferred from the fact that Carthage was afterward established in the same gulf and near to the same spot, and that both the two cities reached a high pitch of prosperity. The distance of Gades from Tyre seems surprising, and if we calculate by

time instead of by space, the Tyrians were separated from their Tarsean colonists by an interval greater than that which now divides an Englishman from Bombay; for the ancient navigator always coasted along the land, and Skylax reckons seventy-five days of voyage from the Kanopic (westernmost) mouth of the Nile to the pillars of Herakles (Strait of Gibraltar); to which some more days must be added to represent the full distance between Tyre and Gades. But the enterprise of these early mariners surmounted all difficulties consistent with the principle of never losing sight of the coast. Proceeding along the northern coast of Libya, at a time when the mouths of the Nile were still closed by Egyptian jealousy against all foreign ships, they appear to have found little temptation to colonize on the dangerous coast near to the two gulfs called the Great and Little Syrtis—in a territory for the most part destitute of water, and occupied by rude Libyan nomads, who were thinly spread over the wide space between the Western Nile and Cape Hermaea, now called Cape Bona. The subsequent Grecian towns of Kyrene and Barka, whose well-chosen site formed an exception to the general character of the region, were not planted with any view to commerce; while the Phœnician town of Leptis, near the gulf called the Great Syrtis, was established more as a shelter for exiles from Sidon than by a preconcerted scheme of colonization. The site of Utica and Carthage, in the gulf immediately westward of Cape Bona, was convenient for commerce with Sicily, Italy and Sardinia; and the other Phœnician colonies, Adrumetum, Neapolis, Hippo (two towns so called), the Lesser Leptis, etc., were settled on the coast not far distant from the eastern or western promontories which included the Gulf of Tunis, common to Carthage and Utica.

These early Phœnician settlements were planted thus in the territory now known as the kingdom of Tunis and the eastern portion of the French province of Constantine. From thence to the Pillars of Herakles (Strait of Gibraltar) we do not hear of any others. But the colony of Gades, outside of the strait, formed the center of a flourishing and extensive commerce, which reached on one side far to the south, not less than thirty days' sail along the western coast of Africa—and on the other side to Britain and the Scilly Islands. There were numerous Phœnician factories and small trading towns along the western coast of what is now the empire of Morocco; while the island of Kerne, twelve days' sail along the coast from the Strait of Gibraltar, formed an established depot for Phœnician merchandise in trading with the interior. There were, moreover, not far distant from the coast, towns of Libyans or Ethiopians, to which the inhabitants of the central regions resorted, and where they brought their leopard skins and elephants' teeth to be exchanged against the unguents of Tyre and the pottery of Athens. So distant a trade with the limited navigation of that day, could not be made to embrace very bulky goods.

But this trade, though seemingly a valuable one, constituted only

a small part of the sources of wealth open to the Phenicians of Gades. The Turditanians and Turduli, who occupied the south-western portion of Spain between the Anas river (Guadiana) and the Mediterranean, seem to have been the most civilized and improvable section of the Iberian tribes, well suited for commercial relations with the settlers who occupied the Isle of Leon, and who established the temple, afterward so rich and frequented, of the Tyrian Herakles. And the extreme productiveness of the southern region of Spain, in corn, fish, cattle, and wine, as well as in silver and iron, is a topic upon which we find but one language among ancient writers. The territory round Gades, Carteia, and the other Phenician settlements in this district, was known to the Greeks in the sixth century B.C. by the name of Tartessus, and regarded by them somewhat in the same light as Mexico and Peru appeared to the Spaniards of the sixteenth century. For three or four centuries the Phenicians had possessed the entire monopoly of this Tartessian trade, without any rivalry on the part of the Greeks. Probably the metals there procured were in those days their most precious acquisition, and the tribes who occupied the mining regions of the interior found a new market and valuable demand for produce then obtained with a degree of facility exaggerated into fable. It was from Gades as a center that these enterprising traders, pushing their coasting voyage yet farther, established relations with the tin mines of Cornwall, perhaps also with amber-gatherers from the coasts of the Baltic. It requires some effort to carry back our imaginations to the time, when, along all this vast length of country, from Tyre and Sidon to the coast of Cornwall, there was no merchant-ship to buy or sell goods except these Phenicians. The rudest tribes find advantage in such visitors; and we cannot doubt, that the men whose resolute love of gain braved so many hazards and difficulties, must have been rewarded with profits on the largest scale of monopoly.

The Phenician settlers on the coast of Spain became gradually more and more numerous, and appear to have been distributed, either in separate townships or intermingled with the native population, between the mouth of the Anas (Guadina) and the town of Malaka (Malaga) on the Mediterranean. Unfortunately we are very little informed about their precise localities and details, but we find no information of Phenician settlements on the Mediterranean coast of Spain northward of Malaka; for Carthagenæ or New Carthage was a Carthaginian settlement, founded only in the third century B.C.—after the first Punic war. The Greek word Phenicians being used to signify as well the inhabitants of Carthage as those of Tyre and Sidon, it is not easy to distinguish what belongs to each of them. Nevertheless we can discern a great and important difference in the character of their establishments, especially in Iberia. The Carthaginians combined with their commercial projects large schemes of conquest and empire. It is thus that the independent Phenician establishments

in and near the Gulf of Tunis in Africa were reduced to dependence upon them—while many new small townships, direct from Carthage itself, were planted on the Mediterranean coast of Africa, and the whole of that coast from the Greek Syrtis westward to the Pillars of Herakles (Strait of Gibraltar) is described as their territory in the *Periplus of Skylax* (B.C. 360). In Iberia, during the third century B.C., they maintained large armies, constrained the inland tribes to subjection, and acquired a dominion which nothing but the superior force of Rome prevented from being durable; while in Sicily also the resistance of the Greeks prevented a similar consummation. But the foreign settlements of Tyre and Sidon were formed with views purely commercial. In the region of Tartessus, as well as in the western coast of Africa outside of the Strait of Gibraltar, we hear only of pacific interchange and metallurgy; and the number of Phenicians who acquired gradually settlements in the interior was so great, that Strabo describes these towns (not less than 200 in number) as altogether phenicized. Since, in his time, the circumstances favorable to new Phenician immigrations had been long passed and gone, there can be little hesitation in ascribing the preponderance, which this foreign element had then acquired, to a period several centuries earlier, beginning at a time when Tyre and Sidon enjoyed both undisputed autonomy at home and the entire monopoly of Iberian commerce, without interference from the Greeks.

The earliest Grecian colony founded in Sicily was that of Naxos, planted by the Chalkidians in 735 B.C.; Syracuse followed in the next year, and during the succeeding century many flourishing Greek cities took root on the island. These Greeks found the Phenicians already in possession of many outlying islets and promontories all round the island, which served them in their trade with the Sikels and Sikans who occupied the interior. The safety and facilities of this established trade were to so great a degree broken up by the new-comers, that the Phenicians, relinquishing their numerous petty settlements round the island, concentrated themselves in three considerable towns at the south-western angle near Lilybæum—Motye, Soloeis, and Panormus—and in the island of Malta, where they were least widely separated from Utica and Carthage. The Tyrians of that day were hard-pressed by the Assyrians under Salmaneser, and the power of Carthage had not yet reached its height; otherwise probably this retreat of the Sicilian Phenicians before the Greeks would not have taken place without a struggle. But the early Phenicians superior to the Greeks in mercantile activity, and not disposed to contend, except under circumstances of very superior force, with warlike adventurers bent on permanent settlement, took the prudent course of circumscribing their sphere of operations. A similar change appears to have taken place in Cyprus, the other island in which Greeks and Phenicians came into close contact. If we may trust the Tyrian annals consulted by the historian Menander, Cypress was sub-

ject to the Tyrians even in the time of Solomon. We do not know the dates of the establishment of Paphos, Salamis, Kitium, and the other Grecian cities there planted; but there can be no doubt that they were posterior to this period, and that a considerable portion of the soil and trade of Cyprus thus passed from Phenicians to Greeks; who, on their part, partially embraced and diffused the rites, sometimes voluptuous, embodied in the Phenician religion. In Kilikia, too, especially at Tarsus, the intrusion of Greek settlers appears to have gradually hellenized a town originally Phenician and Assyrian; contributing, along with the other Grecian settlements (Phaselis, Aspendus, and Side) on the southern coast of Asia Minor, to narrow the Phenician range of adventure in that direction.

Such was the manner in which the Phenicians found themselves affected by the Greek settlements. And if the Ionians of Asia Minor, when first conquered by Harpagus and the Persians, had followed the advice of the Prienean Bias to emigrate in a body and found one great Pan-Ionic colony in the island of Sardinia, these early merchants would have experienced the like hindrance carried still farther westward—perhaps, indeed, the whole subsequent history of Carthage might have been sensibly modified. But Iberia, and the golden region of Tartessus, remained comparatively little visited, and still less colonized, by the Greeks; nor did it even become known to them, until more than a century after their first settlements had been formed in Sicily. Easy as the voyage from Corinth to Cadiz may now appear to us, to a Greek of the seventh or sixth centuries B.C. it was a formidable undertaking. He was under the necessity of first coasting along Akarnania and Epirus, then crossing, first to the island of Korkyra, and next to the Gulf of Tarentum. Proceeding to double the southernmost cape of Italy, he followed the sinuosities of the Mediterranean coast, by Tyrrhenia, Liguria, Southern Gaul, and Eastern Iberia, to the Pillars of Herakles or Strait of Gibraltar: or if he did not do this, he had the alternative of crossing the open sea from Krete or Peloponnesus to Libya, and then coasting westward along the perilous coast of the Syrtes until he arrived at the same point. Both voyages presented difficulties hard to be encountered; but the most serious hazard of all, was the direct transit across the open sea from Krete to Libya. It was about the year 630 B.C. that the inhabitants of the island of Thera, starved out by a seven years' drought, were enjoined by the Delphian god to found a colony in Libya. Nothing short of the divine command would have induced them to obey so terrific a sentence of banishment; for not only was the region named quite unknown to them, but they could not discover, by the most careful inquiries among practiced Greek navigators, a single man who had ever intentionally made the voyage to Libya. One Kretan only could they find—a fisherman named Koroibius—who had been driven thither accidentally by violent gales, and he served them as guide.

At this juncture Egypt had only been recently opened to Greek commerce—Psammetichus having been the first king who partially relaxed the jealous exclusion of ships from the entrance of the Nile, enforced by all his predecessors. The incitement of so profitable a traffic emboldened some Ionian traders to make the direct voyage from Krete to the mouth of that river. It was in the prosecution of one of these voyages, and in connection with the foundation of Kyrene (to be recounted in a future chapter), that we are made acquainted with the memorable adventure of the Samian merchant Kolæus. While bound for Egypt, he had been driven out of his course by contrary winds and had found shelter on an uninhabited islet called Platea, off the coast of Libya—the spot where the emigrants intended for Kyrene first established themselves, not long afterward. From hence he again started to proceed to Egypt, but again without success; violent and continuous east winds drove him continually to the westward, until he at length passed the Pillars of Herakles, and found himself, under the providential guidance of the gods, an unexpected visitor among the Phenicians and Iberians of Tartessus. What the cargo was which he was transporting to Egypt, we are not told. But it sold in this yet virgin market for the most exorbitant prices. He and his crew (says Herodotus) “realized a profit larger than ever fell to the lot of any known Greek except Sostratus the Æginetan, with whom no one else can compete.” The magnitude of their profits may be gathered from the votive offering which they erected on their return in the sacred precinct of Here at Samos, in gratitude for the protection of that goddess during their voyage. It was a large bronze vase, ornamented with projecting griffins’ heads and supported by three bronze kneeling figures of colossal stature: it cost six talents, and represented the tithe of their gains. The aggregate of sixty talents (about £16,000, speaking roughly), corresponding to this tithe, was a sum which not many even of the rich men of Athens in her richest time, could boast of possessing.

To the lucky accident of this enormous vase and the inscription doubtless attached to it, which Herodotus saw in the Heraeum at Samos, and to the impression which such miraculous enrichment made upon his imagination—we are indebted for our knowledge of the precise period at which the secret of Phenician commerce at Tartessus first became known to the Greeks. The voyage of Kolæus opened to the Greeks of that day a new world hardly less important (regard being had to their previous aggregate of knowledge) than the discovery of America to the Europeans of the last half of the fifteenth century. But Kolæus did little more than make known the existence of this distant and lucrative region: he cannot be said to have shown the way to it. Nor do we find, in spite of the foundation of Kyrene and Barka, which made the Greeks so much more familiar with the coast of Libya than they had been before—that

the route, by which he had been carried against his own will, was ever deliberately pursued by Greek traders.

Probably the Carthaginians, altogether unscrupulous in proceedings against commercial rivals, would have aggravated its natural maritime difficulties by false information and hostile proceedings. The simple report of such gains, however, was well calculated to act as a stimulus to other enterprising navigators. The Phokæans, during the course of the next half century, pushing their exploring voyages both along the Adriatic and along the Tyrrhenian coast, and founding Massalia in the year 600 B.C., at length reached the Pillars of Herakles and Tartessus along the eastern coast of Spain. These men were the most adventurous mariners that Greece had yet produced, creating a jealous uneasiness even among their Ionian neighbors. Their voyages were made, not with round and bulky merchant ships, calculated only for the maximum of cargo, but with armed pentekonteres—and they were thus enabled to defy the privateers of the Tyrrhenian cities on the Mediterranean, which had long deterred the Greek trader from any habitual traffic near the strait of Messina. There can be little doubt that the progress of the Phokæans was very slow, and the foundation of Massalia (Marseilles), one of the most remote of all Greek colonies, may for a time have absorbed their attention: moreover, they had to pick up information as they went on, and the voyage was one of discovery, in the strict sense of the word. The time at which they reached Tartessus may seemingly be placed between 570–560 B.C. They made themselves so acceptable to Arganthonius—king of Tartessus, or at least king of part of that region—that he urged them to relinquish their city of Phokæa and establish themselves in his territory, offering to them any site which they chose to occupy. Though they declined this tempting offer, yet he still continued anxious to aid them against dangers at home, and gave them a large donation of money—whereby they were enabled at a critical moment to complete their fortifications. Arganthonius died shortly afterward, having lived (we are told) to the extraordinary age of 120 years, of which he had reigned 80. The Phokæans had probably reason to repent of their refusal; since in no very long time their town having been taken by the Persians, half their citizens became exiles, and were obliged to seek a precarious abode in Corsica, in place of the advantageous settlement which old Arganthonius had offered to them in Tartessus.

By such steps did the Greeks gradually track out the lines of Phœnician commerce in the Mediterranean, and accomplish that vast improvement in their geographical knowledge—the circumnavigation of what Eratosthenes and Strabo termed “our sea,” as distinguished from the external ocean. Little practical advantage, however, was derived from the discovery, which was only made during the last years of Ionian independence. The Ionian cities became subjects

of Persia, and Phokaa especially was crippled and half depopulated in the struggle. Had the period of Ionian enterprise been prolonged, we should probably have heard of other Greek settlements in Iberia and Tartessus,—over and above Emporia and Ikodius, formed by the Massagets between the Pyrenees and the Ebro,—as well as of increasing Grecian traffic with those regions. The misfortunes of Phokaa and the other Ionic towns saved the Phenicians of Tartessus from Grecian interference and competition, such as that which their fellow-countrymen in Sicily had been experiencing for a century and a half.

But though the Ephesian Artemis, the divine protectress of Phokaaan emigration, was thus prevented from becoming consecrated in Tartessus along with the Tyrian Herakles, an impulse not the less powerful was given to the imaginations of philosophers like Thales and poets like Stesichorus—whose lives cover the interval between the supernatural transport of Kolaus on the wings of the wind, and the persevering, well planned, exploration which emanated from Phokaa. While, on the one hand, the Tyrian Herakles with his venerated temple at Gades furnished a new locality and details for myths respecting the Grecian Herakles—on the other hand, intelligent Greeks learnt for the first time that the waters surrounding their island and the Peloponnesus formed part of a sea circumscribed by assignable boundaries. Continuous navigation of the Phokaans round the coasts, first of the Adriatic, next of the Gulf of Lyons to the pillars of Herakles and Tartessus, first brought to light this important fact. The hearers of Archilochus, Simonides of Amorgus, and Kallinus, living before or contemporary with the voyage of Kolaus, had no known sea-limit either north of Korkyra or west of Sicily; but those of Anakreon and Hipponax, a century afterward, found the Euxine, the Palus Maeotis, the Adriatic, the Western Mediterranean, and the Libyan Syrtis, all so far surveyed as to present to the mind a definite conception, and to admit of being visibly represented by Anaximander on a map. However familiar such knowledge has now become to us, at the time now under discussion it was a prodigious advance. The pillars of Herakles, especially, remained deeply fixed in the Greek mind, as a terminus of human adventure and aspiration; of the ocean beyond, men were for the most part content to remain ignorant.

It has already been stated, that the Phenicians, as coast explorers, were even more enterprising than the Phokaans. But their jealous commercial spirit induced them to conceal their track—to give information designedly false respecting dangers and difficulties—and even to drown any commercial rivals when they could do so with safety. One remarkable Phenician achievement, however, contemporary with the period of Phokaaan exploration, must not be passed over. It was somewhere about 600 B.C. that they circumnavigated Africa; starting from the Red Sea, by direction of the Egyptian king Nekos, son of

Psammetichus—going round the cape of Good Hope to Gades—and from thence returning to the Nile.

It appears that Nekos, anxious to procure a water-communication between the Red Sea and the Mediterranean, began digging a canal from the former to the Nile, but desisted from the undertaking after having made considerable progress. In prosecution of the same object, he dispatched these Phenicians on an experimental voyage from the Red Sea round Libya, which was successfully accomplished, though in a time not less than three years; for during each autumn, the mariners landed and remained on shore a sufficient time to sow their seed and raise a crop of corn. They reached Egypt again through the strait of Gibraltar, in the course of the third year, and recounted a tale—"which (says Herodotus) others may perhaps believe, but I cannot believe"—that in sailing round Libya they had the sun on their right hand, *i.e.* to the north.

The reality of this circumnavigation was confirmed to Herodotus by various Carthaginian informants, and he himself fully believes it. There seems good reason for sharing in his belief, though several able critics reject the tale as incredible. The Phenicians were expert and daring masters of coast navigation, and in going round Africa they had no occasion ever to lose sight of land. We may presume that their vessels were amply stored, so that they could take their own time, and lie by in bad weather; we may also take for granted that the reward consequent upon success was considerable. For any other mariners then existing, indeed, the undertaking might have been too hard, but it was not so for them, and that was the reason why Nekos chose them. To such reasons, which show the story to present no intrinsic incredibility (that indeed is hardly alleged even by Mannert and others who disbelieve it), we may add one other, which goes far to prove it positively true. They stated that in the course of their circuit, while going westward, they had the sun on their right hand (*i.e.* to the northward); and this phenomenon, observable according to the season even when they were within the tropics, could not fail to force itself on their attention as constant, after they had reached the southern temperate zone. But Herodotus at once pronounces this part of the story to be incredible, and so it might appear to almost every man, Greek, Phenician, or Egyptian, not only of the age of Nekos, but even of the time of Herodotus, who heard it; since none of them possessed either actual experience of the phenomena of a southern latitude, or a sufficiently correct theory of the relation between sun and earth, to understand the varying direction of the shadows; and few men would consent to set aside the received ideas with reference to the solar motions, from pure confidence in the veracity of these Phenecian narrators. Now that under such circumstances the latter should invent the tale is highly improbable; and if they were not inventors, they must have experienced the phenomenon during the southern portion of their transit.

Some critics disbelieve this circumnavigation, from supposing that if so remarkable an achievement had really taken place once, it must have been repeated, and practical application must have been made of it. But though such a suspicion is not unnatural, with those who recollect how great a revolution was operated when the passage was rediscovered during the fifteenth century—yet the reasoning will not be found applicable to the sixth century before the Christian era.

Pure scientific curiosity, in that age, counted for nothing. The motive of Nekos for directing this enterprise was the same as that which had prompted him to dig his canal—in order that he might procure the best communication between the Mediterranean and the Red Sea. But, as it has been with the north-west passage in our time, so it was with the circumnavigation of Africa in his—the proof of its practicability at the same time showed that it was not available for purposes of traffic or communication, looking to the resources then at the command of navigators—a fact, however, which could not be known until the experiment was made. To pass from the Mediterranean to the Red Sea by means of the Nile still continued to be the easiest way; either by aid of the land journey, which in the times of the Ptolemies was usually made from Koptos on the Nile to Berenike on the Red Sea—or by means of the canal of Nekos, which Darius afterward finished, though it seems to have been neglected during the Persian rule in Egypt, and was subsequently repaired and put to service under the Ptolemies. Without any doubt the successful Phenician mariners underwent both severe hardship and great real perils, besides those still greater supposed perils, the apprehension of which so constantly unnerved the minds even of experienced and resolute men in the unknown ocean. Such was the force of these terrors and difficulties, to which there was no known termination, upon the mind of the Achaemenid Sataspes (upon whom the circumnavigation of Africa was imposed as a penalty “worse than death” by Xerxes, in commutation of a capital sentence), that he returned without having finished the circuit, though by so doing he forfeited his life. He affirmed that he had sailed “until his vessel stuck fast, and could move on no farther”—a persuasion not uncommon in ancient times and even down to Columbus, that there was a point, beyond which the ocean, either from mud, sands, shallows, fogs, or accumulations of sea-weed, was no longer navigable.

Now we learn from hence that the enterprise, even by those who believed the narrative of Nekos's captains, was regarded as at once desperate and unprofitable; but doubtless many persons treated it as a mere “Phenician lie” (to use an expression proverbial in ancient times). The circumnavigation of Libya is said to have been one of the projects conceived by Alexander the Great. We may readily believe that if he had lived longer, it would have been confided to Nearchus or some other officer of the like competence, and in all probability would have succeeded, especially since it would have

been undertaken from the eastward—to the great profit of geographical knowledge among the ancients, but with little advantage to their commerce. There is then adequate reason for admitting that these Phenicians rounded the Cape of Good Hope from the East about 600 B.C., more than 2,000 years earlier than Vasco de Gama did the same thing from the West; though the discovery was in the first instance of no avail, either for commerce or for geographical science.

Besides the maritime range of Tyre and Sidon, their trade by land in the interior of Asia was of great value and importance. They were the speculative merchants who directed the march of the caravans laden with Assyrian and Egyptian products across the deserts which separated them from inner Asia—an operation which presented hardly less difficulties, considering the Arabian depredators whom they were obliged to conciliate and even to employ as carriers, than the longest coast voyage. They seem to have stood alone in antiquity in their willingness to brave, and their ability to surmount, the perils of a distant land-traffic; and their descendants at Carthage and Utica were not less active in pushing caravans far into the interior of Africa.

CHAPTER XIX.

ASSYRIANS—BABYLON.

THE name of the Assyrians who formed one wing of this early system of intercourse and commerce, rests chiefly upon the great cities of Nineveh and Babylon. To the Assyrians of Nineveh (as has been already mentioned) is ascribed in early times a very extensive empire, covering much of Upper Asia, as well as Mesopotamia or the country between the Euphrates and the Tigris. Respecting this empire—its commencement, its extent, or even the mode in which it was put down—nothing certain can be affirmed. But it seems unquestionable that many great and flourishing cities—and a population inferior in enterprise, but not in industry, to the Phenicians—were to be found on the Euphrates and Tigris, in times anterior to the first Olympiad. Of these cities, Nineveh on the Tigris and Babylon on the Euphrates were the chief: the latter being in some sort of dependence, probably, on the sovereigns of Nineveh, yet governed by kings or chiefs of its own, and comprehending an hereditary order of priests named Chaldeans, masters of all the science and literature as well as of the religious ceremonies current among the people, and devoted from very early times to that habit of astronomical observation which their brilliant sky so much favored.

The people called Assyrians or Syrians (for among the Greek

authors no constant distinction is maintained between the two) were distributed over the wide territory bounded on the east by Mount Zagros and its north-westerly continuation toward Mount Ararat, by which they were separated from the Medes—and extending from thence westward and southward to the Euxine sea, the river Halys, the Mediterranean sea, and the Persian gulf—thus covering the whole course of the Tigris and Euphrates south of Armenia, as well as Syria and Syria-Palestine, and the territory eastward of the Halys called Kappadokia. But the Chaldean order of priests appears to have been peculiar to Babylon and other towns in its territory, especially between that city and the Persian gulf. The vast, rich, and lofty temple of Belus in that city served them at once as a place of worship and an astronomical observatory. It was the paramount ascendancy of this order which seems to have caused the Babylonian people generally to be spoken of as Chaldeans—though some writers have supposed, without any good proof, a conquest of Assyrian Babylon by barbarians called Chaldeans from the mountains near the Euxine.

There were exaggerated statements respecting the antiquity of their astronomical observations, which cannot be traced as of definite and recorded date higher than the era of Nabonassar (747 B.C.), as well as respecting the extent of their acquired knowledge, so largely blended with astrological fancies and occult influences of the heavenly bodies on human affairs. But however incomplete their knowledge may appear when judged by the standard of after-times, there can be no doubt, that compared with any of their contemporaries of the sixth century B.C. (either Egyptians, Greeks, or Asiatics) they stood pre-eminent, and had much to teach, not only to Thales and Pythagoras, but even to later inquirers, such as Eudoxus and Aristotle. The conception of the revolving celestial sphere, the gnomon, and the division of the day into twelve parts, are affirmed by Herodotus to have been first taught to the Greeks by the Babylonians; and the continuous observation of the heavens both by the Egyptian and Chaldean priests, had determined with considerable exactness both the duration of the solar year and other longer periods of astronomical recurrence; thus impressing upon intelligent Greeks the imperfection of their own calendars, and furnishing them with a basis not only for enlarged observations of their own, but also for the discovery and application of those mathematical theories whereby astronomy first became a science.

It was not only the astronomical acquisitions of the priestly caste which distinguished the early Babylonians. The social condition, the fertility of the country, the dense population, and the persevering industry of the inhabitants, were not less remarkable. Respecting Nineveh, once the greatest of the Assyrian cities, we have no good information, nor can we safely reason from the analogy of Babylon, inasmuch as the peculiarities of the latter were altogether determined

by the Euphrates, while Nineveh was seated considerably farther north, and on the east bank of the Tigris. But Herodotus gives us valuable particulars respecting Babylon as an eye-witness. We may judge by his account, representing its condition after much suffering from the Persian conquest, what it had been a century earlier in the days of its full splendor.

The neighboring territory, receiving but little rain, owed its fertility altogether to the annual overflowing of the Euphrates, on which the labor bestowed, for the purpose of limiting, regularizing, and diffusing its supply of water, was stupendous. Embankments along the river—artificial reservoirs in connection with it to receive an excessive increase—new curvilinear channels dug for the water in places where the stream was too straight and rapid—broad and deep canals crossing the whole space between the Euphrates and the Tigris, and feeding numerous rivulets or ditches which enabled the whole breadth of land to be irrigated—all these toilsome applications were requisite to insure due moisture for the Babylonian soil. But they were rewarded with an exuberance of produce, in the various descriptions of grain, such as Herodotus hardly dares to particularize. The country produced no trees except the date-palm; which was turned to account in many different ways, and from the fruit of which, both copious and of extraordinary size, wine as well as bread was made. Moreover, Babylonia was still more barren of stone than of wood, so that buildings as well as walls were constructed almost entirely of brick, for which the earth was well adapted; while a flow of mineral bitumen, found near the town and river of Is, higher up the Euphrates, served for cement. Such persevering and systematic labor applied for the purpose of irrigation, excites our astonishment; yet the description of what was done for defense is still more imposing. Babylon, traversed in the middle by the Euphrates, was surrounded by walls 300 feet in height, seventy-five feet in thickness, and composing a square of which each side was 120 stadia (or nearly fifteen English miles) in length. Around the outside of the walls was a broad and deep moat from whence the material for the bricks composing them had been excavated; while one hundred brazen gates served for ingress and egress. Besides, there was an interior wall less thick, but still very strong; and as a still farther obstruction to invaders from the north and north-east, another high and thick wall was built at some miles from the city, across the space between the Euphrates and the Tigris—called the wall of Media, seemingly a little to the north of that point where the two rivers most nearly approach to each other, and joining the Tigris on its west bank. Of the houses many were three or four stories high, and the broad and straight streets, unknown in a Greek town until the distribution of the Peiræus by Hippodamus near the time of the Peloponnesian war, were well calculated to heighten the astonishment raised by the whole spectacle in a visitor

like Herodotus. The royal palace, with its memorable terraces and hanging gardens, formed the central and commanding edifice in one half of the city—the temple of Belus in the other half.

That celebrated temple, standing upon a basis of one square stadium, and inclosed in a precinct of two square stadia in dimension, was composed of eight solid towers, built one above the other, and is alleged by Strabo to have been as much as a stadium or furlong high (the height is not specified by Herodotus). It was full of costly decorations, and possessed an extensive landed property. Along the banks of the river, in its passage through the city, were built spacious quays, and a bridge on stone piles—for the placing of which (as Herodotus was told) Semiramis had caused the river Euphrates to be drained off into the large side reservoir and lake constructed higher up its course.

Besides this great town of Babylon itself, there were throughout the neighborhood, between the canals which united the Euphrate and the Tigris, many rich and populous villages, while Borsippa and other considerable towns were situated lower down on the Euphrate itself. And the industry, agricultural as well as manufacturing, of the collective population was not less persevering than productive. Their linen, cotton, and woollen fabrics, and their richly ornamented carpets were celebrated throughout all the eastern regions. Their cotton was brought in part from islands in the Persian gulf. The flocks of sheep tended by the Arabian Nomads supplied them with wool finer even than that of Miletus or Tarentum. Besides the Chaldean order of priests, there seem to have been among them certain other tribes with peculiar hereditary customs. Thus there were three tribes, probably near the mouth of the river, who restricted themselves to the eating of fish alone; but we have no evidences of a military caste (like that in Egypt) nor any other hereditary profession.

In order to present any conception of what Assyria was in the early days of Grecian history and during the two centuries preceding the conquest of Babylon by Cyrus in 536 B.C., we unfortunately have no witness earlier than Herodotus, who did not see Babylon until near a century after that event—about seventy years after its still more disastrous revolt and second subjugation by Darius. Babylonia had become one of the twenty satrapies of the Persian empire, and besides paying a larger regular tribute than any of the other nineteen, supplied, from its exuberant soil, provision for the Great King and his countless host of attendants during one-third part of the year. Yet it was then in a state of comparative degradation, having had its immense walls breached by Darius, and having afterwards undergone the ill-usage of Xerxes, who, since he stripped its temples, and especially the venerated temple of Belus, of some of their richest ornaments, would probably be still more reckless in his mode of dealing with the civic edifices. If, in spite of such inflictions, and in spite of that manifest evidence of poverty and suffering in the

people which Herodotus expressly notices, it continued to be what he describes, still counted as almost the chief city of the Persian empire, both in the time of the younger Cyrus and in that of Alexander—we may judge what it must once have been, without either foreign satrap or foreign tribute, under its Assyrian kings and Chaldean priests, during the last of the two centuries which intervened between the era of Nabonassar and the capture of the city by Cyrus the Great. Though several of the kings, during the first of these two centuries, had contributed much to the great works of Babylon, yet it was during the second century of the two, after the capture of Nineveh by the Medes, and under Nebuchadnezzar and Nitokris, that the kings attained the maximum of their power and the city its greatest enlargement. It was Nebuchadnezzar who constructed the sea-port Teredon, at the mouth of the Euphrates, and who probably excavated the long ship canal of near 400 miles, which joined it. That canal was perhaps formed partly from a natural western branch of the Euphrates. The brother of the poet Alkæus—Antimenidas, who served in the Babylonian army, and distinguished himself by his personal valor (600–580 B.C.)—would have seen it in its full glory. He is the earliest Greek of whom we hear individually in connection with the Babylonians. It marks strikingly the contrast between the Persian kings and the Babylonian kings, on whose ruin they rose—that while the latter incurred immense expense to facilitate the communication between Babylon and the sea, the former artificially impeded the lower course of the Tigris, in order that their residence at Susa might be out of the reach of assailants.

That which strikes us most, and which must have struck the first Grecian visitors much more, both in Assyria and Egypt, is the unbounded command of naked human strength possessed by these early kings, and the effect of mere mass and indefatigable perseverance, unaided either by theory or by artifice, in the accomplishment of gigantic results. In Assyria the results were in great part exaggerations of enterprises in themselves useful to the people for irrigation and defense: religious worship was ministered to in the like manner, as well as the personal fancies and pomp of their kings: while in Egypt the latter class predominates more over the former. We scarcely trace in either of them the higher sentiment of art, which owes its first marked development to Grecian susceptibility and genius. But the human mind is in every stage of its progress, and most of all in its rude and unreflecting period, strongly impressed by visible and tangible magnitude, and awe-struck by the evidences of great power. To this feeling, for what exceeded the demands of practical convenience and security, the wonders both in Egypt and Assyria chiefly appealed. The execution of such colossal works demonstrates habits of regular industry, a concentrated population under one government, and, above all, an implicit submission to the regal and priestly sway—contrasting forcibly with the small autono-

mous communities of Greece and western Europe, wherein the will of the individual citizen was so much more energetic and uncontrolled. The acquisition of habits of regular industry, so foreign to the natural temper of man, was brought about in Egypt and Assyria, in China and Hindoostan before it had acquired any footing in Europe; but it was purchased either by prostrate obedience to a despotic rule or by imprisonment within the chain of a consecrated institution of caste. Even during the Homeric period of Greece these countries had attained a certain civilization in mass, without the acquisition of any high mental qualities or the development of any individual genius. The religious and political sanction, sometimes combined and sometimes separate, determined for every one his mode of life, his creed, his duties, and his place in society, without leaving any scope for the will or reason of the agent himself. Now the Phenicians and Carthaginians manifest a degree of individual impulse and energy which puts them greatly above this type of civilization, though in their tastes, social feelings, and religion they are still Asiatic. And even the Babylonian community—though their Chaldean priests are the parallel of the Egyptian priests, with a less measure of ascendancy—combine with their industrial aptitude and constancy of purpose, something of that strenuous ferocity of character which marks so many people of the Semitic race—Jews, Phenicians, and Carthaginians. These Semitic people stand distinguished as well from the Egyptian life—enslaved by childish caprices and antipathies; and by endless frivolities of ceremonial detail—as from the flexible, many-sided, and self-organizing Greek; the latter not only capable of opening both for himself and for the human race the highest walks of intellect, and the full creative agency of art, but also gentler by far in his private sympathies and dealings than his contemporaries on the Euphrates, the Jordan, or the Nile—for we are not, of course, to compare him with the exigencies of western Europe in the eighteenth and nineteenth centuries.

Both in Babylonia and in Egypt the vast monuments, embankments, and canals, executed by collective industry, appeared the more remarkable to an ancient traveler by contrast with the desert regions and predatory tribes immediately surrounding them. West of the Euphrates the sands of Arabia extended northward, with little interruption, to the latitude of the Gulf of Issus; they even covered the greater part of Mesopotamia, or the country between the Euphrates and the Tigris, beginning a short distance northward of the wall called the wall of Media above-mentioned, which (extending in a direction nearly southward from the Tigris to the Euphrates) had been erected to protect Babylonia against the incursions of the Medes. Eastward of the Tigris again, along the range of Mount Zagros, but at no great distance from the river, were found the Elymæi, Kossæi, Uxii, Parætakeni, etc.—tribes which (to use the expression of Strabo), “as inhabiting a poor country, were under the necessity of living by the

plunder of their neighbors." Such rude bands of depredators on the one side, and such wide tracts of sand on the two others, without vegetation or water, contrasted powerfully with the industry and productiveness of Babylonia. Babylon itself is to be considered, not as one continuous city, but as a city together with its surrounding district inclosed within immense walls, the height and thickness of which were in themselves a sufficient defense, so that the place was assailable only at its gates. In case of need it would serve as shelter for the persons and property of the village-inhabitants in Babylonia. We shall see hereafter how useful under trying circumstances such a resource was, when we come to review the invasions of Attica by the Peloponnesians, and the mischiefs occasioned by a temporary crowd pouring in from the country, so as to overcharge the intramural accommodations of Athens. Spacious as Babylon was, however, it is affirmed by Strabo that Ninus or Nineveh was considerably larger.

APPENDIX.

Since the first edition of these volumes, the interesting work of Mr. Layard—"Nineveh and its Remains," together with his illustrative Drawings—"The Monuments of Nineveh"—have been published. And through his unremitting valuable exertions in surmounting all the difficulties connected with excavations on the spot, the British Museum has been enriched with a valuable collection of real Assyrian sculptures and other monuments. A number of similar relics of Assyrian antiquity, obtained by M. Botta and others, have also been deposited in the museum of the Louvre at Paris.

In respect to Assyrian art, indeed to the history of art in general, a new world has thus been opened, which promises to be fruitful of instruction; especially when we consider that the ground out of which the recent acquisitions have been obtained, has been yet most imperfectly examined, and may be expected to yield an ample harvest hereafter, assuming circumstances tolerably favorable to investigation. The sculptures to which we are now introduced, with all their remarkable peculiarities of style and idea, must undoubtedly date from the eighth or seventh century B.C. at the latest—and may be much earlier. The style which they display forms a parallel and subject of comparison, though in many points extremely different, to that of early Egypt—at a time when the ideal combinations of the Greeks were, as far as we know, embodied only in epic and lyric poetry.

But in respect to early Assyrian history, we have yet to find out whether much new information can be safely deduced from these interesting monuments. The cuneiform inscriptions now brought to light are indeed very numerous: and if they can be deciphered, on rational and trustworthy principles, we can hardly fail to acquire more or less of positive knowledge respecting a period now plunged in total darkness. But from the monuments of art alone, it would be unsafe to draw historical inferences. For example, when we find sculptures representing a king taking a city by assault, or receiving captives brought to him, etc., we are not to conclude that this commemorates any real and positive conquest recently made by the Assyrians. Our knowledge of the subjects of Greek sculpture on temples is quite sufficient to make us disallow any such inference, unless there be some corroborative proof. Some means must first be discovered, of discriminating historical from mythical subjects: a distinction which I here notice, the rather, because Mr. Layard shows occasional tendency to overlook it in his interesting remarks and explanations: see especially, vol. ii. ch. vi. p. 409.

From the rich and abundant discoveries made at Nimroud, combined with those at Kouyunjik and Khorsabad, Mr. Layard is inclined to comprehend all these three within the circuit of ancient Nineveh; admitting for that circuit the prodigious space alleged by Diodorus out of Ktesias, 480 stadia or above fifty English miles. (See "Nineveh and its Remains," vol. ii. ch. ii. p. 242-253.) Mr. Layard considers that the north-west portion of Nimroud exhibits monuments more ancient, and at the same time better in style and execution, than the south-west portion,—or than Kouyunjik and Khorsabad (vol. ii. ch. i. p. 204; ch. iii. p. 305). If this hypothesis, as to the ground covered by Nineveh, be correct, probably future excavations will confirm it—or, if incorrect, refute it. But I do not at all reject the supposition on the simple ground of excessive magnitude; on the contrary, I should at once believe the statement, if it were reported by Herodotus after a visit to the spot, like the magnitude of Babylon. The testimony of Ktesias is indeed very inferior in value to that of Herodotus; yet it ought hardly to be outweighed by the supposed improbability of so great a walled space, when we consider how little we know where to set bounds to the power of the Assyrian kings in respect to command of human labor for any process merely simple and toilsome, with materials both near and inexhaustible. Not to mention the great wall of China, we have only to look at the Picts' Wall, and other walls built by the Romans in Britain, to satisfy ourselves that a great length of fortification under circumstances much less favorable than the position of the ancient Assyrian kings, is noway incredible in itself. Though the walls of Nineveh and Babylon were much *larger* than those of Paris as it now stands, yet when we compare the two not merely in size, but in respect of costliness, elaboration, and contrivance, the latter will be found to represent an infinitely greater *amount of work*.

Larissa and Mespila, those deserted towns and walls which Xenophon saw in the retreat of the Ten Thousand (Anabasis iii. 4, 6-10), coincide in point of distance and situation with Nimroud and Kouyunjik, according to Mr. Layard's remark. And his supposition seems not improbable, that both of them were formed by the Medes out of the ruins of the conquered city of Nineveh. Neither of them singly seems at all adequate to the reputation of that ancient city, or walled circuit. According to the account of Herodotus, Phraortes the second Median king had attacked Nineveh, but had been himself slain in the attempt, and lost nearly all his army. It was partly to revenge this disgrace that Kyaxares, son of Phraortes, assailed Nineveh (Herod. i. 102, 103): we may thus see a special reason, in addition to his own violence of temper (i. 73), why he destroyed the city after having taken it (*Νίνου ἀναστροφῶν γενομένης*, i. 178). It is easy to conceive that this vast walled space may have been broken up and converted into two Median towns, both on the Tigris. In the subsequent change from Median to Persian dominion, these towns also became depopulated, as far as the strange tales which Xenophon heard in his retreat can be trusted. The interposition of these two Median towns doubtless contributed, for the time, to put out of sight the traditions respecting the old Ninus which had before stood upon their site. But such traditions never became extinct, and a new town bearing the old name of Ninus must have subsequently arisen on the spot. This second Ninus is recognized by Tacitus, Ptolemy, and Ammianus, not only as existing, but as pretending to uninterrupted continuity of succession from the ancient "*caput Assyriae*."

Mr. Layard remarks on the facility with which edifices, such as those in Assyria, built of sunburnt bricks, perish when neglected, and crumble away into earth, leaving little or no trace.

CHAPTER XX.

EGYPTIANS.

IF, on one side, the Phenicians were separated from the productive Babylonia by the Arabian Desert, on the other side, the western

portion of the same desert divided them from the no less productive valley of the Nile. In those early times which preceded the rise of Greek civilization, their land trade embraced both regions, and they served as the sole agents of international traffic between the two. Conveniently as their towns were situated for maritime commerce with the Nile, Egyptian jealousy had excluded Phœnician vessels not less than those of the Greeks from the mouths of that river, until the reign of Psammetichus (672-618 B.C.); and thus even the merchants of Tyre could then reach Memphis only by means of caravans, employing as their instruments (as I have already observed) the Arabian tribes, alternately plunderers and carriers.

Respecting Egypt, as respecting Assyria, since the works of Hecæteus are unfortunately lost, our earliest information is derived from Herodotus, who visited Egypt about two centuries after the reign of Psammetichus, when it formed part of one of the twenty Persian satrapies. The Egyptian marvels and peculiarities which he recounts, are more numerous as well as more diversified, than the Assyrian; and had the vestiges been effaced as completely in the former as in the latter, his narrative would probably have met with an equal degree of suspicion. But the hard stone, combined with the dry climate of Upper Egypt (where a shower of rain counted as a prodigy), have given such permanence to the monuments in the valley of the Nile, that enough has remained to bear out the father of Grecian history, and to show, that in describing what he professes to have seen, he is a guide perfectly trustworthy. For that which he heard, he appears only in the character of a reporter, and often an incredulous reporter. Yet though this distinction between his hearsay and his ocular evidence is not only obvious, but of the most capital moment, it has been too often neglected by those who depreciate him as a witness.

The mysterious river Nile, a god in the eyes of ancient Egyptians, and still preserving both its volume and its usefulness undiminished amidst the general degradation of the country, reached the sea in the time of Herodotus by five natural mouths, besides two others artificially dug. Its Pelusiæ branch formed the eastern boundary of Egypt, its Kanopic branch (170 miles distant) the western; while the Sebennytic branch was a continuation of the straight line of the upper river: from this latter branched off the Saitic and the Mendesian arms. The overflowings of the Nile are far more fertilizing than those of the Euphrates in Assyria,—partly from their more uniform recurrence both in time and quantity, partly from the rich silt which they bring down and deposit, whereas the Euphrates served only as moisture. The patience of the Egyptians had excavated, in Middle Egypt, the vast reservoir (partly, it seems, natural and pre-existing) called the Lake of Mœris—and in the Delta, a network of numerous canals. Yet on the whole the hand of man had been less tasked than in Babylonia; whilst the soil, annually enriched,

yielded its abundant produce without either plow or spade to assist the seed cast in by the husbandman. That under these circumstances a dense and regularly organized population should have been concentrated in fixed abodes along the valley occupied by this remarkable river, is no matter of wonder. The marked peculiarities of the locality seem to have brought about such a result, in the earliest periods to which human society can be traced. Along the 550 miles of its undivided course from Syene to Memphis, where for the most part the mountains leave only a comparatively narrow strip on each bank—as well as in the broad expanse between Memphis and the Mediterranean—there prevailed a peculiar form of theocratic civilization, from a date which even in the time of Herodotus was immemorially ancient. But if we seek for some measure of this antiquity, earlier than the time when Greeks were first admitted into Egypt in the reign of Psammetichus, we find only the computations of the priests, reaching back for many thousand years, first of government by immediate and present gods, next of human kings. Such computations have been transmitted to us by Herodotus, Manetho, and Diodorus—agreeing in their essential conception of the foretime, with gods in the first part of her series and men in the second, but differing materially in events, names, and epochs. Probably, if we possessed lists from other Egyptian temples, besides those which Manetho drew up at Heliopolis or which Herodotus learned at Memphis, we should find discrepancies from both these two. To compare these lists, and to reconcile them as far as they admit of being reconciled, is interesting as enabling us to understand the Egyptian mind, but conducts to no trustworthy chronological results, and forms no part of the task of an historian of Greece.

To the Greeks Egypt was a closed world before the reign of Psammetichus, though after that time it gradually became an important part of their field both of observation and action. The astonishment which the country created in the mind of the earliest Grecian visitors may be learned even from the narrative of Herodotus, who doubtless knew it by report long before he went there. Both the physical and moral features of Egypt stood in strong contrast with Grecian experience. “Not only (says Herodotus) does the climate differ from all other climates, and the river from all other rivers, but Egyptian laws and customs are opposed on almost all points to those of other men.” The Delta was at that time full of large and populous cities, built on artificial elevations of ground and seemingly not much inferior to Memphis itself, which was situated on the left bank of the Nile (opposite to the site of the modern Cairo), a little higher up than the spot where the Delta begins. From the time when the Greeks first became cognizant of Egypt, to the building of Alexandria and the reign of the Ptolemies, Memphis was the first city in Egypt. Yet it seems not to have been always so; there had been an earlier period when Thebes was the seat of Egyptian power, and Upper

Egypt of far more consequence than Middle Egypt. Vicinity to the Delta, which must always have contained the largest number of cities and the widest surface of productive territory, probably enabled Memphis to usurp this honor from Thebes; and the predominance of Lower Egypt was still further confirmed when Psammetichus introduced Ionian and Karian troops as his auxiliaries in the government of the country. But the stupendous magnitude of the temples and palaces, the profusion of ornamental sculpture and painting, the immeasurable range of sepulchers hewn in the rocks still remaining as attestations of the grandeur of Thebes—not to mention Ombi, Edfu, and Elephantine—show that Upper Egypt was once the place to which the land-tax from the productive Delta was paid, and where the kings and priests who employed it resided. It has been even contended that Thebes itself was originally settled by immigrants from still higher regions of the river; and the remains, yet found along the Nile in Nubia, are analogous, both in style and in grandeur, to those in the Thebais. What is remarkable is, that both the one and the other are strikingly distinguished from the Pyramids, which alone remain to illustrate the site of the ancient Memphis. There are no pyramids either in Upper Egypt or in Nubia: but on the Nile above Nubia, near the Ethiopian Meroe, pyramids in great number, though of inferior dimensions, are again found.

From whence, or in what manner, Egyptian institutions first took their rise, we have no means of determining. Yet there seems little to bear out the supposition of Heeren and other eminent authors, that they were transmitted down the Nile by Ethiopian colonists from Meroe. Herodotus certainly conceived Egyptians and Ethiopians (who in his time jointly occupied the border island of Elephantine, which he had himself visited) as completely distinct from each other, in race and customs not less than in language; the latter being generally of the rudest habits, of great stature, and still greater physical strength—the chief part of them subsisting on meat and milk, and blest with unusual longevity. He knew of Meroe, as the Ethiopian metropolis and a considerable city, fifty-two days' journey higher up the river than Elephantine. But his informants had given him no idea of analogy between its institutions and those of Egypt. He states that the migration of a large number of the Egyptian military caste, during the reign of Psammetichus, into Ethiopia, had first communicated civilized customs to these southern barbarians. If there be really any connection between the social phenomena of Egypt and those of Meroe, it seems more reasonable to treat the latter as derivative from the former.

The population of Egypt was classified into certain castes or hereditary professions; of which the number was not exactly defined, and is represented differently by different authors. The priests stand clearly marked out, as the order richest, most powerful, and most venerated. Distributed all over the country, they possessed exclusively

the means of reading and writing, besides a vast amount of narrative matter treasured up in the memory, the whole stock of medical and physical knowledge then attainable, and those rudiments of geometry (or rather land-measuring) which were so often called into use in a country annually inundated. To each god, and to each temple, throughout Egypt, lands and other properties belonged, whereby the numerous bands of priests attached to him were maintained. It seems too that a further portion of the lands of the kingdom was set apart for them in individual property, though on this point no certainty is attainable. Their ascendancy, both direct and indirect, over the minds of the people, was immense. They prescribed that minute ritual under which the life of every Egyptian, not excepting the king himself, was passed, and which was for themselves more full of harassing particularities than for any one else. Every day in the year belonged to some particular god; the priests alone knew to which. There were different gods in every Nome, though Isis and Osiris were common to all. The priests of each god constituted a society apart, more or less important, according to the comparative celebrity of the temple. The high priests of Hephæstos, whose dignity was said to have been transmitted from father to son through a series of 341 generations (commemorated by the like number of colossal statues, which Herodotus himself saw), were second in importance only to the king. The property of each temple included troops of dependents and slaves, who were stamped with "holy marks," and who must have been numerous in order to suffice for the large buildings and their constant visitors.

Next in importance to the sacerdotal caste were the military caste or order, whose native name indicated that they stood on the left hand of the king, while the priests occupied the right. They were classified into Kalasiries and Hermotybi, who occupied lands in eighteen particular Nomes or provinces principally in Lower Egypt. The Kalasiries had once amounted 160,000 men, the Hermotybi to 250,000, when at the maximum of their population; but that highest point had long been passed in the time of Herodotus. To each man of this soldier-caste was assigned a portion of land equal to about 6½ English acres, free from any tax; but what measures were taken to keep the lots of land in suitable harmony with a fluctuating number of holders, we know not. The statement of Herodotus relates to a time long past and gone, and describes what was believed, by the priests with whom he talked, to have been the primitive constitution of their country anterior to the Persian conquest. The like is still more true respecting the statement of Diodorus; who says that the territory of Egypt was divided into three parts—one part belonging to the king, another to the priests, and the remainder to the soldiers. His language seems to intimate that every Nome was so divided, and even that the three portions were equal, though he does not expressly say so. The result of these statements, combined with the history

of Joseph in the book of Genesis, seems to be, that the lands of the priests and the soldiers were regarded as privileged property and exempt from all burdens, while the remaining soil was considered as the property of the king, who, however, received from it a fixed proportion, one-fifth of the total produce, leaving the rest in the hands of the cultivators. We are told that Sethos, priest of the god Phtha (or Hephaistos) at Memphis and afterward named King, oppressed the military caste and deprived them of their lands. In revenge for this they withheld from him their aid when Egypt was invaded by Sennacherib. Further, in the reign of Psammetichus, a large number (240,000) of these soldiers migrated into Ethiopia from a feeling of discontent, leaving their wives and children behind them. It was Psammetichus who first introduced Ionian and Karian mercenaries into the country, and began innovations on the ancient Egyptian constitution: so that the disaffection toward him, on the part of the native soldiers, no longer permitted to serve as exclusive guards to the king, is not difficult to explain. The Kalasiries and Hermotybii were interdicted from every description of art or trade. There can be little doubt that under the Persians their lands were made subject to the tribute. This may partly explain the frequent revolts which they maintained, with very considerable bravery, against the Persian kings.

Herodotus enumerates five other *races* (so he calls them) or castes, besides priests and soldiers—herdsmen, swineherds, tradesmen, interpreters, and pilots; an enumeration which perplexes us, inasmuch as it takes no account of the husbandmen, who must always have constituted the majority of the population. It is perhaps for this very reason that they are not comprised in the list—not standing out specially marked or congregated together, like the five above-named, and therefore not seeming to constitute a race apart. The distribution of Diodorus, who specifies (over and above priests and soldiers) husbandmen, herdsmen, and artificers, embraces much more completely the whole population. It seems more the statement of a reflecting man, pushing out the principle of hereditary occupations to its consequences; (and the comments which the historian so abundantly interweaves with his narrative show that such was the character of the authorities which he followed;)—while the list given by Herodotus comprises that which struck his observation. It seems that a certain proportion of the soil of the Delta consisted of marsh land, including pieces of habitable ground, but impenetrable to an invading enemy, and favorable only to the growth of papyrus and other aquatic plants. Other portions of the Delta, as well as of the upper valley in parts where it widened to the eastward, were too wet for the culture of grain, though producing the richest herbage, and eminently suitable to the race of Egyptian herdsmen, who thus divided the soil with the husbandmen. Herdsmen generally were held reputable; but the race of swineherds were hated and despised, from the extreme anti-

pathy of all other Egyptians to the pig—which animal yet could not be altogether proscribed, because there were certain peculiar occasions on which it was imperative to offer him in sacrifice to Selene or Dionysus. Herodotus acquaints us that the swineherds were interdicted from all the temples, and that they always intermarried among themselves, other Egyptians disdaining such an alliance—a statement which indirectly intimates that there was no standing objection against intermarriage of the remaining castes with each other. The caste or race of interpreters began only with the reign of Psammetichus, from the admission of Greek settlers, then for the first time tolerated in the country. Though they were half Greeks, the historian does not note them as of inferior account, except as compared with the two ascendent castes of soldiers and priests. Moreover the creation of a new caste shows that there was no consecrated or unchangeable total number.

Those whom Herodotus denominates tradesmen (*κάπηλοι*) are doubtless identical with the artisans (*τεχνῖται*) specified by Diodorus—the town population generally as distinguished from that of the country. During the three months of the year when Egypt was covered with water, festival days were numerous—the people thronging by hundreds of thousands, in vast barges, to one or other of the many holy places, combining worship and enjoyment. In Egypt weaving was a trade, whereas in Greece it was the domestic occupation of females. Herodotus treats it as one of those reversals of the order of nature which were seen only in Egypt, that the weaver stayed at home plying his web while his wife went to market. The process of embalming bodies was elaborate and universal, giving employment to a large special class of men. The profusion of edifices, obelisks, sculpture and painting, all executed by native workmen, required a large body of trained sculptors, who in the mechanical branch of their business attained a high excellence. Most of the animals in Egypt were objects of religious reverence, and many of them were identified in the closest manner with particular gods. The order of priests included a large number of hereditary feeders and tenders of these sacred animals. Among the sacerdotal order were also found the computers of genealogies, the infinitely subdivided practitioners in the art of healing, etc., who enjoyed good reputation, and were sent for as surgeons to Cyrus and Darius. The Egyptian city population was thus exceedingly numerous, so that king Sethon, when called upon to resist an invasion without the aid of the military caste, might well be supposed to have formed an army out of “the tradesmen, the artisans, and the market-people.” And Alexandria, at the commencement of the dynasty of the Ptolemies, acquired its numerous and active inhabitants at the expense of Memphis and the ancient towns of Lower Egypt.

The mechanical obedience and fixed habits of the mass of the Egyptian population (not priests or soldiers) was a point which made

much impression upon Grecian observers. Solon is said to have introduced at Athens a custom prevalent in Egypt, whereby the Nomarch or chief of each Nome was required to investigate every man's means of living, and to punish with death those who did not furnish evidence of some recognized occupation. It does not seem that the institution of Caste in Egypt—though insuring unapproachable ascendancy to the Priests and much consideration to the Soldiers—was attended with any such profound debasement to the rest as that which falls upon the lowest caste or Sudras in India. No such gulf existed between them as that between the Twice-born and the Once-born in the religion of Brahma. Yet those stupendous works, which form the permanent memorials of the country, remain at the same time as proofs of the oppressive exactions of the kings, and of the reckless caprice with which the lives as well as the contributions of the people were lavished. One hundred and twenty thousand Egyptians were said to have perished in the digging of the canal, which king Nekos began but did not finish, between the Pelusian arm of the Nile and the Red Sea; while the construction of the two great pyramids, attributed to the kings Cheops and Chephren, was described to Herodotus by the priests as a period of exhausting labor and extreme suffering to the whole Egyptian people. And yet the great Labyrinth (said to have been built by the Dodekarchs) appeared to him a more stupendous work than the Pyramids, so that the toil employed upon it cannot have been less destructive. The moving of such vast masses of stone as were seen in the ancient edifices both of Upper and Lower Egypt, with the imperfect mechanical resources then existing, must have tasked the efforts of the people yet more severely than the excavation of the half-finished canal of Nekos. Indeed, the associations with which the Pyramids were connected, in the minds of those with whom Herodotus conversed, were of the most odious character. Such vast works, Aristotle observes, are suitable to princes who desire to consume the strength and break the spirit of their people. With Greek despots, perhaps such an intention may have been sometimes deliberately conceived. But the Egyptian kings may be presumed to have followed chiefly caprice or love of pomp—sometimes views of a permanent benefit to be achieved—as in the canal of Nekos and the vast reservoir of Mœris, with its channel joining the river—when they thus expended the physical strength and even the lives of their subjects.

Sanctity of animal life generally, veneration for particular animals in particular Nomes, and abstinence on religious grounds from certain vegetables, were among the marked features of Egyptian life, and served pre-eminently to impress upon the country that air of singularity which foreigners, like Herodotus, remarked in it. The two specially marked bulls, called Apis at Memphis and Mnevis at Heliopolis, seemed to have enjoyed a sort of national worship. The ibis, the cat, and the dog, were throughout most of the Nomes venerated

during life, embalmed like men after death, and if killed, avenged by the severest punishment of the offending party. but the veneration of the crocodile was confined to the neighborhood of Thebes and the lake of Mæris. Such veins of religious sentiment, which distinguished Egypt from Phenicia and Assyria not less than from Greece, were explained by the native priests after their manner to Herodotus; though he declines from pious scruples to communicate what was told to him. They seem remnants continued from a very early stage of Fetichism—and the attempts of different persons, noticed in Diodorus and Plutarch, to account for their origin, partly by legends, partly by theory, will give little satisfaction to any one.

Though Thebes first, and Memphis afterward, were undoubtedly the principal cities of Egypt, yet if the dynasties of Manetho are at all trustworthy, even in their general outline, the Egyptian kings were not taken uniformly either from one or the other. Manetho enumerates on the whole twenty-six different dynasties or families of kings, anterior to the conquest of the country by Kambyzes—the Persian kings between Kambyzes and Darius Nothus, down to the death of the latter in 405 B.C., constituting his twenty-seventh dynasty. Of these twenty-six dynasties, beginning with the year 5702 B.C., the first two are Thinites—the third and fourth, Memphites—the fifth, from the island of Elephantine—the sixth, seventh, and eighth, again Memphites—the ninth and tenth, Herakleopolites—the eleventh, twelfth, and thirteenth, Diospolites or Thebans—the fourteenth, Choites—the fifteenth and sixteenth, Hyksos or Shepherd Kings—the seventeenth, Shepherd Kings, overthrown and succeeded by Diospolites—the eighteenth (B.C. 1655–1327, in which is included Rameses the great Egyptian conqueror, identified by many authors with Sesostris, 1411 B.C.)—nineteenth and twentieth, Diospolites—the twenty-first, Tanites—the twenty-second, Bubastites—the twenty-third, again Tanites—the twenty-fourth, Saites—the twenty-fifth, Ethiopians, beginning with Sabakon, whom Herodotus also mentions—the twenty-sixth, Saites, including Psammetichus, Nekos, Apries or Uaphris, and Amasis or Amosis. We see by these lists, that according to the manner in which Manetho construed the antiquities of his country, several other cities of Egypt, besides Thebes and Memphis, furnished kings to the whole territory. But we cannot trace any correspondence between the Nomes which furnished kings, and those which Herodotus mentions to have been exclusively occupied by the military caste. Many of the separate Nomes were of considerable substantive importance, and had a marked local character each to itself, religious as well as political; though the whole of Egypt, from Elephantine to Pelusium and Kanopus, is said to have always constituted one kingdom, from the earliest times which the native priests could conceive.

We are to consider this kingdom as engaged, long before the time when Greeks were admitted into it, in a standing caravan commerce

with Phenicia, Palestine, Arabia, and Assyria. Ancient Egypt having neither vines nor olives, imported both wine and oil; while it also needed especially the frankincense and aromatic products peculiar to Arabia, for its elaborate religious ceremonies. Toward the last quarter of the eighth century B.C. (a little before the time when the dynasty of the Mermnadæ in Lydia was commencing in the person of Gyges), we trace events tending to alter the relation which previously subsisted between these countries, by continued aggressions on the part of the Assyrian monarchs of Nineveh—Salmaneser and Sennacherib. The former having conquered and led into captivity the ten tribes of Israel, also attacked the Phenician towns on the adjoining coast: Sidôn, Palæ-Tyrus, and Ake yielded to him, but Tyre itself resisted, and having endured for five years the hardships of a blockade with partial obstruction of its continental aqueducts, was enabled by means of its insular position to maintain independence. It was just at this period that the Grecian establishments in Sicily were forming, and I have already remarked that the pressure of the Assyrians upon Phenicia probably had some effect in determining that contraction of the Phenician occupations in Sicily which really took place (B.C. 730–720). Respecting Sennacherib, we are informed by the Old Testament that he invaded Judæa—and by Herodotus (who calls him king of the Assyrians and Arabians) that he assailed the pious king Sethos in Egypt: in both cases his army experienced a miraculous repulse and destruction. After this the Assyrians of Nineveh, either torn by intestine dissension, or shaken by the attacks of the Medes, appear no longer active; but about the year 630 B.C., the Assyrians or Chaldæans of Babylon manifest a formidable and increasing power. It is, moreover, during this century that the old routine of the Egyptian kings was broken through, and a new policy displayed toward foreigners by Psammetichus—which, while it rendered Egypt more formidable to Judæa and Phenicia, opened to Grecian ships and settlers the hitherto inaccessible Nile.

Herodotus draws a marked distinction between the history of Egypt before Psammetichus and the following period. The former he gives as the narration of the priests, without professing to guarantee it—the latter he evidently believes to be well ascertained. And we find that from Psammetichus downward, Herodotus and Manetho are in tolerable harmony, whereas even for the sovereigns occupying the last fifty years before Psammetichus, there are many and irreconcilable discrepancies between them; but they both agree in stating that Psammetichus reigned fifty-four years.

So important an event, as the first admission of the Greeks into Egypt, was made, by the informants of Herodotus, to turn upon two prophecies. After the death of Sethos (priest of Hephæstos as well as king), who left no son, Egypt became divided among twelve kings, of whom Psammetichus was one. It was under this dodekarchy,

according to Herodotus, that the marvelous labyrinth near the Lake of Meris was constructed. The twelve lived and reigned for some time in perfect harmony. But a prophecy had been made known to them, that the one who should make libations in the temple of Hephæstos out of a brazen goblet, would reign over all Egypt. Now it happened that one day when they all appeared armed in that temple to offer sacrifice, the high priest brought out by mistake only eleven golden goblets instead of twelve; and Psammetichus, left without a goblet, made use of his brazen helmet as a substitute. Being thus considered, though unintentionally, to have fulfilled the condition of the prophecy, by making libations in a brazen goblet, he became an object of terror to his eleven colleagues, who united to despoil him of his dignity and drove him into the inaccessible marshes. In this extremity he sent to seek counsel from the oracle of Leto at Buto, and received for answer an assurance that "vengeance would come to him by the hands of brazen men showing themselves from the seaward." His faith was for the moment shaken by so startling a conception as that of brazen men for his allies. But the prophetic veracity of the priest at Buto was speedily shown, when an astonished attendant came to acquaint him in his lurking-place, that brazen men were ravaging the sea-coast of the Delta. It was a body of Ionian and Karian soldiers, who had landed for pillage; and the messenger who came to inform Psammetichus had never before seen men in an entire suit of brazen armor. That prince, satisfied that these were the allies whom the oracle had marked out for him, immediately entered into negotiation with the Ionians and Karians, enlisted them in his service, and by their aid, in conjunction with his other partisans, overpowered the other eleven kings—thus making himself the one ruler of Egypt.

Such was the tale by which the original alliance of an Egyptian king with Grecian mercenaries, and the first introduction of Greeks into Egypt, was accounted for and dignified. What followed is more authentic and more important. Psammetichus provided a settlement and lands for his new allies, on the Pelusiæ or eastern branch of the Nile, a little below Bubastis. The Ionians were planted on one side of the river, the Karians on the other; and the place was made to serve as a military position, not only for the defense of the eastern border, but also for the support of the king himself against malcontents at home: it was called the Stratopeda, or the Camps. He took pains, moreover, to facilitate the intercourse between them and the neighboring inhabitants by causing a number of Egyptian children to be domiciled with them, in order to learn the Greek language. Hence sprang the interpreters, who, in the time of Herodotus, constituted a permanent hereditary caste or breed.

Though the chief purpose of this first foreign settlement in Egypt, between Pelusium and Bubastis, was to create an independent military force, and with it a fleet, for the king—yet it was of course an

opening both for communication and traffic, to all Greeks and to all Phenicians, such as had never before been available. And it was speedily followed by the throwing open of the Kanopic or westernmost branch of the river for the purposes of trade specially. According to a statement of Strabo, it was in the reign of Psammetichus that the Milesians, with a fleet of thirty ships, made a descent on that part of the coast, first built a fort in the immediate neighborhood, and then presently founded the town of Naukratis on the right bank of the Kanopic Nile. There is much that is perplexing in this affirmation of Strabo; but on the whole I am inclined to think that the establishment of the Greek factories and merchants at Naukratis may be considered as dating in the reign of Psammetichus—Naukratis, however, must have been a city of Egyptian origin in which these foreigners were permitted to take up their abode—not a Greek colony, as Strabo would have us believe. The language of Herodotus seems rather to imply that it was king Amasis (between whom and the death of Psammetichus there intervened nearly half a century) who first allowed Greeks to settle at Naukratis. Yet on comparing what the historian tells us respecting the courtesan Rhodopis and the brother of Sappho, the poetess, it is evident that there must have been both Greek trade and Greek establishments in that town long before Amasis came to the throne. We may consider then, that both the eastern and western mouths of the Nile became open to the Greeks in the days of Psammetichus: the former as leading to the headquarters of the mercenary Greek troops in Egyptian pay—the latter for purposes of trade.

While this event afforded to the Greeks a valuable enlargement, both of their traffic and of their field of observation, it seems to have occasioned an internal revolution in Egypt. The Nome of Bubastis, in which the new military settlement of foreigners was planted, is numbered among those occupied by the Egyptian military caste. Whether their lands were in part taken away from them we do not know; but the mere introduction of such foreigners must have appeared an abomination to the strong conservative feeling of ancient Egypt. And Psammetichus treated the native soldiers in a manner which showed of how much less account Egyptian soldiers had become, since the “brazen helmets” had got footing in the land. It had hitherto been the practice to distribute such portions of the military, as were on actual service, in three different posts: at Daphne near Pelusium, on the north-eastern frontier—at Marea on the north-western frontier, near the spot where Alexandria was afterward built—and at Elephantine, on the southern or Ethiopian boundary. Psammetichus, having no longer occasion for their services on the eastern frontier, since the formation of the mercenary camp, accumulated them in greater number and detained them for an unusual time at the two other stations, especially at Elephantine. Here, as Herodotus tells us, they remained for three years unrelieved.

Diodorus adds that Psammetichus assigned to those native troops who fought conjointly with the mercenaries, the least honorable post in the line. Discontent at length impelled them to emigrate in a body of 240,000 men into Ethiopia, leaving their wives and children behind in Egypt. No instances on the part of Psammetichus could induce them to return. This memorable incident, which is said to have given rise to a settlement in the southernmost regions of Ethiopia, called by the Greeks the Automoli (though the emigrant soldiers still call themselves by their old Egyptian name), attests the effect produced by the introduction of the foreign mercenaries in lowering the position of the native military. The number of the emigrants, however, is a point no way to be relied upon. We shall presently see that there were enough of them left behind to renew effectively the struggle for their lost dignity.

It was probably with his Ionian and Karian troops that Psammetichus carried on those warlike operations in Syria which filled so large a proportion of his long and prosperous reign of fifty-four years. He besieged the city of Azotus in Syria for twenty-nine years, until he took it—the longest blockade which Herodotus had ever heard of. Moreover he was in that country when the destroying Scythian Nomads (who had defeated the Median king Kyaxares and possessed themselves of Upper Asia) advanced to invade Egypt; a project which Psammetichus, by large presents, induced them to abandon.

There were, however, yet more powerful enemies, against whom he and his son Nekos (who succeeded him seemingly about 604 B.C.) had to contend in Syria and the lands adjoining. It is just at this period, during the reigns of Nabopolassar and his son Nebuchadnezzar (B.C. 625–561) that the Chaldeans or Assyrians of Babylon appear at the maximum of their power and aggressive disposition; while the Assyrians of Ninus or Nineveh lose their substantive position through the taking of that town by Kyaxares (about B.C. 600)—the greatest height which the Median power ever reached. Between the Egyptian Nekos and his grandson Apries (Pharaoh Necho and Pharaoh Hophra of the Old Testament) on the one side, and the Babylonian Nebuchadnezzar on the other, Judea and Phenicia form the intermediate subject of quarrel. The political independence of the Phenician towns is extinguished, never again to be recovered. At the commencement of his reign, it appears, Nekos was chiefly anxious to extend the Egyptian commerce, for which purpose he undertook two measures, both of astonishing boldness for that age—a canal between the lower part of the eastern or Pelusiatic Nile and the inmost corner of the Red Sea—and the circumnavigation of Africa; his great object being to procure a water-communication between the Mediterranean and the Red Sea. He began the canal (much about the same time as Nebuchadnezzar executed his canal from Babylon to Teredon) with such reckless determination, that 120,000 Egyptians are said to have perished in the work. But either from such disastrous proof of the

difficulty, or (as Herodotus represents) from the terrors of a menacing prophecy which reached him, he was compelled to desist. Next he accomplished the circumnavigation of Africa, already above alluded to; but in this way too he found it impracticable to procure any available communication such as he wished. It is plain that in both these enterprises he was acting under Phenician and Greek instigation; and we may remark that the point of the Nile, from whence the canal took its departure, was close upon the mercenary camps or *Stratopeda*. Being unable to connect the two seas together, he built and equipped an armed naval force both upon the one and the other, and entered upon aggressive enterprises, naval as well as military. His army, on marching into Syria, was met at Megiddo (Herodotus says *Magdolum*) by Josiah, king of Judah, who was himself slain and so completely worsted, that Jerusalem fell into the power of the conqueror, and became tributary to Egypt. It deserves to be noted that Nekos sent the raiment which he had worn on the day of this victory as an offering to the holy temple of Apollo at Branchidae near Miletus—the first recorded instance of a donation from an Egyptian king to a Grecian temple, and a proof that Hellenic affinities were beginning to take effect upon him. Probably we may conclude that a large proportion of his troops were Milesians.

But the victorious career of Nekos was completely checked by the defeat which he experienced at Carchemisch (or *Circesium*) on the Euphrates, from Nebuchadnezzar and the Babylonians, who not only drove him out of Judea and Syria, but also took Jerusalem, and carried away the king and the principal Jews into captivity. Nebuchadnezzar farther attacked the Phenician cities, and the siege of Tyre alone cost him severe toil for thirteen years. After this long and gallant resistance, the Tyrians were forced to submit, and underwent the same fate as the Jews. Their princes and chiefs were dragged captive into the Babylonian territory, and the Phenician cities became numbered among the tributaries of Nebuchadnezzar. So they seem to have remained, until the overthrow of Babylon by Cyrus: for we find among those extracts (unhappily very brief) which Josephus has preserved out of the Tyrian annals, that during this interval there were disputes and irregularities in the government of Tyre—judges being for a time substituted in the place of kings; while Merbal and Hirom, two princes of the regal Tyrian line, detained captive in Babylonia, were successively sent down on the special petition of the Tyrians, and reigned at Tyre; the former four years, the latter twenty years, until the conquest of Babylon by Cyrus. The Egyptian king Apries, indeed, son of Psammis and grandson of Nekos, attacked Sidon and Tyre both by land and sea, but seemingly without any result. To the Persian empire, as soon as Cyrus had conquered Babylon, they cheerfully and spontaneously submitted, whereby the restoration of the captive Tyrians to their home was probably conceded to them, like that of the captive Jews.

Nekos in Egypt was succeeded by his son Psammis, and he again, after a reign of six years, by his son Apries; of whose power and prosperity Herodotus speaks in very high general terms, though the few particulars which he recounts are of a contrary tenor. It was not till after a reign of twenty-five years that Apries undertook that expedition against the Greek colonies in Libya—Kyrene and Barka—which proved his ruin. The native Libyan tribes near those cities having sent to surrender themselves to him and entreat his aid against the Greek settlers, Apries dispatched to them a large force composed of native Egyptians; who (as has been before mentioned) were stationed on the north-western frontier of Egypt, and were therefore most available for the march against Kyrene. The Kyrenean citizens advanced to oppose them, and a battle ensued in which the Egyptians were completely routed with severe loss. It is affirmed that they were thrown into disorder from want of practical knowledge of Grecian warfare—a remarkable proof of the entire isolation of the Grecian mercenaries (who had now been long in the service of Psammetichus and his successors) from the native Egyptians.

This disastrous reverse provoked a mutiny in Egypt against Apries, the soldiers contending that he had dispatched them on the enterprise with a deliberate view to their destruction, in order to assure his rule over the remaining Egyptians. The malcontents found so much sympathy among the general population, that Amasis, a Saitic Egyptian of low birth but of considerable intelligence, whom Apries had sent to conciliate them, was either persuaded or constrained to become their leader, and prepared to march immediately against the king at Sais. Unbounded and reverential submission to the royal authority was a habit so deeply rooted in the Egyptian mind, that Apries could not believe the resistance to be serious. He sent an officer of consideration named Patarbemis to bring Amasis before him. When Patarbemis returned, bringing back from the rebel nothing better than a contemptuous refusal to appear except at the head of an army, the exasperated king ordered his nose and ears to be cut off. This act of atrocity caused such indignation among the Egyptians round him, that most of them deserted and joined the revolvers, who thus became irresistibly formidable in point of numbers. There yet remained to Apries the foreign mercenaries—thirty thousand Ionians and Karians—whom he summoned from their Stratopeda on the Pelusiac Nile to his residence at Sais. This force, the creation of his ancestor Psammetichus and the main reliance of his family, still inspired him with such unabated confidence, that he marched to attack the far superior numbers under Amasis at Momemphis. Though his troops behaved with bravery, the disparity of numbers, combined with the excited feeling of the insurgents, overpowered him: he was defeated and carried prisoner to Sais, where at first Amasis not only spared his life, but treated him with generosity. Such, however, was the antipathy of the Egyptians, that

they forced Amasis to surrender his prisoner into their hands, and immediately strangled him.

It is not difficult to trace in these proceedings the outbreak of a long-suppressed hatred on the part of the Egyptian soldier-caste toward the dynasty of Psammetichus, to whom they owed their comparative degradation, and by whom that stream of Hellenism had been let in upon Egypt which doubtless was not witnessed without great repugnance. It might seem, also, that this dynasty had too little of pure Egyptianism in them to find favor with the priests. At least Herodotus does not mention any religious edifices erected either by Nekos or Psammis or Apries, though he describes much of such outlay on the part of Psammetichus—who built magnificent Propylæa to the temple of Hephæstos at Memphis and a splendid new chamber or stable for the sacred bull Apis—and more still on the part of Amasis.

Nevertheless Amasis, though he had acquired the crown by this explosion of native antipathy, found the foreign adjuncts so eminently advantageous, that he not only countenanced, but multiplied them. Egypt enjoyed under him a degree of power and consideration such as it neither before possessed, nor afterward retained—for his long reign of forty-four years (570–526 B.C.) closed just six months before the Persian conquest of the country. As he was eminently phil-Hellenic, the Greek merchants at Naukratis—the permanent settlers as well as the occasional visitors—obtained from him valuable enlargement of their privileges. Besides granting permission to various Grecian towns to erect religious establishments for such of their citizens as visited the place, he also sanctioned the constitution of a formal and organized emporium or factory, invested with commercial privileges, and armed with authority exercised by presiding officers regularly chosen. This factory was connected with, and probably grew out of, a large religious edifice and precinct, built at the joint cost of nine Grecian cities: four of them Ionic,—Chios, Teos, Phokæa, and Klazomenæ; four Doric,—Rhodes, Knidus, Halikarnassus, and Phaselis; and one Æolic,—Mitylene. By these nine cities the joint temple and factory was kept up, and its presiding magistrates chosen. But its destination, for the convenience of Grecian commerce generally, seems revealed by the imposing title of *The Hellenion*. Samos, Miletus, and Ægina had each founded a separate temple at Naukratis for the worship of such of their citizens as went there; probably connected (as the Hellenion was) with protection and facilities for commercial purposes. While these three powerful cities had thus constituted each a factory for itself, as guarantee to the merchandise, and as responsible for the conduct of its own citizens separately—the corporation of the Hellenion served both as protection and control to all other Greek merchants. And such was the usefulness, the celebrity, and probably the pecuniary profit, of the corporation, that other Grecian cities set up claims to a

share in it, falsely pretending to have contributed to the original foundation.

Naukratis was for a long time the privileged port for Grecian commerce with Egypt. No Greek merchant was permitted to deliver goods in any other part, or to enter any other of the mouths of the Nile except the Kanopic. If forced into any of them by stress of weather, he was compelled to make oath that his arrival was a matter of necessity, and to convey his goods round by sea into the Kanopic branch to Naukratis. If the weather still forbade such a proceeding, the merchandise was put into barges and conveyed round to Naukratis by the internal canals of the Delta. Such a monopoly, which made Naukratis in Egypt something like Canton in China, or Nagasaki in Japan, no longer subsisted in the time of Herodotus. But the factory of the Hellenion was in full operation and dignity, and very probably he himself, as a native of one of the contributing cities, Halikarnassus, may have profited by its advantages. At what precise time Naukratis first became licensed for Grecian trade, we cannot directly make out. But there seems reason to believe that it was the port to which the Greek merchants first went, so soon as the general liberty of trading with the country was conceded to them; and this would put the date of such grant at least as far back as the foundation of Kyrene and the voyage of the fortunate Kolaus, who was on his way with a cargo to Egypt when the storms overtook him—about 630 B.C., during the reign of Psammetichus. And in the time of the poetess Sappho and her brother Charaxus, it seems evident that Greeks had been some time established at Naukratis. But Amasis, though his predecessors had permitted such establishment, may doubtless be regarded as having given organization to the factories, and as having placed the Greeks on a more comfortable footing of security than they had ever enjoyed before.

This Egyptian king manifested several other evidences of his phil-Hellenic disposition by donations to Delphi and other Grecian temples. He even married a Grecian wife from the city of Kyrene. Moreover, he was in intimate alliance and relations of hospitality both with Polykrates, despot of Samos, and with Cræsus, king of Lydia. He conquered the island of Cyprus, and rendered it tributary to the Egyptian throne. His fleet and army were maintained in good condition, and the foreign mercenaries, the great strength of the dynasty whom he had supplanted, were not only preserved, but even removed from their camp near Pelusium to the chief town, Memphis, where they served as the special guards of Amasis. Egypt enjoyed under him a degree of power abroad and prosperity at home (the river having been abundant in its overflowing), which was the more tenaciously remembered on account of the period of disaster and subjugation immediately following his death. And his contributions, in architecture and sculpture, to the temples of Sais and Mem-

phis were on a scale of vastness surpassing everything before known in Lower Egypt.

CHAPTER XXI.

DECLINE OF THE PHENICIANS.—GROWTH OF CARTHAGE.

THE preceding sketch of that important system of foreign nations—Phenicians, Assyrians, and Egyptians—who occupied the south-eastern portion of the (*οἰκουμένη*) inhabited world of an early Greek, brings them down nearly to the time at which they were all absorbed into the mighty Persian empire. In tracing the series of events which intervened between 700 B.C. and 530 B.C., we observe a material increase of power both in the Chaldæans and Egyptians, and an immense extension of Grecian maritime activity and commerce—but we at the same time notice the decline of Tyre and Sidon, both in power and traffic. The arms of Nebuchadnezzar reduced the Phenician cities to the same state of dependence as that which the Ionian cities underwent half a century later from Cræsus and Cyrus; while the ships of Miletus, Phokæa, and Samos gradually spread over all those waters of the Levant which had once been exclusively Phenician. In the year 704 B.C., the Samians did not yet possess a single trireme: down to the year 630 B.C., not a single Greek vessel had yet visited Libya. But when we reach 550 B.C., we find the Ionic ships predominant in the Ægean, and those of Corinth and Korkyra in force to the west of Peloponnesus—we see the flourishing cities of Kyrene and Barka already rooted in Libya, and the port of Naukratis a busy emporium of Grecian commerce with Egypt. The trade by land—which is all that Egypt had enjoyed prior to Psammetichus, and which was exclusively conducted by Phenicians—is exchanged for a trade by sea, of which the Phenicians have only a share, and seemingly a smaller share than the Greeks. Moreover the conquest by Amasis of the island of Cyprus, half-filled with Phenician settlements and once the tributary dependency of Tyre—affords an additional mark of the comparative decline of that great city. In her commerce with the Red Sea and the Persian Gulf she still remained without a competitor, the schemes of the Egyptian king Nekos having proved abortive. Even in the time of Herodotus, the spices and frankincense of Arabia were still brought and distributed only by the Phenician merchant. But, on the whole, both political and industrial development of Tyre are now cramped by impediments, and kept down by rivals, not before in operation; so that the part which she will be found to play in the Mediterranean, throughout the whole course of this history, is one subordinate and of reduced importance.

The course of Grecian history is not directly affected by these

countries. Yet their effect upon the Greek mind was very considerable and the opening of the Nile by Psammeticus constitutes an epoch in Hellenic thought. It supplied to their observation a large and diversified field of present reality, while it was at the same time one great source of those mysticizing tendencies which corrupted so many of their speculative minds. But to Phenicia and Assyria, the Greeks owe two acquisitions well deserving special mention—the alphabet, and the first standard and scale of weight as well as coined money. Of neither of these acquisitions can we trace the precise date. That the Greek alphabet is derived from the Phenician, the analogy of the two proves beyond dispute, though we know not how or where the inestimable present was handed over, of which no traces are to be found in the Homeric poems. The Latin alphabet, which is nearly identical with the most ancient Doric variety of the Greek, was derived from the same source—also the Etruscan alphabet, though (if O. Müller is correct in his conjecture) only at second hand through the intervention of the Greek. If we cannot make out at what time the Phenicians made this valuable communication to the Greeks, much less can we determine when or how they acquired it themselves—whether it be of Semitic invention, or derived from improvement upon the phonetic hieroglyphics of the Egyptians.

Besides the letters of the Alphabet, the scale of weight and that of coined money passed from Phenicia and Assyria into Greece. It has been shown by Boeckh in his "Metrologie" that the Æginæan scale—with its divisions, talent, mina, and obolus—is identical with the Babylonian and Phenician; and that the word *Mna*, which forms the central point of the scale, is of Chaldean origin. On this I have already touched in a former chapter, while relating the history of Pheidon of Argos, by whom what is called the Æginæan scale was first promulgated.

In tracing, therefore, the effect upon the Greek mind of early intercourse with the various Asiatic nations, we find that as the Greeks made up their musical scale (so important an element of their early mental culture) in part by borrowing from Lydians and Phrygians—so also their monetary and statal system, their alphabetical writing, and their duodecimal division of the day measured by the *gnomon* and the shadow, were all derived from Assyrians and Phenicians. The early industry and commerce of these countries were thus in many ways available to Grecian advance, and would probably have become more so if the great and rapid rise of the more barbarous Persians had not reduced them all to servitude. The Phenicians, though unkind rivals, were at the same time examples and stimulants to Greek maritime aspiration; and the Phenician worship of that goddess whom the Greeks knew under the name of Aphrodite, became communicated to the latter in Cyprus, in Kythera, in Sicily—perhaps also in Corinth.

The sixth century B.C., though a period of decline for Tyre and

Sidon, was a period of growth for their African colony Carthage, which appears during this century in considerable traffic with the Tyrrhenian towns on the southern coast of Italy, and as thrusting out the Phokæan settlers from Alalia in Corsica. The wars of the Carthaginians with the Grecian colonies in Sicily, so far as they are known to us, commence shortly after 500 B.C., and continue at intervals, with fluctuating success, for two centuries and a half.

The foundation of Carthage by the Tyrians is placed at different dates, the lowest of which, however, is 819 B.C.: other authorities place it in 878 B.C., and we have no means of deciding between them. I have already remarked that it is by no means the oldest of the Tyrian colonies. But though Utica and Gades were more ancient than Carthage, the latter so greatly outstripped them in wealth and power, as to acquire a sort of federal pre-eminence over all the Phenician colonies on the coast of Africa. In those later times when the dominion of the Carthaginians had reached its maximum, it comprised the towns of Utica, Hippo, Adrumetum, and Leptis,—all original Phenician foundations, and enjoying probably even, as dependents of Carthage, a certain qualified autonomy—besides a great number of smaller towns planted by themselves, and inhabited by a mixed population called Liby-Phenicians. Three hundred such towns—a dependent territory covering half the space between the Lesser and the Greater Syrtis, and in many parts remarkably fertile—a city said to contain 700,000 inhabitants, active, wealthy, and seemingly homogeneous—and foreign dependencies in Sicily, Sardinia, the Balearic isles, and Spain,—all this aggregate of power, under one political management, was sufficient to render the contest of Carthage even with Rome for some time doubtful.

But by what steps the Carthaginians raised themselves to such a pitch of greatness we have no information. We are even left to guess how much of it had already been acquired in the sixth century B.C. As in the case of so many other cities, we have a foundation legend decorating the moment of birth, and then nothing farther. The Tyrian princess Dido or Elisa, daughter of Belus, sister of Pygmalion, king of Tyre, and wife of the wealthy Sichæus priest of Herakles in that city—is said to have been left a widow in consequence of the murder of Sichæus by Pygmalion, who seized the treasures belonging to his victim. But Dido found means to disappoint him of his booty, possessed herself of the gold which had tempted Pygmalion, and secretly emigrated, carrying with her the sacred insignia of Herakles. A considerable body of Tyrians followed her. She settled at Carthage on a small hilly peninsula joined by a narrow tongue of land to the continent, purchasing from the natives as much land as could be surrounded by an ox's hide, which she caused to be cut into the thinnest strip, and thus made it sufficient for the site of her first citadel, Byrsa, which afterward grew up into the great city of Carthage. As soon as her new settlement had acquired footing, she was solicited

in marriage by several princes of the native tribes, especially by the Gætulian Jarbas, who threatened war if he were refused. Thus pressed by the clamors of her own people, who desired to come into alliance with the natives, yet irrevocably determined to maintain exclusive fidelity to her first husband, she escaped the conflict by putting an end to her life. She pretended to acquiesce in the proposition of a second marriage, requiring only delay sufficient to offer an expiatory sacrifice to the manes of Sichæus. A vast funeral pile was erected, and many victims slain upon it, in the midst of which Dido pierced her own bosom with a sword and perished in the flames. Such is the legend to which Virgil has given a new color by interweaving the adventures of Æneas, and thus connecting the foundation legends of Carthage and Rome, careless of his deviation from the received mythical chronology. Dido was worshiped as a goddess at Carthage until the destruction of the city; and it has been imagined with some probability that she is identical with Astarte, the divine patroness under whose auspices the colony was originally established, as Gades and Tarsus were founded under those of Herakles—the tale of the funeral pile and self-burning appearing in the religious ceremonies of other Sicilian and Syrian towns. Phenician religion and worship was diffused along with the Phenician colonies throughout the larger portion of the Mediterranean.

The Phokæans of Ionia, who amid their adventurous voyages westward established the colony of Massalia (as early as 600 B.C.), were only enabled to accomplish this by a naval victory over the Carthaginians—the earliest example of Greek and Carthaginian collision which has been preserved to us. The Carthaginians were jealous of commercial rivalry, and their traffic with the Tuscans and Latins in Italy, as well as their lucrative mine-working in Spain, dates from a period when Greek commerce in those regions was hardly known. In Greek authors the denomination Phenicians is often used to designate the Carthaginians as well as the inhabitants of Tyre and Sidon, so that we cannot always distinguish which of the two is meant. But it is remarkable that the distant establishment of Gades, and the numerous settlements planted for commercial purposes along the western coast of Africa and without the Strait of Gibraltar, are expressly ascribed to the Tyrians. Many of the other Phenician establishments on the southern coast of Spain seem to have owed their origin to Carthage rather than to Tyre. But the relations between the two, so far as we know them, were constantly amicable, and Carthage even at the period of her highest glory sent Theori with a tribute of religious recognition to the Tyrian Herakles: the visit of these envoys coincided with the siege of the town by Alexander the Great. On that critical occasion the wives and children of the Tyrians were sent to find shelter at Carthage. Two centuries before, when the Persian empire was in its age of growth and expansion, the Tyrians had refused to aid Kambyses with their fleet in its plans

for conquering Carthage, and thus probably preserved their colony from subjugation.

CHAPTER XXII.

WESTERN COLONIES OF GREECE—IN EPIRUS, ITALY, SICILY, AND GAUL.

THE stream of Grecian colonization to the westward, as far as we can be said to know it authentically, with names and dates, begins from the 11th Olympiad. But it is reasonable to believe that there were other attempts earlier than this, though we must content ourselves with recognizing them as generally probable. There were doubtless detached bands of volunteer emigrants or marauders who, fixing themselves in some situation favorable to commerce or piracy, either became mingled with the native tribes, or grew up by successive reinforcements into an acknowledged town. Not being able to boast of any filiation from the Prytaneium of a known Grecian city, these adventurers were often disposed to fasten upon the inexhaustible legend of the Trojan war, and ascribe their origin to one of the victorious heroes in the host of Agamemnon, alike distinguished for their valor and for their ubiquitous dispersion after the siege. Of such alleged settlements by fugitive Grecian or Trojan heroes, there were a great number, on various points throughout the shores of the Mediterranean; and the same honorable origin was claimed even by many non-Hellenic towns.

In the eighth century B.C., when this westerly stream of Grecian colonization begins to assume an authentic shape (735 B.C.), the population of Sicily (as far as our scanty information permits us to determine it) consisted of two races completely distinct from each other—Sikels and Sikans—besides the Elymi (a mixed race apparently distinct from both, occupying Eryx and Egesta near the westernmost corner of the island) and the Phenician colonies and coast establishments formed for purposes of trade. According to the belief both of Thucydides and Philistus, these Sikans, though they gave themselves out as indigenous, were yet of Iberian origin and emigrants of earlier date than the Sikels—by whom they had been invaded and restricted to the smaller western half of the island. The Sikels were said to have crossed over originally from the south-western corner of the Calabrian peninsula, where a portion of the nation still dwelt in the time of Thucydides. The territory known to Greek writers of the fifth century B.C. by the names of *Ænotria* on the coast of the Mediterranean, and *Italia* on that of the Gulfs of Tarentum and Squillace, included all that lies south of a line drawn across the breadth of the country, from the Gulf of Poseidonia (*Pæstum*) and

the river Silarus on the Mediterranean sea, to the north-west corner of the Gulf of Tarentum. It was bounded northward by the Iapygians and Messapians, who occupied the Salentine peninsula and the country immediately adjoining to Tarentum, and by the Peuketians on the Ionic Gulf. According to the logographers Pherekydes and Hellanikus, Ænotrus and Peuketius were sons of Lykaon, grandsons of Pelasgus, and emigrants in very early times from Arcadia to this territory. An important statement in Stephanus Byzantinus acquaints us that the serf population, whom the great Hellenic cities in this portion of Italy employed in the cultivation of their lands, were called Pelasgi, seemingly even in the historical times. It is upon this name probably that the mythical genealogy of Pherekydes is constructed. This Ænotrian or Pelasgian race were the population whom the Greek colonists found there on their arrival. They were now apparently under other names, such as the Sikels (mentioned even in the *Odyssey*, though their exact locality in that poem cannot be ascertained), the Italians or Italia, properly so called—the Morgetes—and the Chaones—all of them names of tribes either cognate or subdivisive. The Chaones or Chaonians are also found not only in Italy, but in Epirus, as one of the most considerable of the Epirotic tribes; while Pandosia, the ancient residence of the Ænotrian kings in the southern corner of Italy, was also the name of a township or locality in Epirus, with a neighboring river Acheron in both. From hence, and from some other similarities of name, it has been imagined that Epirots, Ænotrians, Sikels, etc., were all names of cognate people, and all entitled to be comprehended under the generic appellation of Pelasgi. That they belonged to the same ethnical kindred, there seems fair reason to presume; and also that in point of language, manners, and character they were not very widely separated from the ruder branches of the Hellenic race.

It would appear too (as far as any judgment can be formed on a point essentially obscure) that the Ænotrians were ethnically akin to the primitive population of Rome and Latium on one side, as they were to the Epirots on the other; and that tribes of this race, comprising Sikels, and Itali properly so called, as sections, had at one time occupied most of the territory from the left bank of the river Tiber southward between the Apennines and the Mediterranean. Both Herodotus and his junior contemporary the Syracusan Antiochus, extend Ænotria as far northward as the river Silarus, and Sophokles includes the whole coast of the Mediterranean, from the Strait of Messina to the Gulf of Genoa, under the three successive names of Ænotria, the Tyrrhenian Gulf, and Liguria. Before or during the fifth century B.C., however, a different population, called Opicians, or Ausonians, had descended from their original seats on or north of the Apennines, and had conquered the territory between Latium and the Silarus, expelling or subjugating the Ænotrian

inhabitants, and planting outlying settlements even down to the Strait of Messina and the Liparaean isles. Hence the more precise Thucydides designates the Campanian territory, in which Cumæ stood, as the country of the Opici; a denomination which Aristotle extends to the river Tiber, so as to comprehend within it Rome and Latium. Not merely Campania, but in earlier times even Latium, originally occupied by a Sikel or Ænotrian population, appears to have been partially overrun and subdued by fiercer tribes from the Apennines, and had thus received a certain intermixture of Oscan race. But in the regions south of Latium, these Oscan conquests were still more overwhelming; and to this cause (in the belief of inquiring Greeks of the fifth century B.C.) were owing the first migrations of the Ænotrian race out of Southern Italy, which wrested the larger portion of Sicily from the pre-existing Sikanians.

This imperfect account, representing the ideas of Greeks of the fifth century B.C. as to the early population of Southern Italy, is borne out by the fullest comparison which can be made between the Greek, Latin, and Oscan language—the first two certainly, and the third probably, sisters of the same Indo-European family of languages. While the analogy, structural and radical, between Greek and Latin, establishes completely such community of family—and while comparative philology proves that on many points the Latin departs less from the supposed common type and mother-language than the Greek—there exists also in the former a non-Grecian element, and non-Grecian classes of words, which appear to imply a confluence of two or more different people with distinct tongues. The same non-Grecian element, thus traceable in the Latin, seems to present itself still more largely developed in the scanty remains of the Oscan. Moreover the Greek colonies in Italy and Sicily caught several peculiar words from their association with the Sikels, which words approach in most cases very nearly to the Latin—so that a resemblance thus appears between the language of Latium on the one side, and that of Ænotrians and Sikels (in Southern Italy and Sicily) on the other, prior to the establishments of the Greeks. These are the two extremities of the Sikel population; between them appear in the intermediate country the Oscan or Ausonian tribes and language; and these latter seem to have been in a great measure conquerors and intruders from the central mountains. Such analogies of language countenance the supposition of Thucydides and Antiochus, that these Sikels had once been spread over a still larger portion of Southern Italy, and had migrated from thence into Sicily in consequence of Oscan invasions. The element of affinity existing between Latins, Ænotrians, and Sikels—to a certain degree also between all of them together and the Greeks, but not extending to the Opicians or Oscans, or to the Iapygians—may be called Pelasgic for want of a better name. But by whatever name it be called, the recognition of its existence connects and explains many isolated cir-

circumstances in the early history of Rome as well as in that of the Italian and Sicilian Greeks.

The earliest Grecian colony in Italy or Sicily, of which we know the precise date, is placed about 735 B.C., eighteen years subsequent to the Varronian era of Rome; so that the causes, tending to subject and hellenize the Sikel population in the southern region, begin their operation nearly at the same time as those which tended gradually to exalt and aggrandize the modified variety of it which existed in Latium. At that time, according to the information given to Thucydides, the Sikels had been established for three centuries in Sicily. Hellanikus and Philistus—who both recognized a similar migration into that island out of Italy, though they give different names both to the emigrants and to those who expelled them—assign to the migration a date three generations before the Trojan war. Earlier than 735 B.C., however, though we do not know the precise era of its commencement, there existed one solitary Grecian establishment in the Tyrrhenian Sea—the Campanian Cumæ near Cape Misenum; which the more common opinion of chronologists supposed to have been founded in 1050 B.C., and which has even been carried back by some authors to 1139 B.C. Without reposing any faith in this early chronology, we may at least feel certain that it is the most ancient Grecian establishment in any part of Italy, and that a considerable time elapsed before any other Greek colonists were bold enough to cut themselves off from the Hellenic world by occupying seats on the other side of the Strait of Messina, with all the hazards of Tyrrhenian piracy as well as of Scylla and Charybdis. The Campanian Cumæ (known almost entirely by this its Latin designation) received its name and a portion of its inhabitants from the Æolic Kyme in Asia Minor. A joint band of settlers, partly from this latter town, partly from Chalkis in Eubœa—the former under the Kymæan Hippokles, the latter under the Chalkidian Megasthenes—having combined to form the new town, it was settled by agreement that Kyme should bestow the name, and that Chalkis should enjoy the title and honors of the mother city.

Cumæ, situated on the neck of the peninsula, which terminates in Cape Misenum, occupied a lofty and rocky hill overhanging the sea, and difficult of access on the land side. The unexampled fertility of the Phlegræan plains in the immediate vicinity of the city, the copious supply of fish in the Lucrine lake, and the gold mines in the neighboring island of Pithekusæ—both subsisted and enriched the colonists. Being joined by fresh settlers from Chalkis, from Eretria, and even from Samos, they became numerous enough to form distinct towns at Dikæarchia and Neapolis, thus spreading over a large portion of the Bay of Naples. In the hollow rock under the very walls of the town was situated the cavern of the prophetic Sibyl—a parallel and reproduction of the Gergithian Sibyl near Kyme in Æolis. In the immediate neighborhood,

too, stood the wild woods and dark lake of Avernus, consecrated to the subterranean gods and offering an establishment of priests, with ceremonies evoking the dead for purposes of prophecy or for solving doubts and mysteries. It was here that Grecian imagination localized the Cimmerians and the fable of Odysseus; and the Cumæans derived gains from the numerous visitors to this holy spot, perhaps hardly less than those of the inhabitants of Krissa from the vicinity of Delphi. Of the relations of these Cumæans with the Hellenic world generally, we unfortunately know nothing. But they seem to have been in intimate connection with Rome during the time of the Kings, and especially during that of the last King Tarquin; forming the intermediate link between the Greek and Latin world, whereby the feelings of the Teukrians and Gergithians near the Æolic Kyme, and the legendary stories of Trojan as well as Grecian heroes—Æneas and Odysseus—passed into the antiquarian imagination of Rome and Latium. The writers of the Augustan age knew Cumæ only in its decline, and wondered at the vast extent of its ancient walls, yet remaining in their time. But during the two centuries prior to 500 B.C., these walls inclosed a full and thriving population, in the plenitude of prosperity,—with a surrounding territory extensive as well as fertile, resorted to by purchasers of corn from Rome in years of scarcity, and unassailed as yet by formidable neighbors—and with a coast and harbors well suited to maritime commerce. At that period the town of Capua (if indeed it existed at all) was of very inferior importance. The chief part of the rich plain around it was included in the possessions of Cumæ: not unworthy probably, in the sixth century B.C., to be numbered with Sybaris and Kroton.

The decline of Cumæ begins in the first half of the fifth century B.C. (500–450 B.C.), first from the growth of hostile powers in the interior—the Tuscans and Samnites—next from violent intestine dissensions and a destructive despotism. The town was assailed by a formidable host of invaders from the interior, Tuscans reinforced by Umbrian and Daunian allies; which Dionysius refers to the 64th Olympiad (524–520 B.C.), though upon what chronological authority we do not know, and though this same time is marked by Eusebius as the date of the foundation of Dikæarchia from Cumæ. The invaders, in spite of great disparity of number, were bravely repelled by the Cumæans, chiefly through the heroic example of the citizen then first known and distinguished—Aristodemus Malakus. The government of the city was oligarchical, and the oligarchy from that day became jealous of Aristodemus; who, on his part, acquired extraordinary popularity and influence among the people. Twenty years afterward, the Latin city of Aricia, an ancient ally of Cumæ, being attacked by a Tuscan host, entreated succor from the Cumæans. The oligarchy of the latter thought this a good opportunity to rid themselves of Aristodemus, whom they dispatched by sea to Aricia, with rotten vessels and an insufficient body of troops. But their strata-

gem failed and proved their ruin; for the skill and intrepidity of Aristodemus sufficed for the rescue of Aricia. He brought back his troops victorious and devoted to himself personally. He then, partly by force, partly by stratagem, subverted the oligarchy, put to death the principal rulers, and constituted himself despot. By a jealous energy, by disarming the people, and by a body of mercenaries, he maintained himself in this authority for twenty years, running his career of lust and iniquity until old age. At length a conspiracy of the oppressed population proved successful against him; he was slain with all his family, and many of his chief partisans, and the former government was restored.

The despotism of Aristodemus falls during the exile of the expelled Tarquin (to whom he gave shelter) from Rome, and during the government of Gelon at Syracuse. Such a calamitous period of dissension and misrule was one of the great causes of the decline of Cumæ. Nearly at the same time, the Tuscan powers, both by land and sea, appears at its maximum; while the Tuscan establishment at Capua also begins, if we adopt the era of the town as given by Cato. There was thus created at the expense of Cumæ a powerful city, which was still farther aggrandized afterward when conquered and occupied by the Samnites; whose invading tribes, under their own name or that of Lucanians, extended themselves during the fifth and fourth centuries B.C. even to the shores of the Gulf of Tarentum. Cumæ was also exposed to formidable dangers from the sea-side: a fleet either of Tuscans alone, or of Tuscans and Carthaginians united, assailed it in 474 B.C., when it was only rescued by the active interposition of Hiero, despot of Syracuse; by whose naval force the invaders were repelled with slaughter. These incidents go partly to indicate, partly to explain, the decline of the most ancient Hellenic settlement in Italy—a decline from which it never recovered.

After briefly sketching the history of Cumæ, we pass naturally to that series of powerful colonies which were established in Sicily and Italy beginning with 735 B.C.—enterprises in which Chalkis, Corinth, Megara, Sparta, the Achæans in Peloponnesus and the Lokrians out of Peloponnesus, were all concerned. Chalkis, the metropolis of Cumæ, became also the metropolis of Naxos, the most ancient Grecian colony in Sicily, on the eastern coast of the island, between the Strait of Messina and Mount Ætna.

The great number of Grecian settlements, from different colonizing towns, which appear to have taken effect within a few years upon the eastern coast of Italy and Sicily—from the Iapygian cape to Cape Pachynus—leads us to suppose that the extraordinary capacities of the country for receiving new settlers had become known only suddenly. The colonies follow so close upon each other, that the example of the first cannot have been the single determining motive to those which followed. I shall have occasion to point out, even a century later (on the occasion of the settlement of Kyrene), the nar-

row range of Grecian navigation; so that the previous supposed ignorance would not be at all incredible, were it not for the fact of the pre-existing colony of Cumæ. According to the practice universal with Grecian ships—which rarely permitted themselves to lose sight of the coast except in cases of absolute necessity—every man, who navigated from Greece to Italy or Sicily, first coasted along the shores of Akarnania and Epirus until he reached the latitude of Korkyra, he then struck across first to that island, next to the Iapygian promontory, from whence he proceeded along the eastern coast of Italy (the Gulfs of Tarentum and Squillace) to the southern promontory of Calabria and the Sicilian Strait; he would then sail, still coastwise, either to Syracuse or to Cumæ, according to his destination. So different are nautical habits now, that this fact requires special notice. We must recollect, moreover, that in 735 B.C., there were yet no Grecian settlements either in Epirus or in Korkyra: outside the Gulf of Corinth, the world was non-Hellenic, with the single exception of the remote Cumæ. A little before the last-mentioned period, Theokles (an Athenian or a Chalkidian—probably the latter), being cast by storms on the coast of Sicily, became acquainted with the tempting character of the soil, as well as with the dispersed and half-organized condition of the petty Sikel communities who occupied it. The oligarchy of Chalkis, acting upon the information which he brought back, sent out under his guidance settlers, Chalkidian and Naxian, who founded the Sicilian Naxos. Theokles and his companions on landing first occupied the eminence of Taurus immediately overhanging the sea (whereon was established four centuries afterward the town of Tauromenium, after Naxos had been destroyed by the Syracusan despot Dionysius); for they had to make good their position against the Sikels, who were in occupation of the neighborhood, and whom it was requisite either to dispossess, or to subjugate. After they had acquired secure possession of the territory, the site of the city was transferred to a convenient spot adjoining: but the hill first occupied remained ever memorable, both to Greeks and to Sikels. On it was erected the altar of Apollo Archegetes, the divine patron who (through his oracle at Delphi) had sanctioned and determined Hellenic colonization in the island. The altar remained permanently as a sanctuary, common to all the Sicilian Greeks, where the Theors or sacred envoys from their various cities, when they visited the Olympic and other festivals of Greece, were always in the habit of offering sacrifice immediately before their departure. To the indigenous Sikels who maintained their autonomy, on the other hand, the hill was an object of lasting but odious recollection, as the spot in which Grecian conquest and intrusion had first begun; so that at the distance of three centuries and a half from the event, we find them still animated by this sentiment in obstructing the foundation of Tauromenium.

At the time when Theokles landed, the Sikels were in possession of

the larger half of the island, lying chiefly to the east of the Heraean mountains—a continuous ridge stretching from north-west to south-east, distinct from that chain of detached mountains, much higher, called the Nebrodes, which run nearly parallel with the northern shore. West of the Heraean hills were situated the Sikans; and west of these latter, Eryx and Egesta, the possessions of the Elymi: along the western portion of the northern coast, also, were placed Motye, Solocis, and Panormus (now Palermo), the Phenician or Carthaginian sea-ports. The formation (or at least the extension) of these three last-mentioned ports, however, was a consequence of the multiplied Grecian colonies; for the Phenicians down to this time had not founded any territorial or permanent establishments, but had contented themselves with occupying in a temporary way various capes or circumjacent islets for the purpose of trade with the interior. The arrival of formidable Greek settlers, maritime like themselves, induced them to abandon these outlying factories, and to concentrate their strength in the three considerable towns above named, all near to that corner of the island which approached most closely to Carthage. The east side of Sicily, and most part of the south, were left open to the Greeks, with no other opposition than that of the indigenous Sikels and Sikans, who were gradually expelled from all contact with the sea-shore except on part of the north side of the island—and who were indeed so unpractised at sea as well as destitute of shipping, that in the tale of their old migration out of Italy into Sicily, the Sikels were affirmed to have crossed the narrow strait upon rafts at a moment of favorable wind.

In the very next year to the foundation of Naxos, Corinth began her part in the colonization of the island. A body of settlers, under the *Ægist Archias*, landed in the islet *Ortygia*, farther southward on the eastern coast, expelled the Sikel occupants, and laid the first stone of the mighty Syracuse. *Ortygia*, two English miles in circumference, was separated from the main island only by a narrow channel, which was bridged over when the city was occupied and enlarged by Gelon in the 72d Olympiad, if not earlier. It formed only a small part, though the most secure and best fortified part, of the vast space which the city afterward occupied. But it sufficed alone for the inhabitants during a considerable time, and the present city in its modern decline has again reverted to the same modest limits. Moreover *Ortygia* offered another advantage of not less value. It lay across the entrance of a spacious harbor, approached by a narrow mouth, and its fountain of *Arethusa* was memorable in antiquity both for abundance and goodness of water. We should have been glad to learn something respecting the numbers, character, position, nativity, etc., of these primitive emigrants, the founders of a city afterward comprising a vast walled circuit, which Strabo reckons at 180 stadia, but which the modern observations of Colonel Leake announce as fourteen English miles, or about 122 stadia. We

are told only that many of them came from the Corinthian village of Tenea, and that one of them sold to a comrade on the voyage his lot of land in prospective for the price of a honey-cake. The little which we hear about the determining motives of the colony refers to the personal character of the *œkist*. Archias, son of Euagetus, one of the governing gens of the Bacchiadæ at Corinth, in the violent prosecution of unbridled lust, had caused, though unintentionally, the death of a free youth named Aktæon; whose father Melissus, after having vainly endeavored to procure redress, slew himself at the Isthmian games, invoking the vengeance of Poseidon against the aggressor. Such were the destructive effects of this paternal curse, that Archias was compelled to expatriate. The Bacchiadæ placed him at the head of the emigrants to Ortygia, in 734 B.C.: at that time, probably, this was a sentence of banishment to which no man of commanding station would submit except under the pressure of necessity.

There yet remained room for new settlements between Naxos and Syracuse, and Theokles, the *œkist* of Naxos, found himself in a situation to occupy part of this space only five years after the foundation of Syracuse, perhaps he may have been joined by fresh settlers. He attacked and expelled the Sikels from the fertile spot called Leontini, seemingly about half-way down on the eastern coast between Mount *Ætna* and Syracuse; and also from Katana, immediately adjoining to Mount *Ætna*, which still retains both its name and its importance. Two new Chalkidic colonies were thus founded—Theokles himself becoming *œkist* of Leontini, and Euarchus, chosen by the Katanæan settlers themselves, of Katana.

The city of Megara was not behind Corinth and Chalkis in furnishing emigrants to Sicily. Lamis the Megarian, having now arrived with a body of colonists, took possession first of a new spot called Trotilus, but afterward joined the recent Chalkidian settlement at Leontini. The two bodies of settlers, however, not living in harmony Lamis, with his companions, was soon expelled; he then occupied Thapsus, at a little distance to the northward of Ortygia or Syracuse, and shortly afterward died. His followers made an alliance with Hyblon, king of a neighboring tribe of Sikels, who invited them to settle in his territory. They accepted the proposition, relinquished Thapsus, and founded, in conjunction with Hyblon, the city called the Hyblæan Megara, between Leontini and Syracuse. This incident is the more worthy of notice, because it is one of the instances which we find of a Grecian colony beginning by amicable fusion with the pre-existing residents. Thucydides seems to conceive the prince Hyblon as betraying his people against their wishes to the Greeks.

It was thus that, during the space of five years, several distinct bodies of Greek emigrants had rapidly succeeded each other in Sicily. For the next forty years, we do not hear of any fresh arrivals, which is the more easy to understand as there were during that interval

several considerable foundations on the coast of Italy, which probably took off the disposable Greek settlers. At length, forty-five years after the foundation of Syracuse, a fresh body of settlers arrived; partly from Rhodes under Antiphemus, partly from Krete under Entimus. They founded the city of Gela on the south-western front of the island, between Cape Pachynus and Lilybæum (B.C. 690)—still on the territory of the Sikels, though extending ultimately to a portion of that of the Sikans. The name of the city was given from that of the neighboring river Gela.

One other fresh migration from Greece to Sicily remains to be mentioned, though we cannot assign the exact date of it. The town of Zankle (now Messina), on the strait between Italy and Sicily, was at first occupied by certain privateers or pirates from Cumæ—the situation being eminently convenient for their operations. But the success of the other Chalkidic settlements imparted to this nest of pirates a more enlarged and honorable character. A body of new settlers joined them from Chalkis and other towns of Eubœa, the land was regularly divided, and two joint ækists were provided to qualify the town as a member of the Hellenic communion—Perieres from Chalkis, and Kratæmenes from Cumæ. The name Zankle had been given by the primitive Sikel occupants of the place, meaning in their language *a sickle*; but it was afterward changed to Messene by Anaxilas, despot of Rhegium, who, when he conquered the town, introduced new inhabitants in a manner hereafter to be noticed.

Besides these emigrations direct from Greece, the Hellenic colonies in Sicily became themselves the founders of sub-colonies. Thus the Syracusans, seventy years after their own settlement (B.C. 664), founded Akraë—Kasmenæ, twenty years afterward (B.C. 644), and Kamarina forty-five years after Kasmenæ (B.C. 599): Daskon and Menekolus were the ækists of the latter, which became in process of time an independent and considerable town, while Akraë and Kasmenæ seem to have remained subject to Syracuse. Kamarina was on the south-western side of the island, forming the boundary of the Syracusan territory toward Gela. Kallipolis was established from Naxos, and Eubœa (a town so called) from Leontini.

Hitherto the Greeks had colonized altogether on the territory of the Sikels. But the three towns which remain to be mentioned were all founded in that of the Sikans—Agrigentum or Akragas—Selinus—and Himera. The two former were both on the south-western coast—Agrigentum bordering upon Gela on the one side and upon Selinus on the other. Himera was situated on the westerly portion of the northern coast—the single Hellenic establishment in the time of Thucydides, which that long line of coast presented. The inhabitants of the Hyblæan Megara were founders of Selinus, about 630 B.C., a century after their own establishment. The ækist Pamillus, according to the usual Hellenic practice, was invited from their metropolis Megara in Greece Proper, but we are not told how many fresh

settlers came with him: the language of Thucydides leads us to suppose that the new town was peopled chiefly from the Hyblæan Megarians themselves. The town of Akragas or Agrigentum, called after the neighboring river of the former name, was founded from Gela in B.C. 582. Its ækists were Aristonous and Pystilus, and it received the statutes and religious characteristics of Gela. Himera, on the other hand, was founded from Zankle, under three ækists, Eukleides, Simus, and Sakon. The chief part of its inhabitants were of Chalkidic race, and its legal and religious characteristics were Chalkidic. But a portion of the settlers were Syracusan exiles, called Myletidæ, who had been expelled from home by a sedition, so that the Himeræan dialect was a mixture of Doric and Chalkidic. Himera was situated not far from the towns of the Elymi—Eryx and Egesta.

Such were the chief establishments founded by the Greeks in Sicily during the two centuries after their first settlement in 735 B.C. The few particulars just stated respecting them are worthy of all confidence—for they come to us from Thucydides—but they are unfortunately too few to afford the least satisfaction to our curiosity. It cannot be doubted that these first two centuries were periods of steady increase and prosperity among the Sicilian Greeks, undisturbed by those distractions and calamities which supervened afterward, and which led indeed to the extraordinary aggrandizement of some of their communities, but also to the ruin of several others. Moreover it seems that the Carthaginians in Sicily gave them no trouble until the time of Gelon. Their position will indeed seem singularly advantageous, if we consider the extraordinary fertility of the soil in this fine island, especially near the sea, its capacity for corn, wine and oil, the species of cultivation to which the Greek husbandman had been accustomed under less favorable circumstances—its abundant fisheries on the coast, so important in Grecian diet, and continuing undiminished even at the present day—together with sheep, cattle, hides, wool, and timber from the native population in the interior. These natives seem to have been of rude pastoral habits, dispersed either among petty hill-villages, or in caverns hewn out of the rock, like the primitive inhabitants of the Balearic islands and Sardinia; so that Sicily, like New Zealand in our century, was now for the first time approached by organized industry and tillage. Their progress, though very great during this most prosperous interval (between the foundation of Naxos in 735 B.C. to the reign of Gelon at Syracuse in 485 B.C.), is not to be compared to that of the English colonies in America; but it was nevertheless very great, and appears greater from being concentrated as it was in and around a few cities. Individual spreading and separation of residence were rare, nor did they consist either with the security or the social feelings of a Grecian colonist. The city to which he belonged was the central point of his existence where the produce which he raised was brought home to be stored or sold, and where alone his active life, political, domestic, religious,

recreative, etc., was carried on. There were dispersed throughout the territory of the city small fortified places and garrisons, serving as temporary protection to the cultivators in case of sudden inroad; but there was no permanent residence for the free citizen except the town itself. This was, perhaps, even more the case in a colonial settlement, where everything began and spread from one central point, than in Attica, where the separate villages had once nourished a population politically independent. It was in the town, therefore, that the aggregate increase of the colony palpably concentrated itself—property as well as population—private comfort and luxury not less than public force and grandeur. Such growth and improvement was of course sustained by the cultivation of the territory, but the evidences of it were most manifest in the town. The large population which we shall have occasion to notice as belonging to Agrigentum, Sybaris, and other cities, will illustrate this position.

There is another point of some importance to mention in regard to the Sicilian and Italian cities. The population of the town itself may have been principally, though not wholly, Greek; but the population of the territory belonging to the town, or of the dependent villages which covered it, must have been in a great measure Sikel or Sikan. The proof of this is found in a circumstance common to all the Sicilian and Italian Greeks—the peculiarity of their weights, measures, monetary system, and language. The pound and ounce are divisions and denominations belonging altogether to Italy and Sicily, and unknown originally to the Greeks, whose scale consisted of the obolus, the drachma, the mina, and the talent. Among the Greeks, too, the metal first and most commonly employed for money was silver, while in Italy and Sicily copper was the primitive metal made use of. Now among all the Italian and Sicilian Greeks a scale of weight and money arose quite different from that of the Greeks at home, formed by a combination and adjustment of the one of these systems to the other. It is in many points complex and difficult to understand, but in the final result the native system seems to be predominant, and the Grecian system subordinate. Such a consequence as this could not have ensued, if the Greek settlers in Italy and Sicily had kept themselves apart as communities, and had merely carried on commerce and barter with communities of Sikels. It implies a fusion of the two races in the same community, though doubtless in the relation of superior and subject, and not in that of equals. The Greeks on arriving in the island expelled the natives from the town, perhaps also from the lands immediately round the town. But when they gradually extended their territory, this was probably accomplished, not by the expulsion, but by the subjugation, of those Sikel tribes, whose villages, much subdivided and each individually petty, their aggressions successively touched.

At the time when Theokles landed on the hill near Naxos, and Archias in the islet of Ortygia, and when each of them expelled the

Sikels from that particular spot, there were Sikel villages or little communities spread through all the neighboring country. By the gradual encroachments of the colony, some of these might be dispossessed and driven out of the plains near the coast into the more mountainous regions of the interior. But many of them, doubtless, found it convenient to submit, to surrender a portion of their lands, and to hold the rest as subordinate villagers of an Hellenic city community. We find even at the time of the Athenian invasion (414 B.C.) villages existing in distinct identity as Sikels, yet subject and tributary to Syracuse.

Moreover, the influence which the Greeks exercised, though in the first instance essentially compulsory, became also in part self-operating—the ascendancy of a higher over a lower civilization. It was the working of concentrated townsmen, safe among one another by their walls and by mutual confidence, and surrounded by more or less of ornament, public as well as private—upon dispersed, unprotected, artless villagers, who could not be insensible to the charm of that superior intellect, imagination, and organization, which wrought so powerfully upon the whole contemporaneous world. To understand the action of these superior immigrants upon the native but inferior Sikels, during those three earliest centuries (730–430 B.C.) which followed the arrival of Archias and Theokles, we have only to study the continuance of the same action during the three succeeding centuries which preceded the age of Cicero. At the period when Athens undertook the siege of Syracuse (B.C. 415), the interior of the island was occupied by Sikel and Sikan communities, autonomous and retaining their native customs and language. But in the time of Verres and Cicero (three centuries and a half afterward) the interior of the island as well as the maritime regions had become hellenized: the towns in the interior were then hardly less Greek than those on the coast. Cicero contrasts favorably the character of the Sicilians with that of the Greeks generally (i.e., the Greeks out of Sicily), but he nowhere distinguishes Greeks in Sicily from native Sikels; nor Enna and Centuripi from Katana and Agrigentum. The little Sikel villages became gradually semi-hellenized and merged into subjects of a Grecian town: during the first three centuries, this change took place in the regions of the coast—during the following three centuries, in the regions of the interior; and probably with greater rapidity and effect in the earlier period, not only because the action of the Grecian communities was then closer, more concentrated, and more compulsory, but because also the obstinate tribes could then retire into the interior.

The Greeks in Sicily are thus not to be considered as purely Greeks, but as modified by a mixture of Sikel and Sikan language, customs, and character. Each town included in its non-privileged population a number of semi-hellenized Sikels (or Sikans, as the case might be), who, though in a state of dependence, contributed to mix the breed

and influence the entire mass. We have no reason to suppose that the Sikel or Egeotrian language ever became written, like Latin, Oscan, or Umbrian. The inscriptions of Segesta and Haliclus are all in Doric Greek, which supplanted the native tongue for public purposes as a separate language, but not without becoming itself modified in the confluence. In following the ever-renewed succession of violent political changes, the inferior capacity of regulated and pacific popular government, and the more unrestrained voluptuous license—which the Sicilian and Italian Greeks exhibit as compared with Athens and the cities of Greece Proper—we must call to mind that we are not dealing with pure Hellenism; and that the native element, though not unfavorable to activity or increase of wealth, prevented the Grecian colonists from partaking fully in that improved organization which we so distinctly trace in Athens from Solon downward. How much the taste, habits, ideas, religion, and local mythes, of the native Sikels passed into the minds of the Sikelots or Sicilian Greeks, is shown by the character of their literature and poetry. Sicily was the native country of that rustic mirth and village buffoonery which gave birth to the primitive comedy—politicized and altered at Athens so as to suit men of the market-place, the ekklesia, and the dikastery—blending, in the comedies of the Syracusan Epicharmus, copious details about the indulgences of the table (for which the ancient Sicilians were renowned) with Pythagorean philosophy and moral maxims—but given with all the naked simplicity of common life, in a sort of rhythmical prose without even the restraint of a fixed meter, by the Syracusan Sophron in his lost Mimes, and afterward polished as well as idealized in the Bucolic poetry of Theokritus. That which is commonly termed the Doric comedy was, in great part at least, the Sikel comedy taken up by Dorian composers—the Doric race and dialect being decidedly predominant in Sicily. The manners thus dramatized belonged to that coarser vein of humor which the Doric Greeks of the town had in common with the semi-hellenized Sikels of the circumjacent villages. Moreover, it seems probable that this rustic population enabled the despots of the Greco-Sicilian towns to form easily and cheaply those bodies of mercenary troops, by whom their power was sustained, and whose presence rendered the continuance of popular government, even supposing it begun, all but impossible.

It was the destiny of most of the Grecian colonial establishments to perish by the growth and aggression of those inland powers upon whose coast they were planted; powers which gradually acquired, from the vicinity of the Greeks, a military and political organization, and a power of concentrated action such as they had not originally possessed. But in Sicily the Sikels were not numerous enough even to maintain permanently their own nationality, and were ultimately penetrated on all sides by Hellenic ascendancy and manners. We shall, nevertheless, come to one remarkable attempt, made by a native

Sikel prince in the 82d Olympiad (455 B.C.)—the enterprising Duketius—to group many Sikel petty villages into one considerable town, and thus to raise his countrymen into the Grecian stage of polity and organization. Had there been any Sikel prince endowed with these superior ideas at the time when the Greeks first settled in Sicily, the subsequent history of the island would probably have been very different. But Duketius had derived his projects from the spectacle of the Grecian towns around him, and these latter had acquired much too great power to permit him to succeed. The description of his abortive attempt, however, which we find in Diodorus, meager as it is, forms an interesting point in the history of the island.

Grecian colonization in Italy began nearly at the same time as in Sicily, and was marked by the same general circumstances. Placing ourselves at Rhegium (now Reggio) on the Sicilian strait, we trace Greek cities gradually planted on various points of the coast as far as Cumæ on the sea and Tarentum (Taranto) on the other. Between the two seas runs the lofty chain of the Apennines, calcareous in the upper part of its course, throughout Middle Italy—granitic and schistose in the lower part, where it traverses the territories now called the Hither and the Farther Calabria. The plains and valleys on each side of the Calabrian Apennines exhibit a luxuriance of vegetation extolled by all observers, and surpassing even that of Sicily; and great as the productive powers of this territory are now, there is full reason for believing that they must have been far greater in ancient times. For it has been visited by repeated earthquakes, each of which has left calamitous marks of devastation. Those of 1638 and 1783 (especially the latter, whose destructive effects were on a terrific scale both as to life and property) are of a date sufficiently recent to admit of recording and measuring the damage done by each; and that damage, in many parts of the south-western coast, was great and irreparable. Animated as the epithets are, therefore, with which the modern traveler paints the present fertility of Calabria, we are warranted in enlarging their meaning when we conceive the country as it stood between 720–320 B.C., the period of Grecian occupation and independence; while the unhealthy air which now desolates the plains generally, seems then to have been felt only to a limited extent, and over particular localities. The founders of Tarentum, Sybaris, Kroton, Lokri, and Rhegium planted themselves in situations of unexampled promise to the industrious cultivator, which the previous inhabitants had turned to little account; though since the subjugation of the Grecian cities, these once rich possessions have sunk into poverty and depopulation, especially the last three centuries, from insalubrity, indolence, bad administration, and fear of the Barbary corsairs.

The Ænотrians, Sikels, or Italians, who were in possession of these territories in 720 B.C., seem to have been rude petty communities—procuring for themselves safety by residence on lofty eminences—more pastoral than agricultural, and some of them consuming the

produce of their fields in common mess, on a principle analogous to the *syssitia* of Sparta or Krete. King Italus was said to have introduced this peculiarity among the southernmost portion of the Oenotrian population, and at the same time to have bestowed upon them the name of Italians, though they were also known by the name of Sikels. Throughout the center of Calabria between sea and sea, the high chain of the Apennines afforded protection to a certain extent both to their independence and to their pastoral habits. But these heights are made to be enjoyed in conjunction with the plains beneath, so as to alternate winter and summer pasture for the cattle. It is in this manner that the richness of the country is rendered available, since a large portion of the mountain range is buried in snow during the winter months. Such remarkable diversity of soil and climate rendered Calabria a land of promise for Grecian settlement. The plains and lower eminences were as productive in corn, wine, oil, and flax, as the mountains in summer-pasture and timber—and abundance of rain falls upon the higher ground, which requires only industry and care to be made to impart the maximum of fertility to the lower. Moreover a long line of sea-coast (though not well furnished with harbors) and an abundant supply of fish, came in aid of the advantages of the soil. While the poorer freemen of the Grecian cities were enabled to obtain small lots of fertile land in the neighborhood, to be cultivated by their own hands, and to provide for the most part their own food and clothing—the richer proprietors made profitable use of the more distant portions of the territory by means of their cattle, sheep, and slaves.

Of the Grecian towns on this favored coast, the earliest as well as the most prosperous were Sybaris and Kroton: both in the Gulf of Tarentum—both of Achaean origin—and conterminous with each other in respect of territory. Kroton was placed not far to the west of the south-eastern extremity of the Gulf, called in ancient times the Lakinian cape, and ennobled by the temple of the Lakinian Here, which became alike venerated and adorned by the Greek resident as well as by the passing navigator. One solitary column of the temple, the humble remnant of its past magnificence, yet marks the extremity of this once-celebrated promontory. Sybaris seems to have been planted in the year 720 B.C., Kroton in 710 B.C.: Iselikeus was *arkist* of the former, Myskellus of the latter. This large Achaean emigration seems to have been connected with the previous expulsion of the Achaean population from the more southerly region of Peloponnesus by the Dorians, though in what precise manner we are not enabled to see. The Achaean towns in Peloponnesus appear in later times too inconsiderable to furnish emigrants, but probably in the eighth century B. C., their population may have been larger. The town of Sybaris was planted between two rivers, the Sybaris and the Krathis (the name of the latter borrowed from a river of Achaia); the town of Kroton about twenty-five miles distant, on the river *Æsarus*. The

primitive settlers of Sybaris consisted in part of Træzenians, who were however subsequently expelled by the more numerous Achæans—a deed of violence which was construed by the religious sentiment of Antiochus and some other Grecian historians, as having drawn down upon them the anger of the gods in the ultimate destruction of the city by the Krotoniates.

The fatal contest between these two cities, which ended in the ruin of Sybaris, took place in 510 B.C., after the latter had subsisted in growing prosperity for 210 years. And the astonishing prosperity to which both of them attained is a sufficient proof that during most of this period they had remained in peace at least, if not in alliance and common Achæan brotherhood. Unfortunately, the general fact of their great size, wealth, and power, is all that we are permitted to know. The walls of Sybaris embraced a circuit of fifty stadia, or near six miles, while those of Kroton were even larger, comprising little less than twelve miles. A large walled circuit was advantageous for sheltering the movable property in the territory around, which was carried in on the arrival of an invading enemy. Both cities possessed an extensive dominion across the Calabrian peninsula from sea to sea. But the territorial range of Sybaris seems to have been greater and her colonies wider and more distant—a fact which may perhaps explain the smaller circuit of the city.

The Sybarites were founders of Laus and Skidrus, on the Mediterranean Sea in the Gulf of Policastro, and even of the more distant Poseidonia—now known by its Latin name of Pæstum, as well as by the temples which still remain to decorate its deserted site. They possessed twenty-five dependent towns, and ruled over four distinct native tribes or nations. What these nations were we are not told, but they were probably different sections of the Ænotrian name. The Krotoniates also reached across to the Mediterranean Sea, and founded (upon the gulf now called St. Euphemia) the town of Terina, and seemingly also that of Lametini. The inhabitants of the Epizephyrian Lokri, which was situated in a more southern part of Calabria Ultra near the modern town of Gerace, extended themselves in like manner across the peninsula. They founded upon the Mediterranean coast the towns of Hipponium, Medma, and Mataurum, as well as Melæ and Itoncia, in localities not now exactly ascertained.

Myskellus of Rhypes in Achaia, the founder of Kroton under the express indication of the Delphian oracle, is said to have thought the site of Sybaris preferable, and to have solicited permission from the oracle to plant his colony there, but he was admonished to obey strictly the directions first given. It is farther affirmed that the foundation of Kroton was aided by Archias, then passing along the coast with his settlers for Syracuse, who is also brought into conjunction in a similar manner with the foundation of Lokri: but neither of these statements appears chronologically admissible.

The Italian Lokri (called Epizephyrian, from the neighborhood of Cape Zephyrium) was founded in the year 683 B.C. by settlers from the Lokrians—either the Ozolian Lokrians in the Krissæan gulf, or those of Opus on the Eubœan Strait. This point was disputed even in antiquity, and perhaps both the one and the other may have contributed: Euanthus was the *arkist* of the place. The first years of the Epizephyrian Lokri are said to have been years of sedition and discord. And the vile character which we hear ascribed to the primitive colonists, as well as their perfidious dealing with the natives, are the more to be noted, as the Lokrians, of the times both of Aristotle and of Polybius, fully believed these statements in regard to their own ancestors.

The original emigrants to Lokri were, according to Aristotle, a body of runaway slaves, men-stealers, and adulterers, whose only legitimate connection with an honorable Hellenic root arose from a certain number of well-born Lokrian women who accompanied them. These women belonged to those select families called the Hundred Houses, who constituted what may be called the nobility of the Lokrians in Greece Proper, and their descendants continued to enjoy a certain rank and pre-eminence in the colony, even in the time of Polybius. The emigration is said to have been occasioned by disorderly intercourse between these noble Lokrian women and their slaves—perhaps by intermarriage with persons of inferior station where there had existed no recognized connubium; a fact referred, by the informants of Aristotle, to the long duration of the first Messenian war—the Lokrian warriors having for the most part continued in the Messenian territory as auxiliaries of the Spartans during the twenty years of that war, permitting themselves only rare and short visits to their homes. This is a story resembling that which we shall find in explanation of the colony of Tarentum. It comes to us too imperfectly to admit of criticism or verification; but the unamiable character of the first emigrants is a statement deserving credit, and very unlikely to have been invented. Their first proceedings on settling in Italy display a perfidy in accordance with the character ascribed to them. They found the territory in this southern portion of the Calabrian peninsula possessed by native Sikels, who, alarmed at their force and afraid to try the hazard of resistance, agreed to admit them to a participation and joint residence. The covenant was concluded and sworn to by both parties in the following terms:—"There shall be friendship between us, and we will enjoy the land in common, so long as we stand upon this earth and have heads upon our shoulders." At the time when the oath was taken, the Lokrians had put earth into their shoes and concealed heads of garlic upon their shoulders; so that when they had divested themselves of these appendages, the oath was considered as no longer binding. Availing themselves of the first convenient opportunity, they attacked the Sikels by surprise and drove them out of the territory, of which they

thus acquired the exclusive possession. Their first establishment was formed upon the headland itself, Cape Zephyrium (now Bruz-zano). But after three or four years the site of the town was moved to an eminence in the neighboring plain, in which the Syracusans are said to have aided them.

In describing the Grecian settlers in Sicily, I have already stated that they are to be considered as Greeks with a considerable infusion of blood, of habits, and of manners, from the native Sikels. The case is the same with the Italiots or Italian Greeks, and in respect to these Epizephyrian Lokrians, especially, we find it expressly noticed by Polybius. Composed as their band was of ignoble and worthless men, not bound together by strong tribe-feelings or traditional customs, they were the more ready to adopt new practices, as well religious as civil, from the Sikels. One in particular is noticed by the historian—the religious dignity called the Phialephorus or Censer-bearer, enjoyed among the native Sikels by a youth of noble birth, who performed the duties belonging to it in their sacrifices; but the Lokrians, while they identified themselves with the religious ceremony and adopted both the name and the dignity, altered the sex and conferred it upon one of those women of noble blood who constituted the ornament of their settlement. Even down to the days of Polybius, some maiden descended from one of these select Hundred Houses still continued to bear the title and to perform the ceremonial duties of Phialephorus. We learn from these statements how large a portion of Sikels must have become incorporated as dependents in the colony of the Epizephyrian Lokri, and how strongly marked was the intermixture of their habits with those of the Greek settlers; while the tracing back among them of all eminence of descent to a few emigrant women of noble birth, is a peculiarity belonging exclusively to their city.

That a body of colonists, formed of such unpromising materials, should have fallen into much lawlessness and disorder, is noway surprising; but these mischiefs appear to have become so utterly intolerable in the early years of the colony, as to force upon every one the necessity of some remedy. Hence arose a phenomenon new in the march of Grecian society—the first promulgation of written laws. The Epizephyrian Lokrians, having applied to the Delphian oracle for some healing suggestion under their distress, were directed to make laws for themselves; and received the ordinances of a shepherd named Zaleukus, which he professed to have learnt from the goddess Athene in a dream. His laws are said to have been put in writing and promulgated in 664 B.C., forty years earlier than those of Draco at Athens.

That these first of all Grecian written laws were few and simple, we may be sufficiently assured. The only fact certain respecting them is their extraordinary rigor: they seem to have enjoined the application of the *lex talionis* as a punishment for personal injuries.

In this general character of his laws, Zaleukus was the counterpart of Draco. But so little was certainly known, and so much falsely asserted, respecting him, that Timæus the historian went so far as to call in question his real existence—against the authority not only of Ephorus, but also of Aristotle and Theophrastus. The laws must have remained, however, for a long time, formally unchanged; for so great was the aversion of the Lokrians, we are told, to any new law, that the man who ventured to propose one appeared in public with a rope round his neck, which was at once tightened if he failed to convince the assembly of the necessity of his proposition. Of the government of the Epizephyrian Lokri we know only that in later times it included a great council of 1000 members, and a chief executive magistrate called Kosmopolis; it is spoken of also as strictly and carefully administered.

The date of Rhegium (Reggio), separated from the territory of the Epizephyrian Lokri by the river Halex, must have been not only earlier than Lokri, but even earlier than Sybaris—if the statement of Antiochus be correct, that the colonists were joined by those Messenians, who, prior to the first Messenian war, were anxious to make reparation to the Spartans for the outrage offered to the Spartan maidens at the temple of Artemis Limnatis, but were overborne by their countrymen and forced into exile. A different version, however, is given by Pausanias of this migration of Messenians to Rhegium, yet still admitting the fact of such migration at the close of the first Messenian war, which would place the foundation of the city earlier than 720 B.C. Though Rhegium was a Chalkidic colony, yet a portion of its inhabitants seem to have been undoubtedly of Messenian origin, and among them Anaxilas, despot of the town between 500–470 B.C., who traced his descent through two centuries to a Messenian emigrant named Alkidamidas. The celebrity and power of Anaxilas, just at the time when the ancient history of the Greek towns was beginning to be set forth in prose and with some degree of system, caused the Messenian element in the population of Rhegium to be noticed prominently. But the town was essentially Chalkidic, connected by colonial sisterhood with the Chalkidic settlements in Sicily—Zankle, Naxos, Katana, and Leontini. The original emigrants departed from Chalkis, as a tenth of the citizens consecrated by vow to Apollo in consequence of famine; and the directions of the god, as well as the invitation of the Zankleians, guided their course to Rhegium. The town was flourishing, and acquired a considerable number of dependent villages around, inhabited doubtless by cultivators of the indigenous population. But it seems to have been often at variance with the conterminous Lokrians, and received one severe defeat, in conjunction with the Tarentines, which will be hereafter recounted.

Between Lokri and the Lakianian cape were situated the Achaean colony of Kaulonia, and Skylletium; the latter seemingly included

in the domain of Kroton, though pretending to have been originally founded by Menestheus, the leader of the Athenians at the siege of Troy; Petilia, also, a hill fortress north west of the Lakinian cape, as well as Makalla, both comprised in the territory of Kroton, were affirmed to have been founded by Philoktetes. Along all this coast of the Gulf of Tarentum, there were various establishments ascribed to the heroes of the Trojan war—Epeius, Philoktetes, Nestor—or to their returning troops. Of these establishments, probably the occupants had been small, miscellaneous, unacknowledged bands of Grecian adventurers, who assumed to themselves the most honorable origin which they could imagine, and who became afterward absorbed into the larger colonial establishments which followed; the latter adopting and taking upon themselves the heroic worship of Philoktetes or other warriors from Troy, which the prior emigrants had begun.

During the flourishing times of Sybaris and Kroton, it seems that these two great cities divided the whole length of the coast of the Tarentine Gulf, from the spot now called Rocca Imperiale down to the south of the Lakinian cape. Between the point where the dominion of Sybaris terminated on the Tarentine side, and Tarentum itself, there were two considerable Grecian settlements—Siris, afterward called Herakleia, and Metapontium. The fertility and attraction of the territory of Siris, with its two rivers, Akiris and Siris, were well known even to the poet Archilochus (660 B.C.), but we do not know the date at which it passed from the indigenous Chonians or Chaonians into the hands of Greek settlers. A citizen of Siris is mentioned among the suitors for the daughter of the Sikyonian Kleisthenes (580–560 B.C.). We are told that some Kolophonian fugitives, emigrating to escape the dominion of the Lydian kings, attacked and possessed themselves of the spot, giving to it the name Polieion. The Chonians of Siris ascribed to themselves a Trojan origin, exhibiting a wooden image of the Ilian Athene, which they affirmed to have been brought away by their fugitive ancestors after the capture of Troy. When the town was stormed by the Ionians, many of the inhabitants clung to this relic for protection, but were dragged away and slain by the victors, whose sacrilege was supposed to have been the cause that their settlement was not durable. At the time of the invasion of Greece by Xerxes, the fertile territory of Siris was considered as still open to be colonized; for the Athenians, when their affairs appeared desperate, had this scheme of emigration in reserve as a possible resource; and there were inspired declarations from some of the contemporary prophets which encouraged them to undertake it. At length, after the town of Thurii had been founded by Athens, in the vicinity of the dismantled Sybaris, the Thurians tried to possess themselves of the Siritid territory, but were opposed by the Tarentines. According to the compromise concluded between them, Tarentum was recognized as the metropolis of the colony, but joint

possession was allowed both to Tarentines and Thurians. The former transferred the site of the city, under the new name *Herakleia*, to a spot three miles from the sea, leaving *Siris* as the place of maritime access to it.

About twenty-five miles eastward of *Siris* on the coast of the Tarentine Gulf was situated *Metapontium*, a Greek town, which was affirmed by some to draw its origin from the Pylian companions of *Nestor*—by others, from the Phokian warriors of *Epeius*, on their return from *Troy*. The proofs of the former were exhibited in the worship of the *Neleid* heroes—the proofs of the latter in the preservation of the reputed identical tools with which *Epeius* had constructed the Trojan horse. *Metapontium* was planted on the territory of the *Chonians* or *Cenotrians*, but the first colony is said to have been destroyed by an attack of the *Samnites*, at what period we do not know. It had been founded by some Achæan settlers—under the direction of the ækist *Daulius*, despot of the Phokian *Krissa*, and invited by the inhabitants of *Sybaris*—who feared that the place might be appropriated by the neighboring Tarentines, colonists from *Sparta* and hereditary enemies in *Peloponnesus* of the Achæan race. Before the new settlers arrived, however, the place seems to have been already appropriated by the Tarentines; for the Achæan *Leukippus* only obtained their permission to land by a fraudulent promise, and after all had to sustain a forcible struggle both with them and with the neighboring *Cenotrians*, which was compromised by a division of territory. The fertility of the *Metapontine* territory was hardly less celebrated than that of the *Siritid*.

Farther eastward of *Metapontium*, again, at the distance of about twenty-five miles, was situated the great city of *Taras* or *Tarentum*, a colony from *Sparta* founded after the first *Messenian* war, seemingly about 707 B.C. The ækist *Phalanthus*, said to have been a *Herakleid*, was placed at the head of a body of Spartan emigrants—consisting principally of some citizens called *Epeunaktæ* and of the youth called *Partheniæ*, who had been disgraced by their countrymen on account of their origin and were on the point of breaking out into rebellion. It was out of the *Messenian* war that this emigration is stated to have arisen, in a manner analogous to that which has been stated respecting the *Epizephyrian Lokrians*. The *Lacedæmonians*, before entering *Messenia* to carry on the war, had made a vow not to return until they should have completed the conquest; a vow in which it appears that some of them declined to take part, standing altogether aloof from the expedition. When the absent soldiers returned after many years of absence consumed in the war, they found a numerous progeny which had been born to their wives and daughters during the interval, from intercourse with those (*Epeunaktæ*) who had staid at home. The *Epeunaktæ* were punished by being degraded to the rank and servitude of *Helots*; the children thus born, called *Partheniæ*, were also cut off from all the rights of

citizenship, and held in dishonor. But the parties punished were numerous enough to make themselves formidable, and a conspiracy was planned among them intended to break out at the great religious festival of the Hyakinthia, in the temple of the Amyklean Apollo. Phalanthus was the secret chief of the conspirators, who agreed to commence their attack upon the authorities at the moment when he should put on his helmet. The leader, however, never intending that the scheme should be executed, betrayed it beforehand, stipulating for the safety of all those implicated in it. At the commencement of the festival, when the multitude were already assembled, a herald was directed to proclaim aloud that Phalanthus would not on that day put on his helmet—a proclamation which at once revealed to the conspirators that they were betrayed. Some of them sought safety in flight, others assumed the posture of suppliants; but they were merely detained in confinement, with assurance of safety, while Phalanthus was sent to the Delphian oracle to ask advice respecting emigration. He is said to have inquired whether he might be permitted to appropriate the fertile plain of Sikyon, but the Pythian priestess emphatically dissuaded him, and enjoined him to conduct his emigrants to Satyrium and Tarentum, where he would be “a mischief to the Iapygians.” Phalanthus obeyed, and conducted the detected conspirators as emigrants to the Tarentine gulf, which he reached a few years after the foundation of Sybaris and Kroton by the Achæans. According to Ephorus, he found these prior emigrants at war with the natives, aided them in the contest, and received in return their aid to accomplish his own settlement. But this can hardly have consisted with the narrative of Antiochus, who represented the Achæans of Sybaris as retaining even in their colonies the hatred against the Dorian name which they had contracted in Peloponnesus. Antiochus stated that Phalanthus and his colonists were received in a friendly manner by the indigenous inhabitants and allowed to establish their new town in tranquillity.

If such was really the fact, it proves that the native inhabitants of the soil must have been of purely inland habits, making no use of the sea either for commerce or for fishery, otherwise they would hardly have relinquished such a site as that of Tarentum—which, while favorable and productive even in regard to the adjoining land, was with respect to sea advantages without a parallel in Grecian Italy. It was the only spot in the gulf which possessed a perfectly safe and convenient harbor. A spacious inlet of the sea is there formed, sheltered by an isthmus and an outlying peninsula so as to leave only a narrow entrance. This inlet, still known as the Mare Piccolo, though its shores and the adjoining tongue of land appear to have undergone much change, affords at the present day a constant, inexhaustible, and varied supply of fish, especially of shell-fish; which furnish both nourishment and employment to a large proportion among the inhabitants of the contracted modern Taranto,

just as they once served the same purpose to the numerous, lively, and jovial population of the mighty Tarentum. The concentrated population of fishermen formed a predominant element in the character of the Tarentine democracy. Tarentum was just on the borders of the country originally known as Italy, within which Herodotus includes it, while Antiochus considers it in Iapygia, and regards Metapontium as the last Greek town in Italy.

Its immediate neighbors were the Iapygians, who, under various subdivisions of name and dialect, seem to have occupied the greater part of south-eastern Italy, including the peninsula denominated after them (yet sometimes also called the Salentine), between the Adriatic and the Tarentine gulf,—and who are even stated at one time to have occupied some territory on the south-east of that gulf, near the site of Kroton. The Iapygian name appears to have comprehended Messapians, Salentines, and Kalabrians; according to some even Peuketians and Daunians, as far along the Adriatic as Mount Garganus or Drion: Skylax notices in his time (about 360 B.C.) five different tongues in the country which he calls Iapygia. The Messapians and Salentines are spoken of as immigrants from Krete, akin to the Minoian or primitive Kretans; and we find a national genealogy which recognizes Iapyx, son of Dædalus, an immigrant from Sicily. But the story told to Herodotus was, that the Kretan soldiers who had accompanied Minos in his expedition to recover Dædalus from Kamikus in Sicily, were on their return home cast away on the shores of Iapygia, and became the founders of Hyria and other Messapian towns in the interior of the country. Brundisium also, or Brentesion as the Greeks called it, inconsiderable in the days of Herodotus, but famous in the Roman times afterward as the most frequented sea-port for voyaging to Epirus, was a Messapian town. The native language spoken by the Iapygian Messapians was a variety of the Oscan: the Latin poet Ennius, a native of Rudia in the Iapygian peninsula, spoke Greek, Latin, and Oscan, and even deduced his pedigree from the ancient national prince or hero Messapus.

We are told that during the lifetime of Phalanthus, the Tarentine settlers gained victories over the Messapians and Peuketians, which they commemorated afterward by votive offerings at Delphi—and that they even made acquisitions at the expense of the inhabitants of Brundisium—a statement difficult to believe, if we look to the distance of the latter place, and to the circumstance that Herodotus even in his time names it only as a harbor. Phalanthus too, driven into exile, is said to have found a hospitable reception at Brundisium and to have died there. Of the history of Tarentum, however, during the first 230 years of its existence, we possess no details. We have reason to believe that it partook in the general prosperity of the Italian Greeks during those two centuries, though remaining inferior both to Sybaris and to Kroton. About the year 510 B.C., these two

latter republics went to war, and Sybaris was nearly destroyed; while in the subsequent half-century the Krotoniates suffered the terrible defeat of Sagra from the Lokrians, and the Tarentines experienced an equally ruinous defeat from the Iapygian Messapians. From these reverses, however, the Tarentines appear to have recovered more completely than the Krotoniates; for the former stand first among the Italiots or Italian Greeks, from the year 400 B.C. down to the supremacy of the Romans, and made better head against the growth of the Lucanians and Bruttians of the interior.

Such were the chief cities of the Italian Greeks from Tarentum on the upper sea to Poseidonia on the lower: and if we take them during the period preceding the ruin of Sybaris (in 510 B.C.), they will appear to have enjoyed a degree of prosperity even surpassing that of the Sicilian Greeks. The dominion of Sybaris, Kroton, and Lokri extended across the peninsula from sea to sea. The mountainous regions of the interior of Calabria were held in amicable connection with the cities and cultivators in the plain and valley near the sea—to the reciprocal advantage of both. The petty native tribes of Æno-trians, Sikels, or Italians properly so called, were partially hellenized, and brought into the condition of village cultivators and shepherds dependent upon Sybaris and its fellow-cities: a portion of them dwelling in the town, probably, as domestic slaves of the rich men, but most of them remaining in the country region as serfs, Penestæ, or coloni, intermingled with Greek settlers, and paying over parts of their produce to Greek proprietors.

But this dependence, though accomplished in the first instance by force, was yet not upheld exclusively by force. It was to a great degree the result of an organized march of life, and of more productive cultivation brought within their reach—of new wants, both created and supplied—of temples, festivals, ships, walls, chariots, etc., which imposed upon the imagination of the rude landsmen and shepherds. Against mere force the natives could have found shelter in the unconquerable forests and ravines of the Calabrian Apennines, and in that vast mountain region of the Sila, lying immediately behind the plains of Sybaris, where even the French army with its excellent organization in 1807 found so much difficulty in reaching the bandit villagers. It was not by arms alone, but by arms and arts combined—a mingled influence, such as enabled imperial Rome to subdue the fierceness of the rude Germans and Britons—that the Sybarites and Krotoniates acquired and maintained their ascendancy over the natives of the interior. The shepherd of the banks of the river Sybaris or Krathis not only found a new exchangeable value for his cattle and other produce, becoming familiar with better diet and clothing and improved cultivation of the olive and the vine—but he was also enabled to display his prowess, if strong and brave, in the public games at the festival of the Lakinian Here, or even at the Olympic games in Peloponnesus. It is thus that we have to explain

the extensive dominion, the great population, and the wealth and luxury of the Sybarites and Krotoniates—a population of which the incidental reports as given in figures are not trustworthy, but which we may well believe to have been very numerous. The native Ænotrians, while unable to combine in resisting Greek force, were at the same time less widely distinguished from the Greeks in race and language, than the Oscans of Middle Italy, and therefore more accessible to Greek pacific influences; while the Oscan race seem to have been both fiercer in repelling the assaults of the Greeks, and more intractable as to their seductions. The Iapygians were not modified by the neighborhood of Tarentum in the same degree as the tribes adjoining to Sybaris and Kroton by their contact with those cities. The dialect of Tarentum, as well as of Herakleia, though a marked Doric, admitted many local peculiarities; and the farces of the Tarentine poet Rhinthon, like the Syracusan Sophron, seem to have blended the Hellenic with the Italic in language as well as in character.

About the year 560 B.C., the time of the accession of Peisistratus at Athens, the close of what may properly be called the first period of Grecian history, Sybaris and Kroton were at the maximum of their power, which each maintained for half a century afterward, until the fatal dissension between them. We are told that the Sybarites in that final contest marched against Kroton with an army of 300,000 men. Fabulous as this number doubtless is, we cannot doubt that for an irruption of this kind into an adjoining territory, their large body of semi-hellenized native subjects might be mustered in prodigious force. The few statements which have reached us respecting them, touch, unfortunately, upon little more than their luxury, fantastic self-indulgence, and extravagant indolence, for which qualities they have become proverbial in modern times as well as in ancient. Anecdotes illustrating these qualities were current, and served more than one purpose in antiquity. The philosopher recounted them in order to discredit and denounce the character which they exemplified: while among gay companies, "Sybaritic tales," or tales respecting saying and doing of ancient Sybarites, formed a separate and special class of excellent stories to be told simply for amusement—with which view witty romancers multiplied them indefinitely. It is probable that the Pythagorean philosophers (who belonged originally to Kroton, but maintained themselves permanently as a philosophical sect in Italy and Sicily with a strong tinge of ostentatious asceticism and mysticism), in their exhortations to temperance and in their denunciations of luxurious habits, might select by preference examples from Sybaris, the ancient enemy of the Krotoniates, to point their moral; and that the exaggerated reputation of the city thus first became the subject of common talk throughout the Grecian world. For little could be actually known of Sybaris in detail, since its humiliation dates from the first commencement of Grecian contemporaneous history. Hekæus of Miletus may perhaps have visited it in full splendor, but even

Herodotus knew it only by past report; and the principal anecdotes respecting it are cited from authors considerably later than him, who follow the tone of thought so common in antiquity, in ascribing the ruin of the Sybarites to their overweening corruption and luxury.

Making allowance, however, for exaggeration on all these accounts, there can be no reason to doubt that Sybaris, in 560 B.C., was one of the most wealthy, populous, and powerful cities of the Hellenic name; and that it also presented both comfortable abundance among the mass of the citizens, arising from the easy attainment of fresh lots of fertile land, and excessive indulgences among the rich—to a degree forming marked contrast with Hellas Proper, of which Herodotus characterized Poverty as the foster-sister. The extraordinary productiveness of the neighboring territory—alleged by Varro, in his time, when the culture must have been much worse than it had been under the old Sybaris, to yield an ordinary crop of a hundred-fold, and extolled by modern travelers even in its present yet more neglected culture—has been already touched upon. The river Krathis—still the most considerable river of that region—at a time when there was an industrious population to keep its water-course in order, would enable the extensive fields of Sybaris to supply abundant nourishment for a population larger, perhaps, than any other Grecian city could parallel. But though nature was thus bountiful, industry, good management, and well-ordered government were required to turn her bounty to account: where these are wanting, later experience of the same territory shows that its inexhaustible capacities may exist in vain. That luxury which Grecian moralists denounced in the leading Sybarites between 560 and 510 B.C. was the result of acquisitions vigorously and industriously pushed, and kept together by an orderly central force, during a century and a half that the colony had existed. Though the Træzenian settlers who formed a portion of the original emigrants had been expelled when the Achæans became more numerous, yet we are told that, on the whole, Sybaris was liberal in the reception of new immigrants to the citizenship and that this was one of the causes of its remarkable advance. Of these additional comers we may presume that many went to form its colonies on the Mediterranean Sea, and some to settle both among its four dependent inland nations and its twenty-five subject towns. Five thousand horsemen, we are told, clothed in showy attire, formed the processional march in certain Sybaritic festivals—a number which is best appreciated by comparison with the fact that the knights or horsemen of Athens in her best days did not exceed 1200. The Sybaritic horses, if we are to believe a story purporting to come from Aristotle, were taught to move to the sound of the flute; and the garments of these wealthy citizens were composed of the finest wool from Miletus in Ionia—the Tarentine wool not having then acquired the distinguished renown which it possessed five centuries afterward toward the close of the Roman republic. Next to the great abun-

dance of home produce—corn, wine, oil, flax, cattle, fish, timber, etc.—the fact next in importance, which we hear respecting Sybaris is, the great traffic carried on with Miletus: these two cities were more intimately and affectionately connected together than any two Hellenic cities within the knowledge of Herodotus. The tie between Tarentum and Knidus was also of a very intimate character, so that the great intercourse, personal as well as commercial, between the Asiatic and the Italic Greeks, appears as a marked fact in the history of the sixth century before the Christian era.

In this respect, as well as in several others, the Hellenic world wears a very different aspect in 560 B.C. from that which it assumed a century afterward, and in which it is best known to modern readers. At the former period the Ionic and Italic Greeks are the great ornaments of the Hellenic name, carrying on a more lucrative trade with each other than either of them maintained with Greece Proper; which both of them recognized as their mother country, though without admitting anything in the nature of established headship. The military power of Sparta is indeed at this time great and preponderant in Peloponnesus, but she has no navy, and she is only just essaying her strength, not without reluctance, in ultramarine interference. After the lapse of a century, these circumstances change materially. The independence of the Asiatic Greeks is destroyed, and the power of the Italic Greek is greatly broken; while Sparta and Athens not only become the prominent and leading Hellenic states, but constitute themselves centers of action for the lesser cities to a degree previously unknown.

It was during the height of their prosperity, seemingly, in the sixth century B.C., that the Italic Greeks either acquired for, or bestowed upon, their territory the appellation of *Magna Græcia*, which at that time it well deserved; for not only were Sybaris and Kroton then the greatest Grecian cities situated near together, but the whole peninsula of Calabria may be considered as attached to the Grecian cities on the coast. The native Enotrians and Sikels occupying the interior had become hellenized, or semi-hellenized with a mixture of Greeks among them—common subjects of these great cities. The whole extent of the Calabrian peninsula, within an imaginary straight line carried from Sybaris to Poseidonia, might then be fairly considered as Hellenic territory. Sybaris maintained much traffic with the Tuscan towns in the Mediterranean; so that the communication between Greece and Rome, across the Calabrian isthmus, may perhaps have been easier during the time of the Roman kings (whose expulsion was nearly contemporaneous with the ruin of Sybaris) than it became afterward during the first two centuries of the Roman republic. But all these relations underwent a complete change after the breaking up of the power of Sybaris in 510 B.C., and the gradual march of the Oscan population from Middle Italy towards the south. Cumæ was overwhelmed by the Samnites, Posei-

donia by the Lucanians; who became possessed not only of these maritime cities, but also of the whole inland territory (now called the Basilicata, with part of the Hither Calabria) across from Poseidonia to the neighborhood of the Gulf of Tarentum: while the Bruttians—a mixture of outlying Lucanians with the Greco-Ænotrian population once subject to Sybaris, speaking both Greek and Oscan—became masters of the inland mountains in the Farther Calabria from Consentia nearly to the Sicilian strait. It was thus that the ruin of Sybaris, combined with the spread of the Lucanians and Bruttians, deprived the Italic Greeks of that inland territory which they had enjoyed in the sixth century B.C., and restricted them to the neighborhood of the coast. To understand the extraordinary power and prosperity of Sybaris and Kroton, in the sixth century B.C., when the whole of this inland territory was subject to them and before the rise of the Lucanians and Bruttians, and when the name *Magna Græcia* was first given—it is necessary to glance by contrast at these latter periods; more especially since the same name still continued to be applied by the Romans to Italic Greece after the contraction of territory had rendered it less appropriate.

Of Kroton at this early period of its power and prosperity we know even less than of Sybaris. It stood distinguished both for the number of its citizens who received prizes at the Olympic games, and for the excellence of its surgeons or physicians. And what may seem more surprising, if we consider the extreme present insalubrity of the site upon which it stood, it was in ancient times proverbially healthy, which was not so much the case with the more fertile Sybaris. Respecting all these cities of Italic Greeks, the same remark is applicable as was before made in reference to the Sicilian Greeks—that the intermixture of the native population sensibly affected both their character and habits. We have no information respecting their government during this early period of prosperity, except that we find mention at Kroton (as at the Epizephyrian Lokri) of a senate of 1000 members, yet not excluding occasionally the ecclesia or general assembly. Probably the steady increase of their dominion in the interior, and the facility of providing maintenance for new population, tended much to make their political systems, whatever they may have been, work in a satisfactory manner. The attempt of Pythagoras and his followers to constitute themselves a ruling faction as well as a philosophical sect, will be recounted in a subsequent chapter. The proceedings connected with that attempt will show that there was considerable analogy and sympathy between the various cities of Italian Greece, so as to render them liable to be acted on by the same causes. But though the festivals of the Lakinian Here, administered by the Krotoniates, formed from early times a common point of religious assemblage to all—yet the attempts to institute periodical meetings of deputies, for the express purpose of maintaining political harmony, did not begin

until after the destruction of Sybaris, nor were they ever more than partially successful.

One other city, the most distant colony founded by Greeks in the western regions, yet remains to be mentioned; and we can do no more than mention it, since we have no facts to make up its history. Massalia, the modern Marseilles, was founded by the Ionic Phokæans in the 45th Olympiad, about 597 B.C., at the time when Sybaris and Kroton were near the maximum of their power—when the peninsula of Calabria was all Hellenic, and when Cumæ also had not yet been visited by those calamities which brought about its decline. So much Hellenism in the south of Italy doubtless facilitated the western progress of the adventurous Phokæan mariner. It would appear that Massalia was founded by amicable fusion of Phokæan colonists with the indigenous Gauls, if we may judge by the romantic legend of the Protiadæ, a Massaliotic family or gens existing in the time of Aristotle. Euxenus, a Phokæan merchant, had contracted friendly relations with Nanus, a native chief in the south of Gaul, and was invited to the festival in which the latter was about to celebrate the marriage of his daughter Petta. According to the custom of the country, the maiden was to choose for herself a husband among the guests by presenting him with a cup: through accident, or by preference, Petta presented it to Euxenus, and became his wife. Protis of Massalia, the offspring of this marriage, was the primitive ancestor and eponym of the Protiadæ. According to another story respecting the origin of the same gens, Protis was himself the Phokæan leader who married Gyptis, daughter of Nannus, king of the Segobrigian Gauls.

Of the history of Massalia we know little, nor does it appear to have been connected with the general movement of the Grecian world. We learn generally that the Massaliots administered their affairs with discretion as well as with unanimity, and exhibited in their private habits an exemplary modesty—that although preserving alliance with the people of the interior, they were scrupulously vigilant in guarding their city against surprise, permitting no armed strangers to enter—that they introduced the culture of vines and olives, and gradually extended the Greek alphabet, language, and civilization among the neighboring Gauls—that they not only possessed and fortified many positions along the coast of the Gulf of Lyons, but also founded five colonies along the eastern coast of Spain—that their government was oligarchical, consisting of a perpetual senate of 600 persons, yet admitting occasionally new members from without, and a small council of fifteen members—that the Delphinian Apollo and the Ephesian Artemis were their chief deities, planted as guardians of their outlying posts, and transmitted to their colonies. Although it is common to represent a deliberate march and steady supremacy of the governing few, with contented obedience on the part of the many, as the characteristic of Dorian states, and mutabil-

ity not less than disturbances as the prevalent tendency in Ionian—yet there is no Grecian community to whom the former attributes are more pointedly ascribed than the Ionic Massalia. The commerce of the Massaliots appears to have been extensive, and their armed maritime force sufficiently powerful to defend it against the aggressions of Carthage—their principal enemy in the western Mediterranean.

CHAPTER XXIII.

GRECIAN COLONIES IN AND NEAR EPIRUS.

ON the eastern side of the Ionian Sea were situated the Grecian colonies of Korkyra, Leukas, Anaktorium, Ambrakia, Apollonia, and Epidamnus.

Among these, by far the most distinguished, for situation, for wealth, and for power, was Korkyra—now known as Corfu, the same name belonging, as in antiquity, both to the town and the island, which is separated from the coast of Epirus by a strait varying from two to seven miles in breadth. Korkyra was founded by the Corinthians, at the same time (we are told) as Syracuse. Chersikrates, a Bacchiad, is said to have accompanied Archias on his voyage from Corinth to Syracuse, and to have been left with a company of emigrants on the island of Korkyra, where he founded a settlement. What inhabitants he found there, or how they were dealt with we cannot clearly make out. The island was generally conceived in antiquity as the residence of the Homeric Phæakians, and it is to this fact that Thucydides ascribes in part the eminence of the Korkyræan marine. According to another story, some Eretrians from Eubœa had settled there, and were compelled to retire. A third statement represents the Liburnians as the prior inhabitants—and this perhaps is the most probable, since the Liburnians were an enterprising, maritime, piratical race, who long continued to occupy the more northerly islands in the Adriatic along the Illyrian and Dalmatian coast. That maritime activity, and number of ships both warlike and commercial, which we find at an early date among the Korkyræans, and in which they stand distinguished from the Italian and Sicilian Greeks, may be plausibly attributed to their partial fusion with pre-existing Liburnians; for the ante-Hellenic natives of Magna Græcia and Sicily (as has been already noticed) were as unpracticed at sea as the Liburnians were expert.

At the time when the Corinthians were about to colonize Sicily, it was natural that they should also wish to plant a settlement at Korkyra, which was a post of great importance for facilitating the voyage from Peloponnesus to Italy, and was farther convenient for traffic with Epirus, at that period altogether non-Hellenic. Their

choice of a site was fully justified by the prosperity and power of the colony, which, however, though sometimes in combination with the mother city, was more frequently alienated from her and hostile, and continued so throughout most part of the three centuries from 700–400 B.C. Perhaps also Molykreia and Chalkis, on the south-western coast of Ætolia, not far from the mouth of the Corinthian Gulf, may have been founded by Corinth at a date hardly less early than Korkyra.

It was at Corinth that the earliest improvements in Greek ship-building, and the first construction of the trireme or war-ship with a triple bank of oars, was introduced. It was probably from Corinth that this improvement passed to Korkyra, as it did to Samos. In early times, the Korkyræan navy was in a condition to cope with the Corinthian; and the most ancient naval battle known to Thucydides was one between these two states, in 664 B.C. As far as we can make out, it appears that Korkyra maintained her independence not only during the government of the Bacchiads at Corinth, but also throughout the long reign of the despot Kypselus, and a part of the reign of his son Periander. But toward the close of this latter reign, we find Korkyra subject to Corinth. The barbarous treatment inflicted by Periander, in revenge for the death of his son, upon 300 Korkyræan youths, has already been recounted in a former chapter. After the death of Periander, the island seems to have regained its independence, but we are left without any particulars respecting it from about 585 B.C. down to the period shortly preceding the invasion of Greece by Xerxes—nearly a century. At this later epoch the Korkyræans possessed a naval force hardly inferior to any state in Greece. The expulsion of the Kypselids from Corinth, and the re-establishment of the previous oligarchy or something like it, does not seem to have reconciled the Korkyræans to their mother city. For it was immediately previous to the Peloponnesian war that the Corinthians preferred the bitterest complaints against them, of setting at nought those obligations which a colony was generally understood to be obliged to render. No place of honor was reserved at the public festivals of Korkyra for Corinthian visitors, nor was it the practice to offer to the latter the first taste of the victims sacrificed—observances which were doubtless respectfully fulfilled at Ambrakia and Leukas. Nevertheless the Korkyræans had taken part conjointly with the Corinthians in favor of Syracuse, when that city was in imminent danger of being conquered and enslaved by Hippokrates, despot of Gela (about 492 B.C.)—an incident showing that they were not destitute of generous sympathy with sister states, and leading us to imagine that their alienation from Corinth was as much the fault of the mother-city as their own.

The grounds of the quarrel were, probably, jealousies of trade—especially trade with the Epirotic and Illyrian tribes, wherein both were to a great degree rivals. Safe at home and industrious in the

culture of their fertile island, the Korkyræans were able to furnish wine and oil to the Epirots on the main-land, in exchange for the cattle, sheep, hides, and wool of the latter—more easily and cheaply than the Corinthian merchant. And for the purposes of this trade, they had possessed themselves of a *Peræa* or strip of the main-land immediately on the other side of the intervening strait, where they fortified various posts for the protection of their property. The Corinthians were personally more popular among the Epirots than the Korkyræans; but it was not until long after the foundation of Korkyra that they established their first settlement on the main-land—Ambrakia, on the north side of the Ambrakiotic Gulf, near the mouth of the river Arachthus. It was during the reign of Kypselus, and under the guidance of his son Gorgus, that this settlement was planted, which afterward became populous and considerable. We know nothing respecting its growth, and we hear only of a despot named Periander as ruling in it, probably related to the despot of the same name at Corinth. Periander of Ambrakia was overthrown by a private conspiracy, provoked by his own brutality and warmly seconded by the citizens, who lived constantly afterward under a popular government.

Notwithstanding the long-continued dissensions between Korkyra and Corinth, it appears that four considerable settlements on this same line of coast were formed by the joint enterprises of both—Leukas and Anaktorium, to the south of the mouth of the Ambrakiotic Gulf—and Apollonia and Epidamnus, both in the territory of the Illyrians at some distance to the north of the Akrokeraunian promontory. In the settlement of the two latter, the Korkyræans seem to have been the principals—in that of the two former, they were only auxiliaries. It probably did not suit their policy to favor the establishment of any new colony on the intermediate coast opposite to their own island, between the promontory and the gulf above-mentioned. Leukas, Anaktorium, and Ambrakia are all referred to the agency of Kypselus the Corinthian. The tranquillity which Aristotle ascribes to his reign may be in part ascribed to the new homes thus provided for poor or discontented Corinthian citizens. Leukas was situated near the modern Santa Maura: the present island was originally a peninsula, and continued to be so until the time of Thucydides; but in the succeeding half century, the Leukadians cut through the isthmus, and erected a bridge across the narrow strait connecting them with the main-land. It had been once an Akarnanian settlement, named Epileukadii, the inhabitants of which falling into civil dissension, invited 1000 Corinthian settlers to join them. The newcomers choosing their opportunity for attack, slew or expelled those who had invited them, made themselves masters of the place with its lands, and converted it from an Akarnanian village into a Grecian town. Anaktorium was situated a short distance within the mouth of the Ambrakian Gulf—founded, like Leukas, upon Akarnanian

soil and with a mixture of Akarnanian inhabitants, by colonists under the auspices of Kypselus or Periander. In both these establishments Korkyræan settlers participated; in both also, the usual religious feelings connected with Grecian emigration were displayed by the neighborhood of a venerated temple of Apollo overlooking the sea—Apollo Aktius near Anaktorium, and Apollo Leukatas near Leukas.

Between these three settlements—Ambrakia, Anaktorium, and Leukas—and the Akarnanian population of the interior, there were standing feelings of hostility, perhaps arising out of the violence which had marked the first foundation of Leukas. The Corinthians, though popular with the Epirots, had been indifferent or unsuccessful in conciliating the Akarnanians. It rather seems indeed that the Akarnanians were averse to the presence or neighborhood of any powerful sea-port; for in spite of their hatred toward the Ambra-kiots, they were more apprehensive of seeing Ambrakia in the hands of the Athenians than in that of its own native citizens.

The two colonies north of the Akrokeraunian promontory, and on the coast-land of the Illyrian tribes—Apollonia and Epidamnus—were formed chiefly by the Korkyræans, yet with some aid and a portion of the settlers from Corinth, as well as from other Doric towns. Especially it is to be noticed, that the *œkist* was a Corinthian and a Herakleid, Phalius the son of Eratokleides—for according to the usual practice of Greece, whenever a city, itself a colony, founded a sub-colony, the *œkist* of the latter was borrowed from the mother city of the former. Hence the Corinthians acquired a partial right of control and interference in the affairs of Epidamnus, which we shall find hereafter leading to important practical consequences. Epidamnus (better known under its subsequent name Dyrrhachium) was situated on an isthmus on or near the territory of the Illyrian tribe called Taulantii, and is said to have been settled about 627 B.C. Apollonia, of which the god Apollo himself seems to have been recognized as *œkist*, was founded under similar circumstances, during the reign of Periander of Corinth, on a maritime plain both extensive and fertile, near the river Aous, two days' journey south of Epidamnus.

Both the one and the other of these two cities seem to have flourished, and to have received accession of inhabitants from Triphylia in Peloponnesus, when that country was subdued by the Eleians. Respecting Epidamnus, especially, we are told that it acquired great wealth and population during the century preceding the Peloponnesian war. A few allusions which we find in Aristotle, too brief to afford much instruction, lead us to suppose that the governments of both began by being close oligarchies under the management of the primitive leaders of the colony—that in Epidamnus, the artisans and tradesmen in the town were considered in the light of slaves belonging to the public—but that in process of time (seemingly somewhat

before the Peloponnesian war) intestine dissension broke up this oligarchy, substituted a periodical senate, with occasional public assemblies, in place of the permanent phylarchs or chiefs of tribes, and thus introduced a form more or less democratical, yet still retaining the original single-headed archon. The Epidamnian government was liberal in the admission of metics or resident aliens—a fact which renders it probable that the alleged public slavery of artisans in that town was a status carrying with it none of the hardships of actual slavery. It was through an authorized selling agent, or Poletes, that all traffic between Epidamnus and the neighboring Illyrians was carried on—individual dealing with them being interdicted. Apollonia was in one respect pointedly distinguished from Epidamnus, since she excluded metics or resident strangers with a degree of rigor hardly inferior to Sparta. These few facts are all that we are permitted to hear respecting colonies both important in themselves and interesting as they brought the Greeks into connection with distant people and regions.

The six colonies just named—Korkyra, Ambrakia, Anaktorium, Leukas, Apollonia, and Epidamnus—form an aggregate lying apart from the Hellenic name and connected with each other, though not always maintained in harmony, by analogy of race and position, as well as by their common original from Corinth. That the commerce which the Corinthian merchants carried on with them, and through them with the tribes in the interior, was lucrative, we can have no doubt; and Leukas and Ambrakia continued for a long time to be not merely faithful allies, but servile imitators, of their mother-city. The commerce of Korkyra is also represented as very extensive, and carried even to the northern extremity of the Ionic Gulf. It would seem that they were the first Greeks to open a trade and to establish various settlements on the Illyrian and Dalmatian coasts, as the Phœæans were the first to carry their traffic along the Adriatic coast of Italy. The jars and pottery of Korkyra enjoyed great reputation throughout all parts of the Gulf. The general trade of the island, and the encouragement for its shipping, must probably have been greater during the sixth century B.C., while the cities of Magna Græcia were at the maximum of their prosperity, than in the ensuing century when they had comparatively declined. Nor can we doubt that the visitors and presents to the oracle of Dodona in Epirus, which was distant two days' journey on landing from Korkyra, and the importance of which was most sensible during the earlier periods of Grecian history, contributed to swell the traffic of the Korkyræans.

It is worthy of notice that the monetary system established at Korkyra was thoroughly Grecian and Corinthian, graduated on the usual scale of obols, drachms, minæ, and talents, without including any of those native Italian or Sicilian elements which were adopted by the cities in Magna Græcia and Sicily. The type of the Corinthian coin seems also to have passed to those of Leukas and Ambrakia.

Of the islands of Zakynthos and Kephallenia (Zante and Cephalonia) we hear very little; of Ithaka, so interesting from the story of the *Odyssey*, we have no historical information at all. The inhabitants of Zakynthos were Achæans from Peloponnesus; Kephallenia was distributed among four separate city governments. Neither of these islands plays any part in Grecian history until the time of the maritime empire of Athens, after the Persian war.

CHAPTER XXIV.

AKARNANIANS.—EPIROTS.

SOME notice must be taken of those barbarous or non-Hellenic nations who formed the immediate neighbors of Hellas, west of the range of Pindus, and north of that range which connects Pindus with Olympus—as well as of those other tribes who, though lying more remote from Hellas proper, were yet brought into relations of traffic or hostility with the Hellenic colonies.

Between the Greeks and these foreign neighbors, the Akarnanians, of whom I have already spoken briefly in my preceding volume, form the proper link of transition. They occupied the territory between the river Achelous, the Ionian Sea, and the Ambrakian Gulf: they were Greeks, and admitted as such to contend at the Pan-Hellenic games, yet they were also closely connected with the Amphiloehi and Agræi, who were not Greeks. In manners, sentiments, and intelligence, they were half-Hellenic and half-Epirotic—like the Ætolians and the Ozolian Lokrians. Even down to the time of Thucydides, these nations were subdivided into numerous petty communities, lived in unfortified villages, were frequently in the habit of plundering each other, and never permitted themselves to be unarmed: in case of attack, they withdrew their families and their scanty stock, chiefly cattle, to the shelter of difficult mountains or marshes. They were for the most part light-armed, few among them being trained to the panoply of the Grecian hoplite; but they were both brave and skillful in their own mode of warfare, and the sling in the hands of the Akarnanian was a weapon of formidable efficiency.

Notwithstanding this state of disunion and insecurity, however, the Akarnanians maintained a loose political league among themselves. A hill near the Amphiloehian Argos, on the shores of the Ambrakian Gulf, had been fortified to serve as a judgment-seat or place of meeting for the settlement of disputes. And it seems that both Stratus and Ceniadæ had become fortified in some measure towards the commencement of the Peloponnesian war. The former, the most considerable township in Akarnania, was situated on the

Achelous, rather high up its course—the latter was at the mouth of the river, and was rendered difficult of approach by its inundations. Astakus, Solium, Palerus, and Alyzia, lay on or near the coast of the Ionian Sea, between *Eniadaë* and *Leukas*: *Phytia*, *Koronta*, *Medeon*, *Limnæa*, and *Thyrium*, were between the southern shore of the *Ambrakian Gulf* and the river *Achelous*.

The *Akarnanians* appear to have produced many prophets. They traced up their mythical ancestry, as well as that of their neighbors the *Amphilochians*, to the most renowned prophetic family among the Grecian heroes—*Amphiaraus*, with his sons *Alkmæon* and *Amphilochus*: *Akarnan*, the eponymous hero of the nation, and other eponymous heroes of the separate towns, were supposed to be the sons of *Alkmæon*. They are spoken of, together with the *Ætolians*, as mere rude shepherds by the lyric poet *Alkman*, and so they seem to have continued with little alteration until the beginning of the Peloponnesian war, when we hear of them, for the first time, as allies of Athens and as bitter enemies of the Corinthian colonies on their coast. The contact of those colonies, however, and the large spread of *Akarnanian* accessible coast, could not fail to produce some effect in socializing and improving the people. And it is probable that this effect would have been more sensibly felt, had not the *Akarnanians* been kept back by the fatal neighborhood of the *Ætolians*, with whom they were in perpetual feud—a people the most unprincipled and unimprovable of all who bore the Hellenic name, and whose habitual faithlessness stood in marked contrast with the rectitude and steadfastness of the *Akarnanian* character. It was in order to strengthen the *Akarnanians* against these rapacious neighbors that the Macedonian *Kassander* urged them to consolidate their numerous small townships into a few considerable cities. Partially at least the recommendation was carried into effect, so as to aggrandize *Stratus* and one or two other towns. But in the succeeding century, the town of *Leukas* seems to lose its original position as a separate Corinthian colony, and to pass into that of chief city of *Akarnania*, which it lost only by the sentence of the Roman conquerors.

Passing over the borders of *Akarnania*, we find small nations or tribes not considered as Greeks, but known, from the fourth century B.C. downward, under the common name of *Epirots*. This word signifies properly, inhabitants of a continent as opposed to those of an island or a peninsula. It came only gradually to be applied by the Greeks as their comprehensive denomination to designate all those diverse tribes, between the *Ambrakian Gulf* on the south and west, *Pindus* on the east, and the *Illyrians* and *Macedonians* to the north and north-east. Of these *Epirots*, the principal were—the *Chaonians*, *Thesprotians*, *Kassopians*, and *Molossians*, who occupied the country inland as well as maritime along the Ionian Sea from the *Akrokeraunian mountains* to the borders of *Ambrakia* in the

interior of the Ambrakian Gulf. The Agræans and Amphilocheians dwelt eastward of the last-mentioned gulf, bordering upon Akarnania: the Athamanes, the Tymphæans, and the Talaies lived along the western skirts and high range of Pindus. Among these various tribes it is difficult to discriminate the semi-Hellenic from the non-Hellenic; for Herodotus considers both Molossians and Thesprotians as Hellenic—and the oracle of Dodona, as well as the Nekyomanteion (or holy cavern for evoking the dead) of Acheron, were both in the territory of the Thesprotians, and both (in the time of the historian) Hellenic. Thucydides, on the other hand, treats both Molossians and Thesprotians as barbaric, and Strabo says the same respecting the Athamanes, whom Plato numbers as Hellenic. As the Epirots were confounded with the Hellenic communities towards the south, so they become blended with the Macedonian and Illyrian tribes towards the north. The Macedonian Orestæ, north of the Cambanian mountains and east of Pindus, are called by Hekataeus a Molossian tribe; and Strabo even extends the designation Epirots to the Illyrian Paroræi and Atintanes, west of Pindus, nearly on the same parallel of latitude with the Orestæ. It must be remembered (as observed above), that while the designations Illyrians and Macedonians are properly ethnical, given to denote analogies of language, habits, feeling, and supposed origin, and probably acknowledged by the people themselves—the name Epirots belongs to the Greek language, is given by Greeks alone, and marks nothing except residence on a particular portion of the continent. Theopompus (about 340 B.C.) reckoned fourteen distinct Epirotic nations, among whom the Molossians and Chaonians were the principal. It is possible that some of these may have been semi-Illyrian, others semi-Macedonian, though all were comprised by him under the common name Epirots.

Of these various tribes, who dwelt between the Akrokeraunian promontory and the Ambrakian Gulf, some at least appear to have been of ethnical kindred with portions of the inhabitants of Southern Italy. There were Chaonians on the Gulf of Tarentum before the arrival of the Greek settlers, as well as in Epirus. Though we do not find the name Thesprotians in Italy, we find there a town named Pandosia and a river named Acheron, the same as among the Epirotic Thesprotians: the ubiquitous name Pelasgian is connected both with one and with the other. This ethnical affinity, remote or near, between Cœnотrians and Epirots, which we must accept as a fact without being able to follow it into detail, consists at the same time with the circumstance—that both seem to have been susceptible of Hellenic influences to an unusual degree, and to have been molded, with comparatively little difficulty, into an imperfect Hellenism, like that of the Ætolians and Akarnanians. The Thesprotian conquerors of Thessaly passed in this manner into Thessalian Greeks. The Amphilocheians who inhabited Argos on the Ambrakian Gulf were

hellenized by the reception of Greeks from Ambrakia, though the Amphilocheians situated without the city still remained barbarous in the time of Thucydides: a century afterwards, probably, they would be hellenized like the rest by a longer continuance of the same influences—as happened with the Sikels in Sicily.

To assign the names and exact boundaries of the different tribes inhabiting Epirus as they stood in the seventh and sixth centuries B.C., at the time when the western stream of Grecian colonization was going on, and when the newly-established Ambrakiots must have been engaged in subjugating or expelling the prior occupants of their valuable site—is out of our power. We have no information prior to Herodotus and Thucydides, and that which they tell us cannot be safely applied to a time either much earlier or much later than their own. That there was great analogy between the inland Macedonians and the Epirots, from Mount Bermius across the continent to the coast opposite Korkyra, in military equipment, in the fashion of cutting the hair, and in speech, we are apprised by a valuable passage of Strabo; who farther tells us that many of the tribes spoke two different languages—a fact which at least proves very close intercommunion, if not a double origin and incorporation. Wars or voluntary secessions and new alliances would alter the boundaries and relative situation of the various tribes. And this would be the more easily effected, as all Epirus, even in the fourth century B.C. was parceled out among an aggregate of villages, without any great central cities: so that the severance of a village from the Molossian union, and its junction with the Thesprotian (abstracting from the feelings with which it might be connected), would make little practical difference in its condition or proceedings. The gradual increase of Hellenic influence tended partially to centralize this political dispersion, enlarging some of the villages into small towns by the incorporation of some of their neighbors; and in this way probably were formed the seventy Epirotic cities which were destroyed and given up to plunder on the same day, by Paulus Emilius and the Roman senate. The Thesprotian Ephyre is called a city even by Thucydides. Nevertheless the situation was unfavorable to the formation of considerable cities, either on the coast or in the interior, since the physical character of the territory is an exaggeration of that of Greece—almost throughout, wild, rugged and mountainous. The valleys and low grounds, though frequent, are never extensive—while the soil is rarely suited, in any continuous spaces, for the cultivation of corn; insomuch that the flour for the consumption of Janina, at the present day, is transported from Thessaly over the lofty ridge of Pindus by means of asses and mules; while the fruits and vegetables are brought from Arta, the territory of Ambrakia. Epirus is essentially a pastoral country: its cattle as well as its shepherds and shepherd's dogs were celebrated throughout all antiquity; and its population then, as now, found divided village residence the

most suitable to their means and occupations. In spite of this natural tendency, however, Hellenic influences were to a certain extent efficacious, and it is to them that we are to ascribe the formation of towns like Phœnikē—an inland city a few miles removed from the sea, in a latitude somewhat north of the northernmost point of Korkyra, which Polybius notices as the most flourishing of the Epirotic cities at the time when it was plundered by the Illyrians in 230 B.C. Passaron, the ancient spot where the Molossian kings were accustomed on their accession to take their coronation-oath, had grown into a considerable town, in this last century before the Roman conquest; while Tekmon, Phylake, and Horreum also become known to us at the same period. But the most important step which those kings made towards aggrandizement, was the acquisition of the Greek city of Ambrakia, which became the capital of the kingdom of Pyrrhus, and thus gave to him the only site suitable for a concentrated population which the country afforded.

If we follow the coast of Epirus from the entrance of the Ambrakian Gulf northward to the Akrokeraunian promontory, we shall find it discouraging to Grecian colonization. There are none of those extensive maritime plains which the Gulf of Tarentum exhibits on its coast, and which sustained the grandeur of Sybaris and Kroton. Throughout the whole extent, the mountain-region, abrupt and affording little cultivable soil, approaches near to the sea; and the level ground, wherever it exists, must be commanded and possessed (as it is now) by villagers on hill-sites, always difficult of attack and often inexpugnable. From hence, and from the neighborhood of Korkyra—herself well situated for traffic with Epiros, and jealous of neighboring rivals—we may understand why the Grecian emigrants omitted this unprofitable tract, and passed on either northward to the maritime plains of Illyria, or westward to Italy. In the time of Herodotus and Thucydides, there seems to have been no Hellenic settlement between Ambrakia and Apollonia. The harbor called Glykys Limen, with the neighboring valley and plain, the most considerable in Epirus next to that of Ambrakia, near the junction of the lake and river of Acheron with the sea—were possessed by the Thesprotian town of Ephyre, situated on a neighboring eminence; perhaps also in part by the ancient Thesprotian town of Pandosia, so pointedly connected, both in Italy and Epirus, with the river Acheron. Amidst the almost inexpugnable mountains and gorges which mark the course of that Thesprotian river, was situated the memorable recent community of Suli, which held in dependence many surrounding villages in the lower grounds and in the plain—the counterpart of primitive Epirotic rulers in situation, in fierceness, and in indolence, but far superior to them in energetic bravery and endurance. It appears that after the time of Thucydides, certain Greek settlers must have found admission into the Epirotic towns in this region. For Demosthenes mentions Pandosia, Buche-

tia, and Elæa, as settlements from Elis, which Philip of Macedon conquered and handed over to his brother-in-law the king of the Molossian Epirots; and Strabo tells us that the name of Ephyre had been changed to Kichyrus, which appears to imply an accession of new inhabitants.

Both the Chaonians and Thesprotians appear, in the time of Thucydides, as having no kings; there was a privileged kingly race, but the presiding chief was changed from year to year. The Molossians, however, had a line of kings, succeeding from father to son, which professed to trace its descent through fifteen generations downward, from Achilles and Neoptolemus to Tharypas about the year 400 B.C.: thus forming a scion of the great Æakid race. Admetus, the Molossian king to whom Themistokles presented himself as a suppliant, appears to have lived in the simplicity of an island village chief. But Arrybas, his son or grandson, is said to have been educated at Athens, and to have introduced improved social regularity into his native country: while the subsequent kings both imitated the ambition and received the aid of Philip of Macedon, extending their dominion over a large portion of the other Epirots. Even in the time of Skylax, they covered a large inland territory, though their portion of sea-coast was confined. From the narrative of Thucydides, we gather that all the Epirots, though held together by no political union, were yet willing enough to combine for purposes of aggression and plunder. The Chaonians enjoyed a higher military reputation than the rest. But the account which Thucydides gives of their expedition against Akarnania exhibits a blind, reckless, boastful impetuosity, which contrasts strikingly with the methodical and orderly march of their Greek allies and companions.

To collect the few particulars known, respecting these ruder communities adjacent to Greece, is a task indispensable for the just comprehension of the Grecian world, and for the appreciation of the Greeks themselves by comparison or contrast with their contemporaries. Indispensable as it is, however, it can hardly be rendered in itself interesting to the reader, whose patience I have to bespeak by assuring him that the facts hereafter to be recounted of Grecian history would be only half understood without this preliminary survey of the lands around.

CHAPTER XXV.

ILLYRIANS, MACEDONIANS, PÆONIANS.

NORTHWARD of the tribes called Epirotic lay those more numerous and widely extended tribes who bore the general name of Illyrians, bounded on the west by the Adriatic, on the east by the mountain-range of Skardus, the northern continuation of Pindus, and thus

covering what is now called Middle and Upper Albania, together with the more northerly mountains of Montenegro, Herzegovina, and Bosnia. Their limits to the north and north east cannot be assigned. But the Dardani and Autariatæ must have reached to the north-east of Skardus and even east of the Servian plain of Kossovo; while along the Adriatic coast, Skylax extends the race so far northward as to include Dalmatia, treating the Liburnians and Istrians beyond them as not Illyrian; yet Appian and others consider the Liburnians and Istrians as Illyrian, and Herodotus even includes under that name the Eneti of Veneti at the extremity of the Adriatic Gulf. The Bulini, according to Skylax, were the northernmost Illyrian tribe; the Amantini, immediately northward of the Epirotic Chaonians, were southernmost. Among the Southern Illyrian tribes are to be numbered the Taulantii—originally the possessors, afterwards the immediate neighbors, of the territory on which Epidamnus was founded. The ancient geographer Hekataeus (about 500 B.C.) is sufficiently well acquainted with them to specify their town Sesarethus. He names the Chelidonii as their northern, the Encheleis as their southern, neighbors; and the Abri also as a tribe nearly adjoining. We hear of the Illyrian Parthini, nearly in the same regions—of the Dassaretii, near Lake Lychnidus—of the Penestæ, with a fortified town Uscana, north of the Dassaretii—of the Ardiæans, the Autariatæ, and the Dardanians, throughout Upper Albania eastward as far as Upper Mœsia, including the range of Skardus itself; so that there were some Illyrian tribes conterminous on the east, with Macedonians, and on the south with Macedonians, as well as with Pæonians. Strabo extends some of the Illyrian tribes much farther northward, nearly to the Julian Alps.

With the exception of some portions of what is now called Middle Albania, the territory of these tribes consisted principally of mountain pastures with a certain proportion of fertile valley, but rarely expanding into a plain. The Autariatæ had the reputation of being unwarlike, but the Illyrians generally were poor, rapacious, fierce and formidable in battle. They shared with the remote Thracian tribes the custom of tattooing their bodies and of offering human sacrifices: moreover, they were always ready to sell their military service for hire, like the modern Albanian Schkipetars, in whom probably their blood yet flows, though with considerable admixture from subsequent immigrations. Of the Illyrian Kingdom on the Adriatic coast, with Skodra (Scutari) for its capital city, which became formidable by its reckless piracies in the third century B.C., we hear nothing in the flourishing period of Grecian history. The description of Skylax notices in his day all along the northern Adriatic, a considerable and standing traffic between the coast and the interior, carried on by Liburnians, Istrians, and the small Grecian insular settlements of Pharos and Issa. But he does not name Skodra, and probably this strong post (together with the Greek town

Lissus, founded by Dionysius of Syracuse) was occupied after his time by conquerors from the interior; the predecessors of Agron and Gentius, just as the coast-land of the Thermaic Gulf was conquered by inland Macedonians,

Once during the Peloponnesian war, a detachment of hired Illyrians, marching into Macedonia Lynkestis (seemingly over the pass of Skardus a little east of Lychnidus or Ochrida), tried the valor of the Spartan Brasidas. On that occasion (as in the expedition above alluded to of the Epirots against Akarnania) we shall notice the marked superiority of the Grecian character, even in the case of an armament chiefly composed of helots newly enfranchised, over both Macedonians and Illyrians. We shall see the contrast between brave men acting in concert and obedience to a common authority, and an assailing host of warriors, not less brave individually, but in which every man is his own master, and fights as he pleases. The rapid and impetuous rush of the Illyrians, if the first shock failed of its effect, was succeeded by an equally rapid retreat or flight. We hear nothing afterward respecting these barbarians until the time of Philip of Macedon, whose vigor and military energy first repressed their incursions, and afterward partially conquered them. It seems to have been about this period (400-350 B.C.) that the great movement of the Gauls from west to east took place, which brought the Gallic Skordiski and other tribes into the regions between the Danube and the Adriatic Sea, and which probably dislodged some of the northern Illyrians so as to drive them upon new enterprises and fresh abodes.

What is now called Middle Albania, the Illyrian territory immediately north of Epirus, is much superior to the latter in productiveness. Though mountainous, it possesses more both of low hill and valley, and ampler as well as more fertile cultivable spaces. Epidamnus and Apollonia formed the sea-ports of this territory. To them commerce with southern Illyrians, less barbarous than the northern, was one of the sources of great prosperity during the first century of their existence—a prosperity interrupted in the case of the Epidamnians by internal dissensions, which impaired their ascendancy over their Illyrian neighbors, and ultimately placed them at variance with their mother-city Korkyra. The commerce between these Greek seaports and the interior tribes, when once the Greeks became strong enough to render violent attack from the latter hopeless, was reciprocally beneficial to both of them. Grecian oil and wine were introduced among these barbarians, whose chiefs at the same time learnt to appreciate the woven fabrics, the polished and carved metallic work, the tempered weapons, and the pottery which issued from Grecian artisans. Moreover, the importation sometimes of salt-fish, and always that of salt itself, was of the greatest importance to these inland residents, especially for such localities as possessed lakes abounding in fish like that of Lychnidus. We hear of

wars between the Autariatæ and the Ardiæi, respecting salt springs near their boundaries, and also of other tribes whom the privation of salt reduced to the necessity of submitting to the Romans. On the other hand these tribes possessed two articles of exchange so precious in the eyes of the Greeks, that Polybius reckons them as absolutely indispensable—cattle and slaves; which latter were doubtless procured from Illyria, often in exchange for salt, as they were from Thrace and from the Euxine, and from Aquileia in the Adriatic, through the internal wars of one tribe with another. Silver-mines were worked at Damastium in Illyria. Wax and honey were probably also articles of export, and it is a proof that the natural products of Illyria were carefully sought out, when we find a species of iris peculiar to the country collected and sent to Corinth, where its root was employed to give the special flavor to a celebrated kind of aromatic unguent.

The intercourse between the Hellenic ports and the Illyrians inland, was not exclusively commercial. Grecian exiles also found their way into Illyria, and Grecian myths became localized there, as may be seen by the tale of Kadmus and Harmonia, from whom the chiefs of the Illyrian Encheleis professed to trace their descent.

The Macedonians of the fourth century B.C. acquired, from the ability and enterprise of two successive kings, a great perfection in Greek military organization without any of the loftier Hellenic qualities. Their career in Greece is purely destructive, extinguishing the free movement of the separate cities, and disarming the citizen-soldier to make room for the foreign mercenary whose sword was unhallowed by any feelings of patriotism—yet totally incompetent to substitute any good system of central or pacific administration. But the Macedonians of the seventh and sixth centuries B.C. are an aggregate only of rude inland tribes, subdivided into distinct petty principalities, and separated from the Greeks by a wider ethnical difference even than the Epirots; since Herodotus, who considers the Epirotic Molossians and Thesprotians as children of Hellen, decidedly thinks the contrary respecting the Macedonians. In the main however, they seem at this early period analogous to the Epirots in character and civilization. They had some few towns, but they were chiefly village residents, extremely brave and pugnacious: the customs of some of their tribes enjoined that the man who had not yet slain an enemy should be distinguished on some occasions by a badge of discredit.

The original seats of the Macedonians were in the regions east of the chain of Skardus (the northerly continuation of Pindus) north of the chain called the Cambunian mountains, which connects Olympus with Pindus, and which forms the north-western boundary of Thessaly; but they did not reach so far eastward as the Thermaic Gulf; apparently not farther eastward than Mount Bermius, or about the longitude of Edessa and Berrhoia. They thus covered the upper portions of the course of the rivers Haliakmon and Erigon, before the junction of the latter with the Axius; while the upper course of

the Axios, higher than this point of junction, appears to have belonged to Pæonia, though the boundaries of Macedonia and Pæonia cannot be distinctly marked out at any time.

The large space of country included between the above-mentioned boundaries is in a great part mountainous, occupied by lateral ridges or elevations which connect themselves with the main line of Skardus. But it also comprises three wide alluvial basins or plains, which are of great extent and well-adapted to cultivation—the plain of Tettovo or Kalkandele (northernmost of the three), which contains the sources and early course of the Axios or Vardar—that of Bitolia, coinciding to a great degree with the ancient Pelagonia, wherein the Erigon flows toward the Axios—and the larger and more undulating basin of Greveno and Anaselitzas, containing the Upper Haliakmon with its confluent streams: this latter region is separated from the basin of Thessaly by a mountainous line of considerable length, but presenting numerous easy passes. Reckoning the basin of Thessaly as a fourth, here are four distinct enclosed plains on the east side of this long range of Skardus and Pindus—each generally bounded by mountains which rise precipitously to an Alpine height, and each leaving only one cleft for drainage by a single river—the Axios, the Erigon, the Haliakmon, and the Peneius respectively. All four, moreover, though of high level above the sea, are yet for the most part of distinguished fertility, especially the plains of Tettovo, of Bitolia, and Thessaly. The fat rich land to the east of Pindus and Skardus is described as forming a marked contrast with the light calcareous soil of the Albanian plains and valleys on the western side. The basins of Bitolia and of the Heliakmon, with the mountains around and adjoining, were possessed by the original Macedonians; that of Tettovo, on the north, by a portion of the Pæonians. Among the four, Thessaly is the most spacious; yet the two comprised in the primitive seats of the Macedonians, both of them very considerable in magnitude, formed a territory better calculated to nourish and to generate a considerable population than the less favored home, and smaller breadth of valley and plain, occupied by Epirots or Illyrians. Abundance of corn easily raised, of pasture for cattle, and of new fertile land open to cultivation, would suffice to increase the numbers of hardy villagers, indifferent to luxury as well as to accumulation, and exempt from that oppressive extortion of rulers which now harasses the same fine regions.

The inhabitants of this primitive Macedonia doubtless differed much in ancient times, as they do now, according as they dwelt on mountain or plain, and in soil and climate more or less kind. But all acknowledged a common ethnical name and nationality, and the tribes were in many cases distinguished from each other, not by having substantive names of their own, but merely by local epithets of Grecian origin. Thus we find Elymiotæ Macedonians or Macedonians of Elymeia—Lynkestæ Macedonians or Macedonians of Lynkus,

etc. Orestæ is doubtless an adjunct name of the same character. The inhabitants of the more northerly tracts, called Pelagonia and Deuriopus, were also portions of the Macedonian aggregate, though neighbors of the Pæonians, to whom they bore much affinity: whether the Eordi and Almopians were of Macedonian race, it is more difficult to say. The Macedonian language was different from Illyrian, from Thracian, and seemingly also from Pæonian; it was also different from Greek, yet apparently not more widely distinct than that of the Epirots; so that the acquisition of Greek was comparatively easy to the chiefs and people, though there were always some Greek letters which they were incapable of pronouncing. And when we follow their history, we shall find in them more of the regular warrior conquering in order to maintain dominion and tribute, and less of the armed plunderer, than the Illyrians, Thracians, or Epirots, by whom it was their misfortune to be surrounded. They approach nearer to the Thessalians, and to the other ungifted members of the Hellenic family.

The large and comparatively productive region covered by the various sections of Macedonians, helps to explain that increase of ascendancy which they successively acquired over all their neighbors. It was not however until a late period that they became united under one government. At first, each section—how many we do not know—had its own prince or chief. The Elymiots, or inhabitants of Elymien, the southernmost portion of Macedonia, were thus originally distinct and independent; also the Orestæ, in mountain seats somewhat north-west of the Elymiots—the Lynkestæ and Eordi, who occupied portions of territory on the track of the subsequent Egnatian way, between Lychnidus (Ochrida) and Edessa—the Pelagonians, with a town of the same name, in the fertile plain of Bitolia—and the more northerly plain of Deuriopians. And the early political union was usually so loose, that each of these denominations probably includes many petty independencies, small towns, and villages. The section of the Macedonian name who afterward swallowed up all the rest and became known as *The Macedonians*, had their original center at Ægæ or Edessa—the lofty, commanding and picturesque site of the modern Vodhena. And though the residence of the kings was in later times transferred to the marshy Pella, in the maritime plain beneath, yet Edessa was always retained as the regal burial place, and as the hearth to which the religious continuity of the nation (so much revered in ancient times) was attached. This ancient town, which lay on the Roman Egnatian way from Lychnidus to Pella and Thessalonika, formed the pass over the mountain-ridge called Bermius, or that prolongation to the northward of Mount Olympus, through which the Haliakmon makes its way out into the maritime plain at Verria, by a cleft more precipitous and impracticable than that of the Peneius in the defile of Tempe.

This mountain-chain called Bermius, extending from Olympus considerably to the north of Edessa, formed the original eastern boundary of the Macedonian tribes; who seem at first not to have reached the valley of the Axios in any part of its course, and who certainly did not reach at first to the Thermaic Gulf. Between the last mentioned gulf and the eastern counterforts of Olympus and Bermius there exists a narrow strip of plain land or low hill which reaches from the mouth of the Peneius to the head of the Thermaic Gulf; it there widens into the spacious and fertile plain of Salonichi, comprising the mouths of the Haliakmon, the Axios, and the Echeidorus. The river Ludias, which flows from Edessa into the marshes surrounding Pella, and which in antiquity joined the Haliakmon, near its mouth, has now altered its course so as to join the Axios. This narrow strip, between the mouths of the Peneius and the Haliakmon, was the original abode of the Pierian Thracians, who dwelt close to the foot of Olympus, and among whom the worship of the Muses seems to have been a primitive characteristic; Grecian poetry teems with local allusions and epithets which appear traceable to this early fact, though we are unable to follow it in detail. North of the Pierians, from the mouth of the Haliakmon to that of the Axios, dwelt the Bottieans. Beyond the river Axios, at the lower part of its course, began the tribes of the great Thracian race—Mygdonians, Krestonians, Edonians, Bisaltæ, Sithonians; the Mygdonians seem to have been originally the most powerful, since the country still continued to be called by their name, Mygdonia, even after the Macedonian conquest. These, and various other Thracian tribes, originally occupied most part of the country between the mouth of the Axios and that of the Strymon; together with that memorable three-pronged peninsula which derived from the Grecian colonies its name of Chalkidike. It will thus appear, if we consider the Bottieans as well as the Pierians to be Thracians, that the Thracian race extended originally southward as far as the mouth of the Peneius; the Bottieans professed indeed a Kretan origin, but this pretension is not noticed by either Herodotus or Thucydides. In the time of Skylax, seemingly during the early reign of Philip the son of Amyntas, Macedonia and Thrace were separated by the Strymon.

We have yet to mention the Pæonians, a numerous and much divided race, seemingly neither Thracian nor Macedonian nor Illyrian, but professing to be descended from the Teukri of Troy. These Pæonians occupied both banks of the Strymon, from the neighborhood of Mount Skomius, in which that river rises, down to the lake near its mouth: some of their tribes possessed the fertile plain of Siris (now Seres)—the land immediately north of Mount Pangæus—and even a portion of the space through which Xerxes marched on his route from Akanthus to Therma. Besides this, it appears that the upper parts of the valley of the Axios were also occupied by Pæonian tribes; how far down the river they extended, we are una-

ble to say. We are not to suppose that the whole territory between Axios and Strymon was continuously peopled by them. Continuous population is not the character of the ancient world, and it seems moreover that while the land immediately bordering on both rivers is in very many places of the richest quality, the spaces between the two are either mountain or barren low hill—forming a marked contrast with the rich alluvial basin of the Macedonian river Erigon. The Pæonians in their north-western tribes, thus bordered upon the Macedonian Pelagonia—in their northern tribes, upon the Illyrian Dardani and Autariate—in their eastern, southern and south-eastern tribes, upon the Thracians and Pierians; that is, upon the second seats occupied by the expelled Pierians under Mount Pangæus.

Such was, as far as we can make it out, the position of the Macedonians and their immediate neighbors, in the seventh century B.C. It was first altered by the enterprise and ability of a family of exiled Greeks, who conducted a section of the Macedonian people to those conquests which their descendants, Philip and Alexander the Great, afterwards so marvelously multiplied.

Respecting the primitive ancestry of these two princes, there were different stories, but all concurred in tracing the origin of the family to the Herakleid or Temenid race of Argos. According to one story (which apparently cannot be traced higher than Theopompus), Karanus, brother of the despot Pheidon, had migrated from Argos to Macedonia, and established himself as conqueror at Edessa. According to another tale which we find in Herodotus, there were three exiles of the Temenid race, Gauanes, Aeropus, and Perdikkas, who fled from Argos to Illyria, from whence they passed into Upper Macedonia, in such poverty as to be compelled to serve the petty king of the town Lebæa in the capacity of shepherds. A remarkable prodigy happening to Perdikkas foreshadows the future eminence of his family, and leads to his dismissal by the king of Lebæa—from whom he makes his escape with difficulty. He is preserved by the sudden rise of a river, immediately after he had crossed it, so as to become impassable by the horsemen who pursued him; to this river, as to the saviour of the family, solemn sacrifices were still offered by the kings of Macedonia in the time of Herodotus. Perdikkas with his two brothers having thus escaped, established himself near the spot called the Garden of Midas or Mount Bermius. From the loins of this hardy young shepherd sprang the dynasty of Edessa. This tale bears much more the marks of a genuine local tradition than that of Theopompus; and the origin of the Macedonian family, or Argeadæ, from Argos, appears to have been universally recognized by Grecian inquirers, so that Alexander the son of Amyntas, the contemporary of the Persian invasion, was admitted by the Hellenodikæ to contend at the Olympic games as a genuine Greek, though his competitors sought to exclude him as a Macedonian.

The talent for command was so much more the attribute of the

Greek mind than of any of the neighboring barbarians, that we easily conceive a courageous Argeian adventurer acquiring to himself great ascendancy in the local disputes of the Macedonian tribes, and transmitting the chieftainship of one of those tribes to his offspring. The influence acquired by Miltiades among the Thracians of the Chersonese, and by Phormio among the Akarnanians (who specially requested that after his death his son or some one of his kindred might be sent from Athens to command them) was very much of this character. We may add the case of Sertorius among the native Iberians. In like manner, the kings of the Macedonian Lynkestæ professed to be descended from the Bacchiadæ of Corinth: and the neighborhood of Epidamnus and Apollonia, in both of which doubtless members of that great gens were domiciliated, renders this tale even more plausible than that of an emigration from Argos. The kings of the Epirotic Molossi pretended also to a descent from the heroic Æakid race of Greece. In fact, our means of knowledge do not enable us to discriminate the cases in which these reigning families were originally Greeks, from those in which they were hellenized natives pretending to Grecian blood.

After the foundation-legend of the Macedonian kingdom, we have nothing but a long blank until the reign of king Amyntas (about 520-500 B.C.), and his son Alexander (about 480 B.C.). Herodotus gives us five successive kings between the founder Perdikkas and Amyntas—Perdikkas, Argæus, Philippus, Aëropus, Alketas, Amyntas, and Alexander—the contemporary and to a certain extent the ally of Xerxes. Though we have no means of establishing any dates in this early series, either of names or of facts, yet we see that the Temenid kings, beginning from a humble origin, extended their dominions successfully on all sides. They conquered the Briges, originally their neighbors on Mount Bermius—the Eordi, bordering on Edessa to the westward, who were either destroyed or expelled from the country (a small remnant of them still existed in the time of Thucydides at Physka between Strymon and Axios)—the Almopians, an inland tribe of unknown site—and many of the interior Macedonian tribes who had been at first autonomous. Besides these inland conquests, they had made the still more important acquisition of Pieria (the territory which lay between Mount Bermius and the sea), from whence they expelled the original Pierians, who found new seats on the eastern bank of the Strymon between Mount Pangæus and the sea. Amyntas king of Macedon was thus master of a very considerable territory, comprising the coast of the Thermaic Gulf as far north as the mouth of the Haliakmon, and also some other territory on the same gulf from which the Bottiæans had been expelled; but not comprising the coast between the mouths of the Axios and the Heliakmon, nor even Pella the subsequent capital, which were still in the hands of the Bottiæans at the period when Xerxes passed through. He possessed also Anthemus, a town and territory in the

peninsula of Chalkidike, and some parts of Mygdonia, the territory east of the mouth of the Axios; but how much, we do not know. We shall find the Macedonians hereafter extending their dominion still farther, during the period between the Persian and Peloponnesian war.

We hear of king Amyntas in friendly connection with the Peisistratid princes at Athens, whose dominion was in part sustained by mercenaries from the Strymon; and this amicable sentiment was continued between his son Alexander and the emancipated Athenians. It is only in the reigns of these two princes that Macedonia begins to be implicated in Grecian affairs. The regal dynasty had become so completely Macedonized, and had so far renounced its Hellenic brotherhood, that the claim of Alexander to run at the Olympic games was contested by his competitors, who compelled him to prove his lineage before the Hellanonikæ.

CHAPTER XXVI.

THRACIANS AND GREEK COLONIES IN THRACE.

THAT vast space comprised between the rivers Strymon and Danube, and bounded to the west by the easternmost Illyrian tribes, northward of the Strymon, was occupied by the innumerable subdivisions of the race called Thracians or Threicians. They were the most numerous and most terrible race known to Herodotus: could they by possibility act in unison or under one dominion (he says) they would be irresistible. A conjunction thus formidable once seemed impending, during the first years of the Peloponnesian war, under the reign of Sitalkes, king of the Odrysæ, who reigned from Abdera at the mouth of the Nestus to the Euxine, and compressed under his sceptre a large proportion of these ferocious but warlike plunderers; so that the Greeks even down to Thermopylæ trembled at his expected approach. But the abilities of that prince were not found adequate to bring the whole force of Thrace into effective co-operation and aggression against others.

Numerous as the tribes of Thracians were, their customs and character (according to Herodotus) were marked by great uniformity: of the Getæ, the Trausi, and others, he tells us a few particularities. And the large tract over which the race were spread, comprising as it did the whole chain of Mount Hæmus and the still loftier chain of Rhodope, together with a portion of the mountains Orbelus and Skomius, was yet partly occupied by level and fertile surface—such as the great plain of Adrianople, and the land toward the lower course of the rivers Nestus and Hebrus. The Thracians of the plain, though not less warlike, were at least more home-keeping, and

less greedy of foreign plunder, than those of the mountains. But the general character of the race presents an aggregate of repulsive features, unredeemed by the presence of even the commonest domestic affections. The Thracian chief deduced his pedigree from a god called by the Greeks Hermes, to whom he offered up worship apart from the rest of his tribe, sometimes with the acceptable present of a human victim. He tattooed his body, and that of the women belonging to him, as a privilege of honorable descent: he bought his wives from their parents, and sold his children for exportation to the foreign merchant: he held it disgraceful to cultivate the earth, and felt honored only by the acquisitions of war and robbery. The Thracian tribes worshiped deities whom the Greeks assimilate to Ares, Dionysus, and Artemis. The great sanctuary and oracle of their god Dionysus was in one of the loftiest summits of Rhodope, amidst dense and foggy thickets—the residence of the fierce and unassailable Satræ. To illustrate the Thracian character, we may turn to a deed perpetrated by the king of the Bisaltæ—perhaps one out of several chiefs of that extensive Thracian tribe—whose territory, between Strymon and Axius, lay in the direct march of Xerxes into Greece, and who, to escape the ignominy of being dragged along amidst the compulsory auxiliaries of the Persian invasion, fled to the heights of Rhodope, forbidding his six sons to take any part in it. From recklessness, or curiosity, the sons disobeyed his commands, and accompanied Xerxes into Greece. They returned unhurt by the Greek spear, but the incensed father, when they again came into his presence, caused the eyes of all them to be put out. Exultation of success manifested itself in the Thracians by increased alacrity in shedding blood; but as warriors, the only occupation which they esteemed, they were not less brave than patient of hardship; maintaining a good front, under their own peculiar array, against forces much superior in all military efficacy. It appears that the Thynians and Bithynians, on the Asiatic side of the Bosphorus, perhaps also, the Mysians, were members of this great Thracian race which was more remotely connected also with the Phrygians. And the whole race may be said to present a character more Asiatic than European; especially in those ecstatic and maddening religious rites, which prevailed not less among the Edonian Thracians than in the mountains of Ida and Dindymon of Asia, though with some important differences. The Thracians served to furnish the Greeks with mercenary troops and slaves, and the number of Grecian colonies planted on the coast had the effect of partially softening the tribes in the immediate vicinity, between whose chiefs and the Greek leaders intermarriages were not unfrequent. But the tribes in the interior seem to have retained their savage habits with little mitigation: so that the language in which Tacitus describes them is an apt continuation to that of Herodotus, though coming more than five centuries after.

To note the situation of each one among these many different tribes, in the large territory of Thrace, which is even now imperfectly known and badly mapped, would be unnecessary and indeed impracticable. I shall proceed to mention the principal Grecian colonies which were formed in the country, noticing occasionally the particular Thracian tribes with which they came in contact.

The Grecian colonies established on the Thermaic Gulf, as well as in the peninsula of Chalkidike—emanating principally from Chalkis and Eretria, though we do not know their precise epoch—appear to have been of early date, and probably preceded the time when the Macedonians of Edessa extended their conquest to the sea. At that early period, they would find the Pierians still between the Peneius and Haliakmon—also a number of petty Thracian tribes throughout the broad part of the Chalkidic peninsula; they would find Pydna a Pierian town, and Therma, Anthemus, Chalastra, etc., Mygdonian.

The most ancient Grecian colony in these regions seems to have been Methone, founded by the Eretrians in Pieria; nearly at the same time (if we may trust a statement of rather suspicious character, though the date itself is noway improbable) as Korkyra was settled by the Corinthians (about 730-720 B.C.). It was a little to the north of the Pierian town of Pydna, and separated by about ten miles from the Bottiæan town of Alorus, which lay north of the Haliakmon. We know very little about Methone, except that it preserved its autonomy and its Hellenism until the time of Philip of Macedon, who took and destroyed it. But though, when once established, it was strong enough to sustain itself in spite of conquest made all around by the Macedonians of Edessa, we may fairly presume that it could not have been originally planted on Macedonian territory. Nor in point of fact was the situation peculiarly advantageous for Grecian colonists, inasmuch as there were other maritime towns, not Grecian, in its neighborhood—Pydna, Alorus, Therma, Chalastra; whereas the point of advantage for a Grecian colony was, to become the exclusive seaport for inland indigenous people.

The colonies, founded by Chalkis and Eretria on all the three projections of the Chalkidic peninsula, were numerous, though for a long time inconsiderable. We do not know how far these projecting headlands were occupied before the arrival of the settlers from Eubœa. Such arrival we may probably place at some period earlier than 600 B.C. For after that period Chalkis and Eretria seem rather on the decline; and it appears too, that the Chalkidian colonists in Thrace aided their mother-city, Chalkis, in her war against Eretria, which cannot be much later than 600 B.C., though it may be considerably earlier.

The range of mountains which crosses from the Thermaic to the Strymonic Gulf and forms the northern limit of the Chalkidic peninsula, slopes down toward the southern extremity, so as to leave a

considerable tract of fertile land between the Toronaic and the Thermaic gulfs, including the fertile headland called Pallene—the westernmost of these three prongs of Chalkidike which run out into the Ægean. Of the other two prongs or projections, the easternmost is terminated by the sublime Mount Athos, which rises out of the sea as a precipitous rock 6,400 feet in height, connected with the mainland by a ridge not more than half the height of the mountain itself, yet still high, rugged, and woody from sea to sea, leaving only little occasional spaces fit to be occupied or cultivated. The intermediate or Sithonian headland is also hilly and woody, though in a less degree—both less inviting and less productive than Pallene.

Æneia, near that cape which marks the entrance of the inner Thermaic Gulf—and Potidæa, at the narrow isthmus of Pallene—were both founded by Corinth. Between these two towns lay the fertile territory called Krusis or Krossæa, forming in aftertimes a part of the domain of Olynthus, but in the sixth century B.C. occupied by petty Thracian townships. Within Pallene were the towns of Mende, a colony from Eretria—Skione, which, having no legitimate mother-city, traced its origin to Pellenian warriors returning from Troy—Aphytis, Neapolis, Æge, Therambos, and Sane, either wholly or partly colonies from Eretria. In the Sithonian peninsula were Assa, Pilorus, Singus, Sarte, Torone, Galepsus, Sermyle, and Mekyberna: all or most of these seem to have been of Chalkidic origin. But at the head of the Toronaic Gulf (which lies between Sithonia and Pallene) was placed Olynthus, surrounded by an extensive and fertile plain. Originally a Bottiæan town, Olynthus will be seen at the time of the Persian invasion to pass into the hands of the Chalkidian Greeks, and gradually to incorporate with itself several of the petty neighboring establishments belonging to that race: whereby the Chalkidians acquired that marked preponderance in the peninsula which they retained, even against the efforts of Athens, until the days of Philip of Macedon.

On the scanty spaces, admitted by the mountainous promontory or ridge ending in Athos, were planted some Thracian and some Pelasgic settlements of the same inhabitants as those who occupied Lemnos and Imbros; a few Chalkidic citizens being domiciliated with them, and the people speaking both Pelasgic and Hellenic. But near the narrow isthmus which joins this promontory to Thrace, and along the north-western coast of the Strymonic Gulf, were Grecian towns of considerable importance—Sane, Akanthus, Stageira, and Argilus, all colonies from Andros, which had itself been colonized from Eretria. Akanthus and Stageira are said to have been founded in 654 B.C.

Following the southern coast of Thrace, from the mouth of the river Strymon toward the east, we may doubt whether, in the year 560 B.C., any considerable independent colonies of Greeks had yet been formed upon it. The Ionic colony of Abdera, eastward of the

mouth of the river Nestus, formed from Teos in Ionia, is of more recent date, though the Klasomenians had begun an unsuccessful settlement there as early as the year 651 B.C.; while Dikæa—the Chian settlement of Maroneia—and the Lesbian settlement of Ænus at the mouth of the Hebrus—are of unknown date. The important and valuable territory near the mouth of the Strymon, where, after many ruinous failures, the Athenian colony of Amphipolis afterwards maintained itself, was at the date here mentioned, possessed by Edonian Thracians and Pierians. The various Thracian tribes—Satræ, Edonians, Dersæans, Sapæans, Bistones, Kikones, Pætiens, etc.—were in force on the principal part of the tract between Strymon and Hebrus, even to the sea-coast. It is to be remarked, however, that the island of Thasus, and that of Samothrace, each possessed what in Greek was called a *Peræa*—a strip of the adjoining mainland cultivated and defended by means of fortified posts or small towns. Probably these occupations are of very ancient date, since they seem almost indispensable as a means of support to the islands. For the barren Thasus, especially, merits even at this day the uninviting description applied to it by the poet Archilochus, in the seventh century B.C.—“an ass’s backbone, overspread with wild wood;” so wholly is it composed of mountain naked or wooded, and so scanty are the patches of cultivable soil left in it, nearly all close to the sea-shore.

This island was originally occupied by the Phenicians, who worked the gold-mines in its mountains with a degree of industry, which, even in its remains, excited the admiration of Herodotus. How and when it was evacuated by them, we do not know. But the poet Archilochus formed one of a body of Parian colonists, who planted themselves on it in the seventh century B.C., and carried on war, not always successful, against the Thracian tribe called Saians: on one occasion, Archilochus found himself compelled to throw away his shield. By their mines and their possessions on the mainland (which contained even richer mines, at Skapte Hyle, and elsewhere, than those in the island), the Thasian Greeks rose to considerable power and population. And as they seem to have been the only Greeks, until the settlement of the Milesian Histæus on the Strymon about 510 B.C., who actively concerned themselves in the mining districts of Thrace opposite to their island, we cannot be surprised to hear that their clear surplus revenue before the Persian conquest, about 493 B.C., after defraying the charges of their government without any taxation, amounted to the large sum of 200 talents, sometimes even to 300 talents, in each year (£46,000—66,000).

On the long peninsula called the Thracian Chersonese there may probably have been small Grecian settlements at an early date, though we do not know at what time either the Milesian settlement of Kardia, on the western side of the isthmus of that peninsula, near the Ægean Sea—or the Æolic colony of Sestus on the Hellespont—was founded. The Athenian ascendancy in the penin-

sula begins only with the migration of the first Miltiades, during the reign of Peisistratus at Athens. The Samian colony of Perinthus, on the northern coast of the Propontis, is spoken of as ancient in date, and the Megarian colonies, Selymbria and Byzantium, belong to the seventh century B.C.: the latter of these two is assigned to the 30th Olympiad (657 B.C.), and its neighbor Chalkedon, on the opposite coast, was a few years earlier. The site of Byzantium in the narrow strait of the Bosphorus, with its abundant tunny-fishery, which both employed and nourished a large proportion of the poorer freemen, was alike convenient either for maritime traffic or for levying contributions on the numerous corn ships which passed from the Euxine into the Ægean. We are even told that it held a considerable number of the neighboring Bithynian Thracians as tributary Periœki. Such dominion, though probably maintained during the more vigorous period of Grecian city life, became in later times impracticable, and we even find the Byzantines not always competent to the defense of their own small surrounding territory. The place, however, will be found to possess considerable importance during all the period of this history.

The Grecian settlements on the inhospitable south-western coast of the Euxine, south of the Danube, appear never to have attained any consideration: the principal traffic of Greek ships in that sea tended to more northerly ports, on the banks of the Borysthenes and in the Tauric Chersonese. Istria was founded by the Milesians near the southern embouchure of the Danube—Apollonia and Odessus on the same coast more to the south—all probably between 600-560 B.C. The Megarian or Byzantine colony of Mesambria seems to have been later than the Ionic revolt: of Kallatis the age is not known. Tomi, north of Kallatis and south of Istria, is renowned as the place of Ovid's banishment. The picture which he gives of that uninviting spot, which enjoyed but little truce from the neighborhood of the murderous Getæ, explains to us sufficiently why these towns acquired little or no importance.

The islands of Lemnos and Imbros, in the Ægean, were at this early period occupied by Tyrrhenian Pelasgi. They were conquered by the Persians about 508 B.C., and seem to have passed into the power of the Athenians, at the time when Ionia revolted from the Persians. If the mythical or poetical stories respecting these Tyrrhenian Pelasgi contain any basis of truth, they must have been a race of buccaneers not less rapacious than cruel. At one time, these Pelasgi seem also to have possessed Samothrace, but how or when they were supplanted by Greeks, we find no trustworthy account: the population of Samothrace at the time of the Persian war was Ionic.

CHAPTER XXVII.

KYRENE AND BARKA.—HESPERIDES.

It has been already mentioned in a former chapter, that Psammetichus, king of Egypt, about the middle of the seventh century B.C., first removed those prohibitions which had excluded Grecian commerce from the country. In his reign, Grecian mercenaries were first established in Egypt, and Grecian traders admitted, under certain regulations, into the Nile. The opening of this new market emboldened them to traverse the direct sea which separates Krete from Egypt—a dangerous voyage with vessels which rarely ventured to lose sight of land—and seems to have first made them acquainted with the neighboring coast of Libya, between the Nile and the gulf called the Great Syrtis. Hence arose the foundation of the important colony called Kyrene.

As in the case of most other Grecian colonies, so in that of Kyrene, both the foundation and the early history are very imperfectly known. The date of the event, as far as can be made out amid much contradiction of statement, was about 630 B.C. Thera was the mother-city, herself a colony from Lacedæmon; and the settlements formed in Libya became no inconsiderable ornaments to the Dorian name in Hellas.

According to the account of a lost historian, Menekles, political dissension among the inhabitants of Thera led to that emigration which founded Kyrene. The more ample legendary details which Herodotus collected, partly from Theraean, partly from Kyrenæan informants, are not positively inconsistent with this statement, though they indicate more particularly bad seasons, distress, and over-population. But both of them dwell emphatically on the Delphian oracle as the instigator as well as the director of the first emigrants, whose apprehensions of a dangerous voyage and an unknown country were very difficult to overcome. Both of them affirmed that the original ækist Battus was selected and consecrated to the work by the divine command: both called Battus the son of Polymnestus, of the mythical breed called Minyæ. But on other points there was complete divergence between the two stories, and the Kyrenæans themselves, whose town was partly peopled by emigrants from Krete, described the mother of Battus as daughter of Etearchus, prince of the Kretan town of Axus. Battus had an impediment in his speech, and it was on his entreating from the Delphian oracle a cure for this infirmity that he received directions to go as “a cattle-breeding ækist to Libya.” The suffering Theraeans were directed to assist him. But neither he nor they knew where Libya was, nor could they find any resident in Krete who had ever visited it. Such was the limited reach of Grecian navigation to the south of the

Ægean Sea, even a century after the foundation of Syracuse. At length, by prolonged inquiry, they discovered a man employed in catching the purple shellfish, named Korobius, who said that he had been once forced by stress of weather to the island of Platea, close on the shores of Libya, and on the side not far removed from the western limit of Egypt. Some Theræans being sent along with Korokius to inspect this island, left him there with a stock of provisions, and returned to Thera, to conduct the emigrants. From the seven districts into which Thera was divided, emigrants were drafted for the colony, one brother being singled out from the different numerous families by lot. But so long was their return to Platea deferred, that the provisions of Korobius were exhausted, and he was only saved from starvation by the accidental arrival of a Samian ship, driven by contrary winds out of her course on the voyage to Egypt. Kolkus, the master of this ship (whose immense profits made by the first voyage to Tartessus have been noticed in a former chapter), supplied him with provisions for a year—an act of kindness which is said to have laid the first foundation of the alliance and good feeling afterwards prevalent between Thera, Kyrene, and Samos. At length the expected emigrants reached the island, having found the voyage so perilous and difficult, that they once returned in despair to Thera, where they were only prevented by force from re-landing. The band which accompanied Battus was all conveyed in two pentekonters—armed ships with fifty rowers each. Thus humble was the start of the mighty Kyrene, which in the days of Herodotus, covered a city-area equal to the entire island of Platea.

That island, however, though near to Libya, and supposed by the colonists to be Libya, was not so in reality: the commands of the oracle had not been literally fulfilled. Accordingly the settlement carried with it nothing but hardship for the space of two years; and Battus returned with his companions to Delphi, to complain that the promised land had proved a bitter disappointment. The god, through his priestess, returned for answer, "If you, who have never visited the cattle-breeding Libya, know it better than I who *have*, I greatly admire your cleverness." Again the inexorable mandate forced them to return. This time they planted themselves on the actual continent of Libya, nearly over against the island of Platea, in a district called Aziris, surrounded on both sides by fine woods, and with a running stream adjoining. After six years of residence in this spot, they were persuaded by some of the indigenous Libyans to abandon it, under the promise that they should be conducted to a better situation. Their guides now brought them to the actual site of Kyrene, saying, "Here, men of Hellas, is the place for you to dwell, for here the sky is perforated." The road through which they passed had led through the tempting region of Irasa with its fountain Theste, and their guides took the precaution to carry them through it by night, in order that they might remain ignorant of its beauties.

Such were the preliminary steps, divine and human, which brought Battus and his colonists to Kyrene. In the time of Herodotus, Irasa was an outlying portion of the eastern territory of this powerful city. But we trace in the story just related an opinion prevalent among his Kyrenaean informants, that Irasa with its fountain Theste was a more inviting position than Kyrene with its fountain of Apollo, and ought in prudence to have been originally chosen: out of which opinion, according to the general habit of the Greek mind, an anecdote is engendered and accredited, explaining how the supposed mistake was committed. What may have been the recommendations of Irasa, we are not permitted to know; but descriptions of modern travelers, no less than the subsequent history of Kyrene, go far to justify the choice actually made. The city was placed at the distance of about ten miles from the sea, having a sheltered port called Apollonia, itself afterwards a considerable town—it was about twenty miles from the promontory Phykus, which forms the northernmost projection of the African coast, nearly in the longitude of the Peloponnesian Cape Tamarus (Matapan). Kyrene was situated about 1800 feet above the level of the Mediterranean, of which it commanded a fine view, and from which it was conspicuously visible, on the edge of a range of hills which slope by successive terraces down to the port. The soil immediately around, partly calcareous, partly sandy, is described by Captain Beechey to present a vigorous vegetation and remarkable fertility; though the ancients considered it inferior in this respect both to Barka and Hesperides, and still more inferior to the more westerly region near Kinyps. But the abundant periodical rains, attracted by the lofty heights around, and justifying the expression of the "perforated sky," were even of greater importance under an African sun than extraordinary richness of soil. The maritime regions near Kyrene and Barka, and Hesperides, produced oil and wine as well as corn, while the extensive district between these towns, composed of alternate mountain, wood, and plain, was eminently suited for pasture and cattle-breeding. The ports were secure, presenting conveniences for the intercourse of the Greek trader with northern Africa, such as were not to be found along all the coast of the Great Syrtis westward of Hesperides. Abundance of applicable land—great diversity both of climate and of productive season, between the seaside the low hill, and the upper mountain, within a small space, so that harvest was continually going on, and fresh produce coming in from the earth, during eight months of the year—together with the monopoly of the valuable plant called the Silphium, which grew nowhere except in the Kyrenaic region, and the juice of which was extensively demanded throughout Greece and Italy—led to the rapid growth of Kyrene, in spite of serious and renewed political troubles. And even now, the immense remains which still mark its desolate site, the evidences of past labor and solicitude at the Fountain of Apollo and elsewhere, together with the profusion of excavated and

ornamented tombs, attest sufficiently what the grandeur of the place must have been in the days of Herodotus and Pindar. So much did the Kyrenæans pride themselves on the Silphium, found wild in their back country from the island of Platea on the east to the inner recess of the Great Syrtis westward—the leaves of which were highly salubrious for cattle and the stalk for man, while the root furnished the peculiar juice for export—that they maintained it to have first appeared seven years prior to the arrival of the first Grecian colonists in their city.

But it was not only the properties of the soil which promoted the prosperity of Kyrene. Isokrates praises the well-chosen site of that colony, because it was planted in the midst of indigenous natives apt for subjection, and far distant from any formidable enemies. That the native Libyan tribes were made conducive in an eminent degree to the growth of the Greco-Libyan cities, admits of no doubt; and in reviewing the history of these cities, we must bear in mind that their population was not pure Greek, but more or less mixed, like that of the colonies in Italy, Sicily, or Ionia. Though our information is very imperfect, we see enough to prove that the small force brought over by Battus the Stammerer was enabled first to fraternize with the indigenous Libyans—next, reinforced by additional colonists and availing themselves of the power of native chiefs, to overawe and subjugate them. Kyrene—combined with Barka and Hesperides, both of them having sprung from her root—exercised over the Libyan tribes between the borders of Egypt and the inner recess of the Great Syrtis, for a space of three degrees of longitude, an ascendancy similar to that which Carthage possessed over the more westerly Libyans near the Lesser Syrtis. Within these Kyrenæan limits, and farther westward along the shores of the Great Syrtis, the Libyan tribes were of pastoral habits; westward, beyond the Lake Tritonis and the Lesser Syrtis, they began to be agricultural. Immediately westward of Egypt were the Adyrmachidæ, bordering upon Apis and Marea, the Egyptian frontier towns; they were subject to the Egyptians, and had adopted some of the minute ritual and religious observances which characterized the region of the Nile. Proceeding westward from the Adyrmachidæ were found the Giligammæ, the Asbystæ, the Auschisæ, the Kabales, and the Nasamones—the latter of whom occupied the south-eastern corner of the Great Syrtis—next, the Makæ, Gindanes, Lotophagi, Machlyes, as far as a certain river and lake called Triton and Tritonis, which seems to have been near the Lesser Syrtis. These last-mentioned tribes were not dependent either on Kyrene or on Carthage, at the time of Herodotus, nor probably during the proper period of free Grecian history (600–300 B.C.). But in the third century B.C., the Ptolemaic governors of Kyrene extended their dominion westward, while Carthage pushed her colonies and castles eastward, so that the two powers embraced between them the whole line of coast between the Greater and Lesser

Syrtis, meeting at the spot called the Altars of the Brothers Philæni—celebrated for its commemorative legend. Moreover, even in the sixth century B.C., Carthage was jealous of the extension of Grecian colonies along this coast, and aided the Libyan Makæ (about 510 B.C.) to expel the Spartan prince Dorieus from his settlement near the river Kinyps: near that spot was afterward planted, by Phenician or Carthaginian exiles, the town of Leptis Magna (now Lebida), which does not seem to have existed in the time of Herodotus. Nor does the latter historian notice the Marmaridæ, who appear as the principal Libyan tribe near the west of Egypt between the age of Skylax and the third century of the Christian era. Some migration or revolution subsequent to the time of Herodotus must have brought this name into predominance.

The interior country stretching westward from Egypt (along the thirtieth and thirty-first parallel of latitude) to the Great Syrtis, and then along the southern shore of that gulf, is to a great degree low and sandy, and quite destitute of trees; yet affording in many parts water, herbage, and a fertile soil. But the maritime region north of this, constituting the projecting bosom of the African coast from the island of Platea (Gulf of Bomba) on the east to Hesperides (Bengazi) on the west, is of a totally different character; covered with mountains of considerable elevation, which reach their highest point near Kyrene, interspersed with productive plain and valley, broken by frequent ravines which carry off the winter torrents into the sea, and never at any time of the year destitute of water. It is this latter advantage that causes them to be now visited every summer by the Bedouin Arabs, who flock to the inexhaustible Fountain of Apollo and to other parts of the mountainous region from Kyrene to Hesperides, when their supply of water and herbage fails in the interior; and the same circumstance must have operated in ancient times to hold the nomadic Libyans in a sort of dependence on Kyrene and Barka. Kyrene appropriated the maritime portion of the territory of the Libyan Asbystæ; the Auschisæ occupied the region south of Barka, touching the sea near Hesperides; the Kabales dwelt near Teuchaira in the territory of Barka. Over the interior spaces these Libyan Nomads, with their cattle and twisted tents, wandered unrestrained, amply fed upon meat and milk, clothed in goat-skins, and enjoying better health than any people known to Herodotus. Their breed of horses was excellent, and their chariots or wagons with four horses could perform feats admired even by Greeks. It was to these horses that the princes and magnates of Kyrene and Barka owed the frequent successes of their chariots in the games of Greece. The Libyan Nasamones, leaving their cattle near the sea, were in the habit of making an annual journey up the country to the oasis of Augila for the purpose of gathering the date-harvest, or of purchasing dates; and the Bedouin Arabs from Bengazi still make this same journey annually, carrying up their wheat.

and barley, for the same purpose. Each of the Libyan tribes was distinguished by a distinct mode of cutting the hair, and by some peculiarities of religious worship, though generally all worshiped the sun and the moon. But in the neighborhood of the lake Tritonis (seemingly the western extremity of Grecian coasting trade in the time of Herodotus, who knows little beyond, except from Carthaginian authorities), the Grecian deities Poseidon and Athene, together with the legend of Jason and the Argonauts, had been localized. There were moreover current prophecies announcing that one hundred Hellenic cities were destined one day to be founded round the lake—and that one city in the island Phila, surrounded by the lake, was to be planted by the Lacedæmonians. These indeed were among the many unfulfilled prophecies which from every side cheated the Grecian ear, proceeding probably from Kyrenæan or Theræan traders who thought the spot advantageous for settlement, and circulated their own hopes under the form of divine assurances. It was about the year 510 B.C. that some of the Theræans conducted the Spartan prince Dorieus to found a colony in the fertile region of Kinyps, belonging to the Libyan Makæ. But Carthage, interested in preventing the extension of Greek settlements westward, aided the Libyans in driving him out.

The Libyans in the immediate neighborhood of Kyrene were materially changed by the establishment of that town. They constituted a large part—at first probably far the largest part—of its constituent population. Not possessing that fierce tenacity of habits which the Mohammedan religion has impressed upon the Arabs of the present day, they were open to the mingled influence of constraint and seduction applied by Grecian settlers; and in the time of Herodotus, the Kabales and the Asbystæ of the interior had come to copy Kyrenæan tastes and customs. The Theræan colonists, having obtained not merely the consent, but even the guidance, of the natives to their occupation of Kyrene constituted themselves like privileged Spartan citizens in the midst of Libyan Periæki. They seem to have married Libyan wives, so that Herodotus describes the women of Kyrene and Barca as following, even in his time, religious observances indigenous and not Hellenic. Even the descendants of the primitive ækist Battus were semi-Libyan, for Herodotus gives us the curious information that Battus was the Libyan word for a king, and deduces from it the just inference that the name Battus was not originally personal to the ækist, but acquired in Lybia first as a title; though it afterward passed to his descendants as a proper name. For eight generations the reigning princes were called Battus and Arkesilaus, the Libyan denomination alternating with the Greek, until the family was finally deprived of its power. Moreover we find the chief of Barka, kinsman of Arkesilaus of Kyrene, bearing the name of Alazir; a name certainly not Hellenic, and probably Libyan. We are therefore to conceive the

first Theræan colonists as established in their lofty fortified post Kyrene, in the center of Libyan Periœki, till then strangers to walls, to arts, and perhaps even to cultivated land. Probably these Periœki were always subject and tributary, in a greater or less degree, though they continued for half a century to retain their own king.

To these rude men the Theræans communicated the elements of Hellenism and civilization, not without receiving themselves much that was non-Hellenic in return; and perhaps the reactionary influence of the Libyan element against the Hellenic might have proved the stronger of the two, had they not been re-enforced by new-comers from Greece. After forty years of Battus the ækist (about 630-590 B.C.) and sixteen years of his son Arkesilaus (about 590-574 B.C.), a second Battus succeeded, called Battus the Prosperous, to mark the extraordinary increase of Kyrene during his presidency. The Kyrenæans under him took pains to invite new settlers from all parts of Greece without distinction—a circumstance deserving notice in Grecian colonization, which usually manifested a preference for certain races, if it did not positively exclude the rest. To every new-comer was promised a lot of land, and the Delphian priestess strenuously seconded the wishes of the Kyrenæans, proclaiming that "whosoever should reach the place too late for the land-division would have reason to repent it." Such promise of new land, as well as the sanction of the oracle, were doubtless made public at all the games and meetings of Greeks. A large number of new colonists embarked for Kyrene: the exact number is not mentioned, but we must conceive it to have been very great, when we are told that during the succeeding generation, not less than 7,000 Grecian hoplites of Kyrene perished by the hands of the revolted Libyans—yet leaving both the city itself and its neighbor Barka still powerful. The loss of so great a number as 7,000 Grecian hoplites has very few parallels throughout the whole history of Greece. In fact, this second migration, during the government of Battus the Prosperous, which must have taken place between 574-554 B.C., ought to be looked upon as the moment of real and effective colonization for Kyrene. It was on this occasion, probably, that the port of Apollonia, which afterward came to equal the city itself in importance, was first occupied and fortified—for the second swarm of immigrants came by sea direct while the original colonists had reached Kyrene by land from the island of Platea through Irasa. The fresh immigrants came from Peloponnesus, Krete, and some other islands of the Ægean.

To furnish so many new plots of land, it was either necessary, or it was found expedient, to dispossess many of the Libyan Periœki, who found their situation, in other respects also, greatly changed for the worse. The Libyan king Adikran, himself among the sufferers, implored aid from Apries, king of Egypt, then in the height of his

power; sending to declare himself and his people Egyptian subjects, like their neighbors the Adyrmachidæ. The Egyptian prince, accepting the offer, despatched a large military force of the native soldier-caste, who were constantly in station at the western frontier-town Marea, by the route along shore to attack Kyrene. They were met at Irasa by the Greeks of Kyrene, and being totally ignorant of Grecian arms and tactics, experienced a defeat so complete that few of them reached home. The consequences of this disaster in Egypt, where it caused the transfer of the throne from Apries to Amasis, have been noticed in a former chapter.

Of course the Libyan Periæki were put down, and the redivision of lands near Kyrene among the Greek settlers accomplished, to the great increase of the power of the city. And the reign of Battus the Prosperous marks a flourishing era in the town, with a large acquisition of land-dominions, antecedent to years of dissension and distress. The Kyrenæans came into intimate alliance with Amasis, king of Egypt, who encouraged Grecian connection in every way, and who even took to wife Ladike, a woman of the Battiad family of Kyrene; so that the Libyan Periæki lost all chance of Egyptian aid against the Greeks.

New prospects, however, were opened to them during the reign of Arkesilus the Second, son of Battus the Prosperous (about 554-544 B.C.). The behavior of this prince incensed and alienated his own brothers, who raised a revolt against him, seceded with a portion of the citizens, and induced a number of the Libyan Periæki to take part with them. They founded the Greco-Libyan city of Barka, in the territory of the Libyan Auschisæ, about twelve miles from the coast, distant from Kyrene by sea about seventy miles to the westward. The space between the two, and even beyond Barka as far as the more westerly Grecian colony called Hesperides, was in the days of Skylax provided with commodious ports for refuge or landing. At what time Hesperides was founded we do not know, but it existed about 510 B.C. Whether Arkesilaus obstructed the foundation of Barka is not certain; but he marched the Kyrenæan forces against those revolted Libyans who had joined it. Unable to resist, the latter fled for refuge to their more easterly brethren near the borders of Egypt, and Arkesilaus pursued them. At length, in a district called Leukon, the fugitives found an opportunity of attacking him at such prodigious advantage, that they almost destroyed the Kyrenæan army; 7,000 hoplites (as has been before intimated) being left dead on the field. Arkesilaus did not long survive this disaster. He was strangled during sickness by his brother Learchus, who aspired to the throne; but Eryxo, widow of the deceased prince, avenged the crime by causing Learchus to be assassinated.

That the credit of the Battiad princes was impaired by such a series of disasters and enormities, we can readily believe. But it received a still greater shock from the circumstance that Battus the

Third, son and successor of Arkesilaus, was lame and deformed in his feet. To be governed by a man thus personally disabled, was in the minds of the Kyreneans an indignity not to be borne, as well as an excuse for pre-existing discontents. The resolution was taken to send to the Delphian oracle for advice. They were directed by the priestess to invite from Mantinea a moderator, empowered to close discussions and provide a scheme of government. The Mantineans selected Demonax, one of the wisest of their citizens, to solve the same problem which had been committed to Solon at Athens. By his arrangement, the regal prerogative of the Battiad line was terminated, and a republican government established, seemingly about 543 B.C.; the dispossessed prince retaining both the landed domains and the various sacerdotal functions which had belonged to his predecessors. Respecting the government, as newly framed, however, Herodotus unfortunately gives us hardly any particulars. Demonax classified the inhabitants of Kyrene into three tribes; composed of—1. Theraeans with their Libyan Periœki; 2. Greeks who had come from Peloponnesus and Krete; 3. such Greeks as had come from all other islands in the Ægean. It appears, too, that a senate was constituted, taken doubtless from these three tribes, and, we may presume, in equal proportion. It seems probable that there had been before no constitutional classification, nor political privilege, except what was vested in the Theraeans—that these latter, the descendants of the original colonists, were the only persons hitherto *known to the constitution*—and that the remaining Greeks, though free landed proprietors and hoplites, were not permitted to act as an integral part of the body politic, nor distributed in tribes at all. The whole powers of government—up to this time vested in the Battiad princes, subject only to such check, how effective we know not, which the citizens of Theraean origin might be able to interpose—were now transferred from the prince to the people, that is, to certain individuals or assemblies chosen somehow from among all the citizens. There existed at Kyrene, as at Thera and Sparta, a board of Ephors, and a band of 300 armed police, analogous to those who were called the Hippeis or horsemen at Sparta. Whether these were instituted by Demonax we do not know, nor does the identity of titular office, in different states, afford safe ground for inferring identity of power. This is particularly to be remarked with regard to the Periœki at Kyrene, who were perhaps more analogous to the Helots than to the Periœki of Sparta. The fact that the Periœki were considered in the new constitution as belonging specially to the Theraean branch of citizens, shows that these latter still continued a privileged order, like the Patricians with their Clients at Rome in relation to the Plebs.

That the re-arrangement introduced by Demonax was wise, consonant to the general current of Greek feeling, and calculated to work well, there is good reason to believe. No discontent within would have subverted it without the aid of extraneous force. Battus the

Lame acquiesced in it peaceably during his life; but his widow and his son, Pheretime and Arkesilaus, raised a revolt after his death and tried to regain by force the kingly privileges of the family. They were worsted and obliged to flee—the mother to Cyprus, the son to Samos—where both employed themselves in procuring foreign arms to invade and conquer Kyrene. Though Pheretime could obtain no effective aid from Euelthon, prince of Salamis in Cyprus, her son was more successful in Samos, by inviting new Greek settlers to Kyrene, under promise of a redistribution of the land. A large body of emigrants joined him on this proclamation; the period seemingly being favorable to it, since the Ionian cities had not long before become subject to Persia, and were discontented with the yoke. But before he conducted this numerous band against his native city, he thought proper to ask the advice of the Delphian oracle. Success in the undertaking was promised to him, but moderation and mercy after success were emphatically enjoined, on pain of losing his life; and the Battiad race was declared by the god to be destined to rule at Kyrene for eight generations, but no longer—as far as four princes named Battus and four named Arkesilaus. “More than such eight generations (said the Pythia), Apollo forbids the Battiads even to aim at.” This oracle was doubtless told to Herodotus by Kyrenæan informants when he visited their city after the final deposition of the Battiad princes, which took place in the person of the fourth Arkesilaus, between 460–450 B.C.; the invasion of Kyrene by Arkesilaus the Third, sixth prince of the Battiad race, to which the oracle professed to refer, having occurred about 530 B.C. The words placed in the mouth of the priestess doubtless date from the later of these two periods, and afford a specimen of the way in which pretended prophecies are not only made up by ante-dating after-knowledge, but are also so contrived as to serve a present purpose; for the distinct prohibition of the god “not even to aim at a longer lineage than eight Battiad princes,” seems plainly intended to deter the partisans of the dethroned family from endeavoring to reinstate them.

Arkesilaus the Third, to whom this prophecy purports to have been addressed, returned with his mother Pheretime and his army of new colonists to Kyrene. He was strong enough to carry all before him—to expel some of his chief opponents and seize upon others, whom he sent to Cyprus to be destroyed; though the vessels were driven out of their course by storms to the peninsula of Knidus, where the inhabitants rescued the prisoners and sent them to Thera. Other Kyrenæans, opposed to the Battiads, took refuge in a lofty private tower, the property of Aglomachus, wherein Arkesilaus caused them all to be burnt, heaping wood around and setting it on fire. But after this career of triumph and revenge, he became conscious that he had departed from the mildness enjoined to him by the oracle, and sought to avoid the punishment which it had threatened

by retiring from Kyrene. At any rate he departed from Kyrene to Barka, to the residence of the Barkæan prince, his kinsman Alazir, whose daughter he had married. But he found in Barka some of the unfortunate men who had fled from Kyrene to escape him. These exiles, aided by a few Barkæans, watched for a suitable moment to assail him in the market-place, and slew him together with his kinsman, the prince Alazir.

The victory of Arkesilaus at Kyrene, and his assassination at Barka, are doubtless real facts. But they seem to have been compressed together and incorrectly colored, in order to give to the death of the Kyrenæan prince the appearance of a divine judgment. For the reign of Arkesilaus cannot have been very short, since events of the utmost importance occurred within it. The Persians under Kambyzes conquered Egypt, and both the Kyrenæan and the Barkæan prince sent to Memphis to make their submission to the conqueror—offering presents and imposing upon themselves an annual tribute. These presents of the Kyrenæans, 500 minæ of silver, were considered by Kambyzes so contemptibly small, that he took hold of them at once and threw them among his soldiers. And at the moment when Arkesilaus died, Aryandes, the Persian satrap after the death of Kambyzes, is found established in Egypt.

During the absence of Arkesilaus at Barka, his mother Pheretime had acted as regent, taking her place at the discussions in the senate. But when his death took place, and the feeling against the Battiads manifested itself strongly at Barka, she did not feel powerful enough to put it down, and went to Egypt to solicit aid from Aryandes. The satrap, being made to believe that Arkesilaus had met his death in consequence of steady devotion to the Persians, sent a herald to Barka to demand the men who had slain him. The Barkæans assumed the collective responsibility of the act, saying that he had done them injuries both numerous and severe—a farther proof that his reign cannot have been very short. On receiving this reply, the satrap immediately dispatched a powerful Persian armament, land-force as well as sea-force, in fulfillment of the designs of Pheretime against Barka. They besieged the town for nine months, trying to storm, to batter, and to undermine the walls; but their efforts were vain, and it was taken at last only by an act of the grossest perfidy. Pretending to relinquish the attempt in despair, the Persian general concluded a treaty with the Barkæans, wherein it was stipulated that the latter should continue to pay tribute to the Great King, but that the army should retire without farther hostilities: "I swear it (said the Persian general), and my oath shall hold good, as long as this earth shall keep its place." But the spot on which the oaths were exchanged had been fraudulently prepared: a ditch had been excavated and covered with hurdles, upon which again a surface of earth had been laid. The Barkæans, confiding in the oath, and overjoyed at their liberation, immediately opened their gates and relaxed their

guard; while the Persians, breaking down the hurdles and letting fall the superimposed earth, so that they might comply with the letter of their oath, assaulted the city and took it without difficulty.

Miserable was the fate which Pheretime had in reserve for these entrapped prisoners. She crucified the chief opponents of herself and her late son around the walls, on which were also affixed the breasts of their wives: then, with the exception of such of the inhabitants as were Battiads and no way concerned in the death of Arkesilaus, she consigned the rest to slavery in Persia. They were carried away captive into the Persian empire, where Darius assigned to them a village in Baktria as their place of abode, which still bore the name of Barka, even in the days of Herodotus.

During the course of this expedition, it appears, the Persian army advanced as far as Hesperides, and reduced many of the Lybian tribes to subjection. These, together with Kyrene and Barka, figure afterward among the tributaries and auxiliaries of Xerxes in his expedition against Greece. And when the army returned to Egypt, by order of Ariandes, they were half inclined to seize Kyrene itself in their way, though the opportunity was missed and the purpose left unaccomplished.

Pheretime accompanied the retreating army to Egypt, where she died shortly of a loathsome disease, consumed by worms; thus showing (says Herodotus) that "excessive cruelty in revenge brings down upon men the displeasure of the gods." It will be recollected that in the veins of this savage woman the Libyan blood was intermixed with the Grecian. In Greece Proper, political enmity kills—but seldom, if ever, mutilates—or sheds the blood of women.

We thus leave Kyrene and Barka again subject to Battiad princes, at the same time that they are tributaries of Persia. Another Battus and another Arkesilaus have to intervene before the glass of this worthless dynasty is run out, between 460–450 B.C. I shall not at present carry the reader's attention to this last Arkesilaus, who stands honored by two chariot victories in Greece, and two fine odes of Pindar.

The victory of the third Arkseilaus, and the restoration of the Battiads, broke up the equitable constitution established by Demonax. His triple classification into tribes must have been completely remodeled, though we do not know how; for the number of new colonists whom Arkesilaus introduced must have necessitated a fresh distribution of land, and it is extremely doubtful whether the relation of the Theraean class of citizens with their Periœki, as established by Demonax, still continued to subsist. It is necessary to notice this fact, because the arrangements of Demonax are spoken of by some authors as if they formed the permanent constitution of Kyrene; whereas they cannot have outlived the restoration of the Battiads, nor can they even have been revived after that dynasty was finally expelled, since the number of new citizens, and the large change of

property, introduced by Arkesilaus the Third, would render them inapplicable to the subsequent city.

CHAPTER XXVIII.

PAN-HELLENIC FESTIVALS—OLYMPIC, PYTHIAN, NEMEAN, AND ISTHMIAN.

IN the preceding chapters I have been under the necessity of presenting to the reader a picture altogether incoherent and destitute of central effect. I have specified briefly each of the two or three hundred towns which agreed in bearing the Hellenic name, and recounted its birth and early life, as far as our evidence goes—but without being able to point out any action and reaction, exploits or sufferings, prosperity or misfortune, glory or disgrace, common to all. To a great degree, this is a characteristic inseparable from the history of Greece from its beginning to its end; for the only political unity which it ever receives, is the melancholy unity of subjection under all-conquering Rome. Nothing short of force will efface in the mind of a free Greek the idea of his city as an autonomous and separate organization. The village is a fraction, but the city is an unit,—and the highest of all political units, not admitting of being consolidated with others into a ten or a hundred, to the sacrifice of its own separate and individual mark. Such is the character of the race, both in their primitive country and in their colonial settlements—in their early as well as in their late history—splitting by natural fracture into a multitude of self-administering, indivisible cities. But that which marks the early historical period before Peisistratus, and which impresses upon it an incoherence at once so fatiguing and so irremediable, is, that as yet no causes have arisen to counteract this political isolation. Each city, whether progressive or stationary, prudent or adventurous, turbulent or tranquil, follows out its own thread of existence, having no partnership or common purposes with the rest, nor being yet constrained into any active communion with them by extraneous forces. In like manner, the races which on every side surround the Hellenic world appear distinct and unconnected, not yet taken up into any co-operating mass or system.

Contemporaneously with the accession of Peisistratus, this state of things becomes altered both in and out of Hellas—the former as a consequence of the latter. For at that time begins the formation of the great Persian empire, which absorbs into itself not only Upper Asia and Asia Minor, but also Phenicia, Egypt, Thrace, Macedonia, and a considerable number of the Grecian cities themselves; while the common danger, from this vast aggregate, threatening the greater states of Greece proper, drives them, in spite of great reluctance and

jealousy, into active union. Hence arises a new impulse, counter-working the natural tendency to political isolation in the Hellenic cities, and centralizing their proceedings to a certain extent for the two centuries succeeding 650 B.C.; Athens and Sparta both availing themselves of the centralizing tendencies which had grown out of the Persian war. But during the interval between 776-560 B.C., no such tendency can be traced even in commencement, nor any constraining force calculated to bring it about. Even Thucydides, as we may see by his excellent preface, knew of nothing during these two centuries except separate city-politics and occasional wars between neighbors. The only event, according to him, in which any considerable number of Grecian cities were jointly concerned, was the war between Chalkis and Eretria, the date of which we do not know. In that war, several cities took part as allies; Samos, among others, with Eretria—Miletus with Chalkis: how far the alliances of either may have extended, we have no evidence to inform us, but the presumption is that no great number of Grecian cities was comprehended in them. Such as it was, however, this war between Chalkis and Eretria was the nearest approach, and the only approach, to a Pan-Hellenic proceeding, which Thucydides indicates between the Trojan and the Persian wars. Both he and Herodotus present this early period only by way of preface and contrast to that which follows—when the Pan-Hellenic spirit and tendencies, though never at any time predominant, yet counted for a powerful element in history, and sensibly modified the universal instinct of city-isolation. They tell us little about it, either because they could find no trustworthy informants, or because there was nothing in it to captivate the imagination in the same manner as the Persian or the Peloponnesian wars. From whatever cause their silence arises, it is deeply to be regretted, since the phenomena of the two centuries from 776 to 560 B.C., though not susceptible of any central grouping, must have presented the most instructive matter for study, had they been preserved. In no period of history have there ever been formed a greater number of new political communities, under much variety of circumstances, personal as well as local. A few chronicles, however destitute of philosophy, reporting the exact march of some of these colonies from their commencement—amidst all the difficulties attendant on amalgamation with strange natives, as well as on a fresh distribution of land—would have added greatly to our knowledge both of Greek character and Greek social existence.

Taking the two centuries now under review, then, it will appear that there is not only no growing political unity among the Grecian states, but a tendency even to the contrary—to dissemination and mutual estrangement. Not so, however, in regard to the other feelings of unity capable of subsisting between men who acknowledge no common political authority—sympathies founded on common religion, language, belief of race, legends, tastes and customs, intellectual

appetencies, sense of proportion and artistic excellence, recreative enjoyment, etc. On all these points, the manifestations of Hellenic unity become more and more pronounced and comprehensive, in spite of increased political dissemination, throughout the same period. The breadth of common sentiment and sympathy between Greek and Greek, together with the conception of multitudinous periodical meetings as an indispensable portion of existence, appears decidedly greater in 560 B.C. than it had been a century before. It was fostered by the increased conviction of the superiority of Greeks as compared with foreigners—a conviction gradually more and more justified as Grecian art and intellect improved, and as the survey of foreign countries became extended—as well as by the many new efforts of men of genius in the field of music, poetry, statuary, and architecture; each of whom touched chords of feeling, belonging to other Greeks hardly less than to his own peculiar city. At the same time, the life of each peculiar city continues distinct, and even gathers to itself a greater abundance of facts and internal interests; so that during the two centuries now under review there was in the mind of every Greek an increase both of the city-feeling and of the Pan-Hellenic feeling, but on the other hand a decline of the old sentiment of separate race—Doric, Ionic, Æolic.

I have already, in my former volume, touched upon the many-sided character of the Grecian religion, entering as it did into all the enjoyments and sufferings, the hopes and fears, the affections and antipathies of the people—not simply imposing restraints and obligations, but protecting, multiplying and diversifying all the social pleasures and all the decorations of existence. Each city and even each village had its peculiar religious festivals, wherein the sacrifices to the gods were usually followed by public recreations of one kind or other—by feasting on the victims, processional marches, singing and dancing, or competition in strong and active exercises. The festival was originally local, but friendship or communion of race was shown by inviting others, non-residents, to partake in its attractions. In the case of a colony and its metropolis, it was a frequent practice that citizens of the metropolis were honored with a privileged seat at the festivals of the colony, or that one of their number was presented with the first taste of the sacrificial victim. Reciprocal frequentation of religious festivals was thus the standing evidence of friendship and fraternity among cities not politically united. That it must have existed to a certain degree from the earliest days, there can be no reasonable doubt; though in Homer and Hesiod we find only the celebration of funeral games, by a chief at his own private expense, in honor of his deceased father or friend—with all the accompanying recreations, however, of a public festival, and with strangers not only present, but also contending for valuable prizes. Passing to historical Greece during the seventh century B.C., we find evidence of two festivals, even then

very considerable, and frequented by Greeks from many different cities and districts—the festival at Delos, in honor of Apollo, the great place of meeting for Ionians throughout the Ægean—and the Olympic games.

The Homeric Hymn to the Delian Apollo, which must be placed earlier than 600 B.C., dwells with emphasis on the splendor of the Delian festival, unrivalled throughout Greece, as it would appear, during all the first period of this history, for wealth, finery of attire, and variety of exhibitions as well in poetical genius as in bodily activity—equalling probably at that time, if not surpassing, the Olympic games. The complete and undiminished grandeur of this Delian Pan-Ionic festival is one of our chief marks of the first period of Grecian history, before the comparative prostration of the Ionic Greeks through the rise of Persia. It was celebrated periodically in every fourth year, to the honor of Apollo and Artemis. Moreover it was distinguished from the Olympic games by two circumstances both deserving of notice—first, by including solemn matches not only of gymnastic, but also of musical and poetical excellence, whereas the latter had no place at Olympia; secondly, by the admission of men, women and children indiscriminately as spectators, whereas women were formerly excluded from the Olympic ceremony. Such exclusion may have depended in part on the inland situation of Olympia, less easily approachable by females than the island of Delos; but even making allowance for this circumstance, both the one distinction and other mark the rougher character of the Ætolo-Dorians in Peloponnesus. The Delian festival, which greatly dwindled away during the subjection of the Asiatic and insular Greeks to Persia, was revived afterward by Athens during the period of her empire, when she was seeking in every way to strengthen her central ascendancy in the Ægean. But though it continued to be ostentatiously celebrated under her management, it never regained that commanding sanctity and crowded frequentation which we find attested in the Homeric Hymn to Apollo for its earlier period.

Very different was the fate of the Olympic festival—on the banks of the Alpheius in Peloponnesus, near the old oracular temple of the Olympian Zeus—which not only grew up uninterruptedly from small beginnings to the maximum of Pan-Hellenic importance, but even preserved its crowds of visitors and its celebrity for many centuries after the extinction of Greek freedom, and only received its final abolition, after more than 1100 years of continuance, from the decree of the Christian emperor Theodosius in 394 A.D. I have already recounted in the preceding volume of this History, the attempt made Pheidon, despot of Argos, to restore to the Pisatans, or to acquire for himself, the administration of this festival—an event which proves the importance of the festival in Peloponnesus, even so early as 740 B.C. At that time, and for some years afterwards, it seems to have been frequented chiefly, if not exclusively, by the neighboring inhabi-

tants of Central and Western Peloponnesus—Spartans, Messenians, Arkadians, Triphylians, Pisatans, Eleians, and Acharans—and it forms an important link connecting the Aitolio-Eleians, and their privileges as Agonotheis, to solemnize and preside over it, with Sparta. From the year 720 B.C., we trace positive evidences of the gradual presence of more distant Greeks—Corinthians, Megarians, Boeotians, Athenians, and even Smyrnaeans from Asia. We observe also other proofs of growing importance, in the increased number and variety of matches exhibited to the spectators, and in the substitution of the simple crown of olive, an honorary reward in place of the more substantial present which the Olympic festival and all other Grecian festivals began by conferring upon the victor. The humble constitution of the Olympic games presented originally nothing more than a match of runners in the measured course called the Stadium. A continuous series of the victorious runners was formally inscribed and preserved by the Eleians, beginning with Koræbus in 776 B.C., and was made to serve by chronological inquiries from the third century B.C. downwards, as a means of measuring the chronological sequence of Grecian events. It was on the occasion of the seventh Olympiad after Koræbus that Daikles the Messenian first received for his victory in the stadium no farther recompense than a wreath from the sacred olive-tree near Olympia: the honor of being proclaimed victor was found sufficient, without any pecuniary addition. But until the fourteenth Olympiad (724 B.C.) there was no other match for the spectators to witness besides that of simple runners in the stadium. On that occasion a second race was first introduced, of runners in the double stadium, or up and down the course. In the next or fifteenth Olympiad (720 B.C.) a third match, the long course for runners, or several times up and down the stadium. There were thus three races—the simple Stadium, the double Stadium, or Diaulos, and the long course or Dolichos, all for runners—which continued without addition until the eighteenth Olympiad, when the wrestling-match and the complicated Pentathlon (including jumping, running, the quoit, the javelin, and wrestling) were both added. A further novelty appears in the twenty-third Olympiad (688 B.C.), the boxing-match; and another still more important in the twenty-fifth (680 B.C.), the chariot with four full-grown horses. This last-mentioned addition is deserving of special notice, not merely as it diversified the scene by the introduction of horses, but also as it brought in a totally new class of competitors—rich men and women, who possessed the finest horses and could hire the most skillful drivers, without any personal superiority or power of bodily display in themselves. The prodigious exhibition of wealth in which the chariot proprietors indulged, is not only an evidence of growing importance in the Olympic games, but also served materially to increase that importance and to heighten the interest of spectators. Two further matches were added in the thirty-third Olympiad (649



APOLLO BELVEDERE.

B.C.)—the Pankration, or boxing and wrestling conjoined, with the hand unarmed or divested of that hard leather cestus worn by the pugilist, which rendered the blow of the latter more terrible, but at the same time prevented him from grasping or keeping hold of his adversary—and the single race-horse. Many other novelties were introduced one after the other, which it is unnecessary fully to enumerate—the race between men clothed in full panoply and bearing each his shield—the different matches between boys, analogous to those between full-grown men, and between colts of the same nature as between full-grown horses. At the maximum of its attraction the Olympic solemnity occupied five days, but until the seventy-seventh Olympiad, all the various matches had been compressed into one—beginning at daybreak and not always closing before dark. The seventy-seventh Olympiad follows immediately after the successful expulsion of the Persian invaders from Greece, when the Pan-Hellenic feeling had been keenly stimulated by resistance to a common enemy; and we may easily conceive that this was a suitable moment for imparting additional dignity to the chief national festival.

We are thus enabled partially to trace the steps whereby, during the two centuries succeeding 776 B.C., the festival of the Olympic Zeus in the Pisatid gradually passed from a local to a national character, and acquired an attractive force capable of bringing together into temporary union the dispersed fragments of Hellas, from Marseilles to Trebizond. In this important function it did not long stand alone. During the sixth century B.C., three other festivals, at first local, become successively nationalized—the Pythia near Delphi, the Isthmia near Corinth, the Nemea near Kleone, between Sikyon and Argos.

In regard to the Pythian festival, we find a short notice of the particular incidents and individuals by whom its reconstitution and enlargement were brought about—a notice the more interesting, inasmuch as these very incidents are themselves a manifestation of something like Pan-Hellenic patriotism, standing almost alone in an age which presents little else in operation except distinct city-interests. At the time when the Homeric Hymn to the Delphinian Apollo was composed (probably in the seventh century B.C.), the Pythian festival had as yet acquired little eminence. The rich and holy temple of Apollo was then purely oracular, established for the purpose of communicating to pious inquirers “the counsels of the Immortals.” Multitudes of visitors came to consult it, as well as to sacrifice victims and to deposit costly offerings; but while the god delighted in the sound of the harp as an accompaniment to the singing of pæans, he was by no means anxious to encourage horse-races and chariot-races in the neighborhood. Nay, this psalmist considers that the noise of horses would be “a nuisance”—the drinking of mules a desecration to the sacred fountains—and the ostentation of fine-built ~~chariots~~ objectionable, as tending to divert the attention of spectators

away from the great temple and its wealth. From such inconveniences the god was protected by placing his sanctuary "in the rocky Pytho"—a rugged and uneven recess, of no great dimensions, embraced in the southern declivity of Parnassus, and about 2,000 feet above the level of the sea, while the topmost Parnassian summits reach a height of near 8,000 feet. The situation was extremely imposing, but unsuited by nature for the congregation of any considerable number of spectators—altogether impracticable for chariot races—and only rendered practicable by later art and outlay for the theater as well as for the stadium, the original stadium, when first established, was placed in the plain beneath. Such a site furnished little means of subsistence, but the sacrifices and presents of visitors enabled the ministers of the temple to live in abundance, and gathered together by degrees a village around it.

Near the sanctuary of Pytho, and about the same altitude, was situated the ancient Phokian town of Krissa, on a projecting spur of Parnassus—overhung above by the line of rocky precipice called the Phadriades, and itself overhanging below the deep ravine through which flows the river Peistus. On the other side of this river rises the steep mountain Kirphis, which projects southward into the Corinthian gulf—the river reaching that gulf through the broad Krissæan, or Kirrhæan plain, which stretches westward nearly to the Lokrian town of Amphissa; a plain for the most part fertile and productive, though least so in its eastern part immediately under the Kirphis, where the seaport Kirrha was placed. The temple, the oracle, and the wealth of Pytho, belong to the very earliest periods of Grecian antiquity. But the octennial solemnity in honor of the god included at first no other competition except that of bards, who sang each a psalm with the harp. It has been already mentioned, in my preceding volume, that the Amphiktyonic assembly held one of its half yearly meetings near the temple of Pytho, the other at Thermopylæ.

In those early times when the Homeric Hymn to Apollo was composed, the town of Krissa appears to have been great and powerful, possessing all the broad plain between Parnassus, Kirphis, and the gulf, to which latter it gave its name—and possessing also, what was a property not less valuable, the adjoining sanctuary of Pytho itself, which the Hymn identifies with Krissa, not indicating Delphi as a separate place. The Krissæans doubtless derived great profits from the number of visitors who came to visit Delphi, both by land and by sea, and Kirrha was originally only the name for their seaport. Gradually, however, the port appears to have grown in importance at the expense of the town, just as Apollonia and Ptolemais came to equal Kyrene and Barka, and as Plymouth Dock has swelled into Devonport; while at the same time the sanctuary of Pytho with its administrators expanded into the town of Delphi, and came to claim an independent existence of its own. The original relations between

Krissa, Kirrha, and Delphi, were in this manner at length subverted, the first declining and the two latter rising. The Krissæans found themselves dispossessed of the management of the temple, which passed to the Delphians; as well as of the profits arising from the visitors, whose disbursements went to enrich the inhabitants of Kirrha. Krissa was a primitive city of the Phokian name, and could boast of a place as such in the Homeric Catalogue, so that her loss of importance was not likely to be quietly endured. Moreover, in addition to the above facts, already sufficient in themselves as seeds of quarrel, we are told that the Kirrhæans abused their position as masters of the avenue to the temple by sea, and levied exorbitant tolls on the visitors who landed there—a number constantly increasing from the multiplication of the transmarine colonies, and from the prosperity of those in Italy and Sicily. Besides such offence against the general Grecian public, they had also incurred the enmity of their Phokian neighbors by outrages upon women, Phokian as well as Argeian, who were returning from the temple.

Thus stood the case, apparently, about 595 B.C., when the Amphiktyonic meeting interfered—either prompted by the Phokians, or perhaps on their own spontaneous impulse, out of regard to the temple—to punish the Kirrhæans. After a war of ten years, the first sacred war in Greece, this object was completely accomplished, by a joint force of Thessalians under Eurylochos, Sykyonians under Kleisthenes, and Athenians under Alkmæon; the Athenian Solon being the person who originated and enforced in the Amphiktyonic council the proposition of interference. Kirrha appears to have made a strenuous resistance until its supplies from the sea were intercepted by the naval force of the Sikyonian Kleisthenes. Even after the town was taken, its inhabitants defended themselves for some time on the heights of Kirphis. At length, however, they were thoroughly subdued. Their town was destroyed or left to subsist merely as a landing-place; while the whole adjoining plain was consecrated to the Delphian god, whose domains thus touched the sea. Under this sentence, pronounced by the religious feeling of Greece, and sanctified by a solemn oath publicly sworn and inscribed at Delphi, the land was condemned to remain untilled and unplanted, without any species of human care, and serving only for the pasturage of cattle. The latter circumstance was convenient to the temple, inasmuch as it furnished abundance of victims for the pilgrims who landed and came to sacrifice—for without preliminary sacrifice no man could consult the oracle; while the entire prohibition of tillage was the only means of obviating the growth of another troublesome neighbor on the seaboard. The ruin of Kirrha in this war is certain: though the necessity of a harbor for visitors arriving by sea, led to the gradual revival of the town upon a humbler scale of pretension. But the fate of Krissa is not so clear, nor do we know whether it was destroyed, or left subsisting in a position of inferiority with regard to

Delphi. From this time forward, however, the Delphian community appear as substantive and autonomous, exercising in their own right the management of the temple, though we shall find, on more than one occasion, that the Phokians contest this right, and lay claim to the management of it for themselves—a remnant of that early period when the oracle stood in the domain of the Phokian Krissa. There seems, moreover, to have been a standing antipathy between the Delphians and the Phokians.

The Sacred War just mentioned—emanating from a solemn Amphiktyonic decree, carried on jointly by troops of different states whom we do not know to have ever before co-operated, and directed exclusively toward an object of common interest—is in itself a fact of high importance as manifesting a decided growth of Pan-Hellenic feeling. Sparta is not named as interfering—a circumstance which seems remarkable when we consider both her power, even as it then stood, and her intimate connection with the Delphian oracle—while the Athenians appear as the chief movers, through the greatest and best of their citizens. The credit of a large-minded patriotism rests prominently upon them.

But if this sacred war itself is a proof that the Pan-Hellenic spirit was growing stronger, the positive result in which it ended reinforced that spirit still farther. The spoils of Kirrha were employed by the victorious allies in founding the Pythian games. The octennial festival hitherto celebrated at Delphi in honor of the god, including no other competition except in the harp and the psalm, was expanded into comprehensive games on the model of the Olympic, with matches not only of music, but also of gymnastics and chariots—celebrated, not at Delphi itself, but on the maritime plain near the ruined Kirrha—and under the direct superintendence of the Amphiktyons themselves. I have already mentioned that Solon provided large rewards for such Athenians as gained victories in the Olympic and Isthmian games, thereby indicating his sense of the great value of the national games as a means of promoting Hellenic intercommunion. It was the same feeling which instigated the foundation of the new games on the Kirrhaean plain, in commemoration of the vindicated honor of Apollo, and in the territory newly made over to him. They were celebrated in the autumn, or first half of every third Olympic year; the Amphiktyons being the ostensible Agonothets or administrators, and appointing persons to discharge the duty in their names. At the first Pythian ceremony (in 586 B.C.), valuable rewards were given to the different victors; at the second (582 B.C.), nothing was conferred but wreaths of laurel—the rapidly attained celebrity of the games being such as to render any farther recompense superfluous. The Sikyonian despot, Kleisthenes himself, one the leaders in the conquest of Kirrha, gained the prize at the chariot-race of the second Pythia. We find other great personages in Greece frequently mentioned as competitors, and the games long maintained a dignity second only to the

Olympic, over which indeed they had some advantages; first, that they were not abused for the purpose of promoting petty jealousies and antipathies of any administering state, as the Olympic games were perverted by the Eleians, on more than one occasion; next, that they comprised music and poetry as well as bodily-display. From the circumstances attending their foundation, the Pythian games deserved, even more than the Olympic, the title bestowed on them by Demosthenes—"the common Agon of the Greeks."

The Olympic and Pythian games continued always to be the most venerated solemnities in Greece. Yet the Nemea and Isthmia acquired a celebrity not much inferior; the Olympic prize counting for the highest of all. Both the Nemea and Isthmia were distinguished from the other two festivals by occurring not once in four years, but once in two years; the former in the second and fourth years of each Olympiad, the latter in the first and third years. To both is assigned, according to Greek custom, an origin connected with the interesting persons and circumstances of legendary antiquity; but our historical knowledge of both begins with the sixth century B.C. The first historical Nemead is presented as belonging to Olympiad 52 or 53 (572-568 B.C.), a few years subsequent to the Sacred War above-mentioned and to the origin of the Pythia. The festival was celebrated in honor of the Nemean Zeus, in the valley of Nemea between Philus and Kleonæ. The Kleonæans themselves were originally its presidents, until, some period after 460 B.C., the Argeians deprived them of that honor and assumed the honors of administration to themselves. The Nemean games had their Hellanodikæ to superintend, to keep order, and to distribute the prizes, as well as the Olympic.

Respecting the Isthmian festival, our first historical information is a little earlier, for it has already been stated that Solon conferred a premium upon every Athenian citizen who gained a prize at that festival as well as at the Olympian—in or after 594 B.C. It was celebrated by the Corinthians at their isthmus, in honor of Poseidon, and if we may draw any inference from the legends respecting its foundation, which is ascribed sometimes to Theseus, the Athenians appear to have identified it with the antiquities of their own state.

We thus perceive that the interval between 600-560 B.C., exhibits the first historical manifestation of the Pythia, Isthmia, and Nemea—the first expansion of all the three from local into Pan-Hellenic festivals. To the Olympic games, for some time the only great center of union among all the widely dispersed Greeks, are now added three other sacred Agones of the like public, open, national character; constituting visible marks as well as tutelary bonds, of collective Hellenism, and insuring to every Greek who went to compete in the matches, a safe and inviolate transit even through hostile Hellenic states. These four, all in or near Peloponnesus, and one of which occurred in each year, formed the period or cycle of sacred games,

and those who had gained prizes at all the four received the enviable designation of *Periodonikes*. The honors paid to Olympic victors on their return to their native city, were prodigious even in the sixth century B.C., and became even more extravagant afterwards. We may remark, that in the Olympic games alone, the oldest as well as the most illustrious of the four, the musical and intellectual element was wanting. All the three more recent Agones included crowns for exercises of music and poetry, along with gymnastics, chariots, and horses.

It was not only in the distinguishing national stamp set upon these four great festivals, that the gradual increase of Hellenic family-feeling exhibited itself, during the course of this earliest period of Grecian history. Pursuant to the same tendencies, religious festivals in all the considerable towns gradually became more and more open and accessible, attracting guests as well as competitors from beyond the border. The comparative dignity of the city, as well as the honor rendered to the presiding god, were measured by the numbers, admiration, and envy, of the frequenting visitors. There is no positive evidence indeed of such expansion in the Attic festivals earlier than the reign of Peisistratus, who first added the quadrennial or greater Panathenaea to the ancient annual or lesser Panathenaea. Nor can we trace the steps of progress in regard to Thebes, Orchomenus, Thespie, Megara, Sikyon, Pellene, Ægina, Argos, etc., but we find full reason for believing that such was the general reality. Of the Olympic or Isthmian victors whom Pindar and Simonides celebrated, many derived a portion of their renown from previous victories acquired at several of these local contests—victories sometimes so numerous, as to prove how wide-spread the habit of reciprocal frequentation had become: though we find, even in the third century B.C., treaties of alliance between different cities, in which it is thought necessary to confer such mutual right by express stipulation. Temptation was offered, to the distinguished gymnastic or musical competitors, by prizes of great value. Timæus even asserted, as a proof of the overweening pride of Kroton and Sybaris, that these cities tried to supplant the preeminence of the Olympic games, by instituting games of their own with the richest prizes to be celebrated at the same time—a statement in itself not worthy of credit, yet nevertheless illustrating the animated rivalry known to prevail among the Grecian cities, in procuring for themselves splendid and crowded games. At the time when the Homeric hymn to Demeter was composed, the worship of that goddess seems to have been purely local at Eleusis. But before the Persian war, the festival celebrated by the Athenians every year, in honor of the Eleusinian Demeter, admitted Greeks of all cities to be initiated, and was attended by vast crowds of them.

It was thus that the simplicity and strict local application of the primitive religious festival, among the greater states in Greece, gradually expanded, on certain great occasions periodically recurring,

into an elaborate and regulated series of exhibitions—not merely admitting, but soliciting, the fraternal presence of all Hellenic spectators. In this respect Sparta seems to have formed an exception to the remaining states. Her festivals were for herself alone, and her general rudeness towards other Greeks was not materially softened even at the Karneia and Hyakinthia, or Gymnopædiæ. On the other hand, the Attic Dionysia were gradually exalted, from their original rude spontaneous outburst of village feeling in thankfulness to the god, followed by song, dance, and revelry of various kinds—into costly and diversified performances, first by a trained chorus, next by actors superadded to it. And the dramatic compositions thus produced, as they embodied the perfection of Grecian art, so they were eminently calculated to invite a Pan-Hellenic audience and to encourage the sentiment of Hellenic unity. The dramatic literature of Athens however belongs properly to a later period. Previous to the year 560 B.C., we see only those commencements of innovation which drew upon Thespis the rebuke of Solon; who however himself contributed to impart to the Panathenaic festival a more solemn and attractive character, by checking the license of the rhapsodes and insuring to those present a full orderly recital of the *Iliad*.

The sacred games and festivals, here alluded to as a class, took hold of the Greek mind by so great a variety of feelings, as to counterbalance in a high degree the political disseverance; and to keep alive among their wide-spread cities in the midst of constant jealousy and frequent quarrel, a feeling of brotherhood and congenial sentiment such as must otherwise have died away. The Theors, or sacred envoys who came to Olympia or Delphi from so many different points, all sacrificed to the same god and at the same altar, witnessed the same sports, and contributed by their donations to enrich or adorn one respective scene. Moreover the festival afforded opportunity for a sort of fair, including much traffic amid so large a mass of spectators; and besides the exhibitions of the games themselves, there were recitations and lectures in a spacious council-room for those who chose to listen to them, by poets, rhapsodes, philosophers and historians—among which last the history of Herodotus is said to have been publicly read by its author. Of the wealthy and great men in the various cities, many contended simply for the chariot-victories and horse-victories. But there were others whose ambition was of a character more strictly personal, and who stripped naked as runners, wrestlers, boxers, or pankratiasts, having gone through the extreme fatigue of a complete previous training. Kylon whose unfortunate attempt to usurp the scepter at Athens has been recounted, had gained the prize in the Olympic stadium: Alexander son of Amyntas, the prince of Macedon, had run for it: the great family of the Diagoridæ at Rhodes, who furnished magistrates and generals to their native city, supplied a still greater number of successful boxers and pankratiasts at Olympia, while other instances also occur of generals named

by various cities from the list of successful Olympic gymnasts; and the odes of Pindar, always dearly purchased, attest how many of the great and wealthy were found in that list. The perfect popularity, and equality of persons, at these great games, is a feature not less remarkable than the exact adherence to predetermined rule, and the self-imposed submission of the immense crowd to a handful of servants armed with sticks, who executed the orders of the Elean Hellenodikæ. The ground upon which the ceremony took place, and even the territory of the administering state, was protected by a "Truce of God" during the month of the festival, the commencement of which was formally announced by heralds sent round to the different states. Treaties of peace between different cities were often formally commemorated by pillars there erected, and the general impression of the scene suggested nothing but ideas of peace and brotherhood among Greeks. And I may remark that the impression of the games as belonging to all Greeks, and to none but Greeks, was stronger and clearer during the interval between 600-300 B.C. than it came to be afterwards. For the Macedonian conquests had the effect of diluting and corrupting Hellenism, by spreading an exterior varnish of Hellenic tastes and manners over a wide area of incongruous foreigners, who were incapable of the real elevation of the Hellenic character, so that although in later times the games continued undiminished both in attraction and in number of visitors, the spirit of Pan-Hellenic communion which had once animated the scene was gone for ever.

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